

GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA

CENTRAL
ARCHÆOLOGICAL
LIBRARY

ACCESSION NO. 5338

CALL No. SABK/Sri/Ham



NAIṢADHACARITA OF ŚRĪHARṢA



UNIVERSITY OF CHICAGO
LIBRARY
1000

Deccan College Monograph Series

14

नािशधकरिता श्रीहर्ष
NAIṢADHACARITA OF ŚRĪHARṢA

Translated into English

BY

K. K. HANDIQUI

DECCAN COLLEGE
Postgraduate and Research Institute
POONA

NAIṢADHACARITA OF

ŚRĪHARṢA

*For the first time translated into English with critical Notes and
Extracts from unpublished Commentaries, Appendices
and a Vocabulary*

BY

KRISHNA KANTA HANDIQUI, M.A. (Cal. et Oxon)
Vice-Chancellor, Gauhati University
Formerly Principal and Senior Professor of Sanskrit
and History, Jorhat College



5338

Sa8K
Śrī / Harṣa



POONA
1956

MUNSHI RAM MANOHAR LAL

SANSKRIT & HINDU BOOK-SELLERS
WAI SARAI, DELHI-8.

Code No. M 53

Second Edition; 750 Copies, 1956

Price Rs. 18

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 5338.
Date 29/12/56.
Call No. Sa 8K/Sri/Hau.

All Rights Reserved

Printed by G. Srinivasachari, B.A., at the G. S. Press, Madras, and Published
by Dr. S. M. Katre for the Deccan College Postgraduate and Research
Institute, Poona 6

M/s. Munshi Ram Manohar Lal, Delhi on 18/12/56 Rs. 18/-.

To
The Memory of
ANANDARAMA BOROOAH, I.C.S.,
Author of *A Higher Sanskrit Grammar, Prosody,*
English-Sanskrit Dictionary, etc.,
One of the pioneers of Sanskrit
Research in India.

CONTENTS

Preface to the Second Edition	ix
Preface to the First Edition	xi
Introduction	xvii
Subject-matter of Naiṣadhacarita	
Commentaries on Naiṣadhacarita	
Cāṇḍupaṇḍita, Vidyādhara, Īśānadeva, Nara- hari, Viśveśvara, Jinarāja, Mallinātha, Nārāyaṇa.	
General Estimate of the Commentaries	
The Commentaries and the Text of Naiṣadhacarita	
Synopsis	xliii
Preliminary Note on the conflict of duty and love in Naiṣadhacarita	

CANTO

I. Description of Prince Nala	1
II. Nala and the swan. Description of the city of Kuṇḍina	18
III. Damayanti and the swan	31
IV. Damayanti's address to the moon and Cupid	47
V. Indra and Nārada. Nala and the gods	62
VI. Nala in the inner apartments of the royal palace at Kuṇḍina	76
VII. Description of Damayanti	90
VIII. Nala delivers the message of the gods	105
IX. Nala urges Damayanti to choose one of the gods as her consort	118
X. Damayanti's Svayamvara	139
XI. Svayamvara (continued)	157
XII. Svayamvara (continued)	177

XIII. Svayaṃvara (continued)	.. 195
XIV. End of the Svayaṃvara. Damayanti chooses Nala as her husband	.. 205
XV. Adornment of Damayanti and Nala	.. 217
XVI. The marriage rites. The wedding feast	.. 229
XVII. Kali and the gods. Heretic attacks on the Orthodox Religion	.. 246
XVIII. Description of Nala's palace. The joys of Nala and Damayanti	.. 268
XIX. Description of the rising sun and the morning scenery.	.. 283
XX. Jestings and teasing	.. 294
XXI. Worship of Viṣṇu	.. 308
XXII. Description of the rising moon	.. 332
<i>Notes and Extracts from the Commentaries</i>	.. 355

Appendices

I. Philosophical Allusions	.. 509
i. Nyāya-Vaiśeṣika doctrines	
ii. Mīmāṃsā doctrines	
iii. Sāṃkhya and Yoga doctrines	
iv. Vedānta doctrines	
v. Buddhist doctrines	
vi. Jaina doctrines	
vii. Cārvāka doctrines	
II. Minor Allusions	.. 537
Dattātreyā	
Trivikrama and others	
Rādhā	
The Twelve Idols of Viṣṇu	
The Buddhist Goddess Tārā	
<i>Vocabulary with illustrative Extracts</i>	.. 553

PREFACE TO THE SECOND EDITION

The Translation has been revised and additions made to the Notes, Appendices and the Vocabulary.

Soon after the publication of the first edition Dr. A. K. Coomaraswamy informed me that the Nala-Damayanti series of drawings of the Kangra School closely followed the text of Śrīharṣa's *Naiṣadhacarita*. A copy of his magnificent Catalogue of Rajput paintings in the Museum of Fine Arts, Boston, was sent to me for examination; and in a note published in *The Indian Historical Quarterly*, Vol. XII, 1936, I pointed out some of the episodes in the *Naiṣadhacarita* on which the paintings were based. Dr. Coomaraswamy seems to have read the Translation with care and made some suggestions which I have adopted in the present revision.

I owe an apology to the learned public for the unusual delay in publication of the work mentioned in the Introduction. Other studies and responsibilities have been the main factors in retarding the progress of this undertaking of my younger days. But I hope that the work will be completed and published before long at least in a modified form.

The ungrudging help of my friend Dr. P. K. Gode of the Bhandarkar Oriental Research Institute, which I gratefully acknowledged in the Preface to the first edition, has been generously repeated after the lapse of so many years; and he has taken the trouble of preparing

for me summaries of certain Marathi materials in connection with the detailed Footnote on the Dattātreyā sect in Appendix II.

. It is a happy augury that the compilation of a comprehensive Dictionary of the Sanskrit language on critical and historical principles about which I expressed a vague hope in the Preface to the first edition has been undertaken by the Deccan College Postgraduate and Research Institute. I thank the authorities of the Institute for including the Translation in their Monograph Series and specially for their kind acceptance of the present edition as a gift to be utilized in furtherance of the work on the Dictionary project.

Gauhati
1956

K. K. HANDIQUI

PREFACE TO THE FIRST EDITION

Śrīharṣa's Naiṣadhīyacarita, or Naiṣadhacarita, is one of the five traditional Mahākāvyas or later Sanskrit epics, the others being Kālidāsa's Raghuvamśa and Kumārasambhava, and the two poems of Bhāravi and Māgha. The Naiṣadhacarita deals with a part of the well-known story of Nala and Damayantī, and it is principally remarkable for its treatment of the character of Nala in Canto IX, which I have also considered in the preliminary Note to the Synopsis (p. xxvi). There is here a conflict of emotions, a clash of love and duty, rare in Sanskrit poetry, but which is not without its appeal to the imagination of the modern reader. This is perhaps the most universal element in Śrīharṣa's treatment of the Nala story, and furnishes evidence of the poet's power to handle tense moments of emotion and pathos. The Naiṣadhacarita, like other Kāvyas, has its full share of epigrams and ethical reflections, the most remarkable of which are perhaps those glorifying the individual conscience as the criterion of right and wrong, e.g., "With the good, the purity of their motives has their own conscience for witness" (9. 129); "The good are far more ashamed of themselves than of others" (6. 22). There are, likewise, quite notable observations on benevolence, charity, manly virtue, jealousy and similar topics, which show the poet to have been alive to the problems of life and conduct. Description of Nature, the *forte* of Sanskrit poets, is not prominent in our poem, but there are

elaborate pictures of sunrise and the rising moon in Cantos XIX and XXII. The poem abounds in animated dialogues, enlivened by wit and repartee; while the description of Damayanti's Svayamvara with its splendour and gaiety, occupying no less than five Cantos (X-XIV), is the most comprehensive narrative of its kind in Sanskrit literature. The merits of the poem need not blind us to its defects and shortcomings, many of which are peculiar to the age of decline in which it was written. But in spite of the abundance of artificial fancies and conceits, and the fondness for word-play and obscure learning, the poem maintains a high level of style, and the ornate verse of the Naiṣadha has been for ages a rare intellectual treat to students in India.

Poetic merits apart, the chief interest of the Naiṣadha lies in the fact that it is in many ways a repository of traditional learning, and contains literary, lexicographical and socio-religious data, important for the study of the cultural history of medieval India. No apology is needed for translating a lengthy Mahākāvya, which is in some respects the most difficult of the later Sanskrit epics.

The present Translation is based on the fourth Nirṇaya-sagar edition of the Naiṣadhacarita published in 1912, and generally follows the commentary of Nārāyaṇa. The Translation, however inadequate, will, I hope, facilitate the study of the poem and make its contents more widely known; I have spared no pains to make my version faithful if not elegant. No translation of the Naiṣadha can, however, serve any scholarly purpose unless it is accompanied by a critical examination of the many obscure allusions and

words which occur in the poem. An attempt has been made to deal with these in the Appendices and the Vocabulary. Philosophical doctrines like the Vaiśeṣika theory of darkness and the Nyāya conception of salvation, and allusions such as those to Rādhā and the Buddhist goddess Tārā have been discussed in the Appendices; while the Vocabulary includes all rare and difficult words which either are not found, or are inadequately dealt with in the existing lexicons. Certain words have been included owing to their scarcity in Kāvya literature. The Vocabulary has been prepared with some care, and I shall consider my labours amply rewarded, if it is found useful when the time comes for compiling an up-to-date lexicon of the Sanskrit language on critical and historical principles.

The inadequacy of the commentary of Nārāyaṇa was brought home to me while translating the poem. But after the completion of the translation, I had the good fortune to obtain access to several unpublished commentaries, some of which are earlier than Mallinātha and Nārāyaṇa, and represent the earliest exegetical attempts to elucidate the Naiṣadha, besides providing valuable readings which often differ from those found in the current Text. I have taken this opportunity to give a number of extracts from these commentaries in the Notes, and have also reproduced the material portion of the learned commentary of Cāṇḍūpaṇḍita composed in the thirteenth century. Cāṇḍūpaṇḍita, it may be mentioned, was also the author of a commentary on the Ṛgveda, and an interesting specimen of this pre-Śāyana commentary will be found in the Notes. Full details about the commentaries have been given in the Introduction.

It was my intention to discuss in detail the contents of the poem as a whole, its date and authorship in a separate section of the Introduction, and there are in fact a few references to it in the footnotes to the Translation. I have been compelled, however, to reserve the discussion under this head for a later publication. If everything goes well, the above discussion may be expected to appear as part of a general survey of the Mahākāvya literature now in preparation.

In conclusion, I have to acknowledge the help which I have received from various quarters in the preparation of the present volume. My sincere gratitude is due to the authorities of the Bhandarkar Oriental Research Institute, Poona for lending and allowing me to retain rare and valuable manuscripts for a protracted period. I am particularly indebted to Mr. P. K. Gode, M.A., Curator of the Manuscript Department of the Institute, for his unfailing courtesy and promptness in replying to my queries and providing all the help I required. To my friend Rev. T. Sefton, Chaplain at Clewer, Windsor, I owe a debt of gratitude for not only correcting some of the proofs, but for many valuable suggestions which, I doubt not, have improved the tone and quality of the Translation. Last but not least, I must offer my thanks to my friends Prof. S. K. Bhuyan and Prof. B. K. Kakati of Cotton College, Gauhati, and Mr. Girishchandra Borooah of Golaghat for help in various matters connected with the publication of this work.

With regard to the printing, the proofs were corrected with care, but I could not exercise any effective supervision

as the book was printed far away from my place of residence. I should have liked also to make a few minor alterations here and there in the Translation, and I must crave the indulgence of my readers for any mistakes that may have crept in. Finally, my thanks are due to the well-known firm of Moti Lal Banarasi Dass for undertaking the expense of publication at a time of widespread economic depression.

Jorhat College,
Jorhat (Assam)
1934

K. K. HANDIQUI

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and development. The second fact is that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third fact is that the United States is a diverse nation. It is made up of many different peoples, races, and religions, and this diversity has been one of its strengths.

The fourth fact is that the United States is a nation of immigrants. Many of the people who live in the United States today came from other countries, and their presence has helped to shape the nation's culture and identity. The fifth fact is that the United States is a nation of pioneers. Its history is filled with stories of people who have ventured into new lands and built new lives.

The sixth fact is that the United States is a nation of freedom. Its founding documents, the Declaration of Independence and the Constitution, guarantee the rights of all citizens to life, liberty, and the pursuit of happiness. The seventh fact is that the United States is a nation of progress. It has been at the forefront of many of the world's great technological and scientific advances.

The eighth fact is that the United States is a nation of peace. It has fought many wars, but it has also been a champion of peace and diplomacy. The ninth fact is that the United States is a nation of hope. Its people believe in a better future, and they work hard to make it a reality.

The tenth fact is that the United States is a nation of opportunity. It offers a wide range of opportunities for its citizens, from education to employment. The eleventh fact is that the United States is a nation of innovation. Its people are always looking for new ways to do things, and this has led to many of the world's great inventions.

The twelfth fact is that the United States is a nation of resilience. It has survived many challenges, from natural disasters to wars, and it has always come out stronger. The thirteenth fact is that the United States is a nation of unity. Its people are united by a common purpose and a common destiny.

The fourteenth fact is that the United States is a nation of justice. It has fought hard to ensure that all its citizens are treated fairly and equally. The fifteenth fact is that the United States is a nation of love. Its people love their country, and they love each other.

These are the facts that make the United States a great nation. It is a nation of many strengths, and it is a nation that we can all be proud of.

INTRODUCTION

Śrīharṣa's Naiṣadhacarita has for its subject the story of Nala and Damayanti, but carries the narrative only as far as their marriage and the advent of Kali in Nala's capital, followed by certain descriptions which do not in any way contribute to the progress of the story. A brief outline of the contents of the poem will be found in the Synopsis.

The Naiṣadha is the longest Mahākāvya of the classical period with the exception of Ratnākara's Haravijaya and Abhinanda's Rāmacarita. It has been assigned to the twelfth century, and is the last great poem of Sanskrit literature. Śrīharṣa's poem is famous for the lyric flow of its diction, but it is also a learned Kāvya, being the work of a poet who wrote the abstruse Vedāntic treatise Khaṇḍanakhaṇḍakhādyā. We shall discuss the poem, its date and place in Kāvya literature in a separate volume, and here confine ourselves to the commentaries, mostly unpublished, which have been quoted in the Notes.

Cāṇḍūpaṇḍita

The extracts from Cāṇḍūpaṇḍita given in the Notes are taken from the following manuscripts of his commentary preserved in the Bhandarkar Institute.

(1) Ms. A (No. 16 of 1874—75) is well-written and fairly correct, and contains the commentary on Cantos I-X, XII, XVIII-XXII, and about a dozen verses of Canto XI. The manuscript was written at different times, and is obviously a composite work. At the end of Canto II the date is given as Saṁvat 1476 (A.D. 1420), while Saṁvat 1473 (A.D. 1417) is the date given at the end of Canto XXII. The portion of the Commentary on Cantos X and XVIII-XX is written on leaves of much smaller dimensions, and seems to have been incorporated from a different manuscript.

(2) Ms. C (No. 89 of 1919-24) is beautifully written and fairly correct, the date of writing being Saṁvat 1679 (A.D. 1623), as stated at the end. This manuscript contains both Text and Commentary, but gives only an abridged version of the latter. The commentary of Cāṇḍūpaṇḍita is not thus preserved in full in the manuscripts referred to here.

Cāṇḍūpaṇḍita gives the date of his commentary as Samvat 1353 (A.D. 1297) at the end of Canto XXII.¹ His date has already been mentioned by Paṇḍit Śivadatta in his Introduction to the N. S. edition of Naiṣadhacarita, and by Paṇḍit Lakshman Śāstri in his Introduction to the Benares edition of Khaṇḍana-khaṇḍa-khāḍya. Dr. Bühler, however, in his Report of 1874-75, wrongly states that the date of the commentary is A.D. 1456-7, and his mistake is copied by Aufrecht in his well-known Catalogue. Bühler's mistake has been corrected by Mr. P. K. Gode of the Bhandarkar Institute in a Note published in the Journal of the Mythic Society (April, 1928).

Cāṇḍūpaṇḍita gives a good deal of information about himself in the colophons to his commentary at the end of each Canto. He was a Nāgara Brahmin and a native of Dhavalakkaka or Dholka (near Ahmedabad), which rose to prominence during the thirteenth century at the expense of Anahilapattana which had long been the capital of Guzarat.² Cāṇḍūpaṇḍita states that his commentary was completed when Sāṅga was the king and Mādhava the prime minister.³ This Sāṅga is obviously the same as Sāraṅga-deva, the Vāghelā king of Guzarat, who ascended the throne in 1277 A.D. and reigned for twenty years,⁴ that is, till 1297, the year in which Cāṇḍūpaṇḍita's commentary was written. Karṇadeva, the successor of Sāraṅga-deva, ascended the throne in the same year; but as Cāṇḍūpaṇḍita states in his gloss on Naiṣadha 8. 59,⁵ the minister Mādhavadeva proceeded to make one Udayarāja the king, and as a result of the prevailing insecurity there was universal pillage and theft in Guzarat. Karṇa, however, ruled for seven years,⁶ and was the last king of the Vāghelā dynasty, after whose

1. श्रीविक्रमार्कसमयाच्छरदामथ त्रिपञ्चाशता समधिष्ठेयु शतेत्त्रितेयु ।

तेषु त्रयोदशसु भाद्रपदे च शुक्लपक्षे त्रयोदशतितथै रविवासरे च ॥

2. See Kathvate's Introduction to his edition of Kirtikaumudī.

3. 'श्रीमत्साङ्गदये श्रीमाधवसंज्ञिते महामात्ये' at the end of Canto XXII.

4. Collected Works of R. G. Bhandarkar, Vol. II, p. 75.

5. See Notes (Extracts).

6. Not in Guzarat. Vincent Smith states that in 1297 an officer of Alauddin Khilji annexed Guzarat to the Sultanate of Delhi. (Oxford History of India, 1928, p. 268.) It is said that Karṇa took away Mādhava's wife from him, and the latter retaliated by inviting the Muslims to invade Guzarat. Karṇa, after his defeat, fled to the Deccan and took refuge at the court of the Yādava king Rāmacandra of Devagiri. Not long after he set himself up in Baglan as a semi-independent ruler and a vassal of the Yādava king. Commissariat—A History of Gujarat, Vol. I, chap. I (Longmans, 1938).

downfall the sovereignty of Guzarat passed into the hands of the Muhammadans. The incursions of the latter have left their mark on Cāṇḍūpaṇḍita's commentary, for it is stated at the end of the first Canto that the commentary was burnt during 'the devastation caused by the Mlecchas', but was restored by Cāṇḍū's learned brother Tāhlaṇa.⁷

Cāṇḍūpaṇḍita's father was Aligapaṇḍita, and Gauridevi was his mother. Vaidyanātha was his teacher, but he studied the Naiṣadha under Munideva,⁸ and the Mahābhārata under Narasiṃha-panḍita. He studied the Kāśikā with the Nyāsa,⁹ and the different philosophical systems. But the commentary itself furnishes adequate evidence of the range of his studies and his wide acquaintance with the various branches of learning.

Cāṇḍūpaṇḍita is described in some of the colophons as the author of a commentary on the Ṛgveda. A specimen of this commentary is found in his gloss on Naiṣadha 9. 75, in the course of which an entire hymn of the Ṛgveda (10. 51) is quoted and explained.¹⁰ Cāṇḍū is earlier than Sāyaṇa by more than half a century, and it is all the more regrettable that his commentary should have been lost, probably during the Muhammadan invasion of Guzarat. He was a master of the Vedic sacrificial system, and is probably the only Kāvya commentator who quotes chapter and verse from the Śrautasūtras. He performed a number of important Vedic sacrifices, such as the seven varieties of the Soma sacrifice, the Dvādaśāha and the Agnicayana. He assumed the proud title of Samrāt by performing the Vājapeya sacrifice, and became a Sthapati by performing the Brhaspatisava.¹¹ The religious activities of Cāṇḍūpaṇḍita show that comprehensive Vedic sacrifices were still undertaken in Guzarat in the thirteenth century.

Cāṇḍūpaṇḍita quotes a large number of authors and works in his commentary, and does not hesitate to give lengthy quotations.

7. 'म्लेच्छोपलिङ्गाज्ज्वलितव्रतीकां, टीकामिमां पूरयति स सम्यक् ।'

8. 'बुद्ध्वा श्रीमृनिदेवसंज्ञविबुधात् काव्यं नवं नैषधं' at the end of Canto XXII.

9. 'न्यासान्वितां काशिकाम्' at the end of Canto XVIII in Ms. C. Ms. reads भ्यासान्वितां.

10. See Notes.

11. यो वाजपेययज्ञेन बभूव सम्राट् कृत्वा बृहस्पतिसवं स्थापित्वमाप ।

यो द्वादशाह्य(ज)नेऽग्निचिदप्यभूत् सः श्रीचण्डुपण्डित इमां विततान् टीकाम् ॥

at the end of Canto XXII.

Most of his citations will be found in the Extracts from his work given in the Notes. Among philosophical texts he quotes *Prāśastapādabhāṣya* (19. 52),¹² *Śrīdhara's Nyāyakandali* (22. 36), *Kumārila's Śloka-vārtika* (2. 61), *Bhāsarvajña's Nyāyasāra* (5. 18; 8. 41), *Ānandabodha's Nyāyamakaranda* (21. 108), *Sāṅkhyakārikā* (22. 76, 83), and the *Mīmāṃsāsūtras* (17. 60, 61). The elaborate exposition of the *Prābhākara* theory of cognition under 6. 51, and the discourse on *Upādhi*, though somewhat irrelevant, under 19. 45 testify to our author's deep knowledge of the philosophical systems.

Among Vedic works, *Cāṇḍū* quotes *Bṛhaddevatā* (9. 75), *Yāska's Nirukta* (2. 24; 7. 39; 4. 24; 20. 59, etc.), *Kātyāyanaśrautasūtra* (5. 135; 19. 27), *Śāṅkhāyanaśrautasūtra* (3. 62; 11. 117; 19. 27), *Śāṅkhāyanagṛhyasūtra* (12. 37), *Anukramaṇī* (6. 2), *Bṛhadāraṇyaka Upaniṣad* (1. 40), and nearly the whole of the seventh *Prapāthaka* of *Chāndogya Upaniṣad* (11. 129). He quotes *Durgācārya's* commentary on *Nirukta* under 9. 20, and seems to refer to *Varadattasuta Ānartiya's* commentary on *Śāṅkhāyanaśrautasūtra* under 11. 117 and that of *Karka* on *Kātyāyanaśrautasūtra* under 19. 27.¹³

Among *Smṛti* writers, *Vijñāneśvara's* commentary on *Yājñavalkya* is cited under 21. 85, while three *Ācāryas Viśvarūpa*, *Govindarāja* and *Harasvāmin* (*Harisvāmin* ?) are named in connection with *Smṛti* interpretation in the gloss on 17. 52. Of these *Viśvarūpa* is mentioned by *Vijñāneśvara* as his predecessor in the beginning of his *Mitākṣarā* commentary, while *Govindarāja* is the well-known commentator on *Manu*. The identity of *Harasvāmin* is doubtful, but if *Harisvāmin* is meant, the latter is known to have written a commentary on *Śatapathabrāhmaṇa*, and in fact, he is known also as *Hari-hara-svāmin*.¹⁴ Among *Purāṇas* *Cāṇḍūpaṇḍita* quotes *Viṣṇu-purāṇa* (3. 101; 11. 77) and *Bhāgavata* (11. 115). An *Āgama* is quoted under 12. 102.

Several lexicons are quoted. *Pratāpamārtanḍa* is cited under 2. 24, 18. 62 and 21. 30, and *Dhanvantariya Nighaṇṭu* under 20. 21. *Hemacandra* is quoted several times (4. 63; 7. 80; 10. 105; 19. 27). *Halāyudha* is quoted under 3. 119; 4. 76; 8. 35; 19. 27 and 20. 12. The reference under 19. 27 is important as it helps us to correct a mistake in *Aufrecht's* edition of *Halāyudha's Abhidhānaratna-*

12. The references are to verses of *Naiṣadha* (N. S. ed., 1912).

13. See Notes.

14. See *Aufrecht-Catalogus Catalogorum*, Part I.

mālā.¹⁵ In the gloss on 19. 27 there is also a reference to Kṣīra-svāmin.

Some of the Kāvya quotations deserve mention. Under 6. 2 Cāṇḍūpaṇḍita refers to Raghu 15. 54 and mentions an interesting variant.¹⁶ In the gloss on 7. 80 he cites Māgha 20. 70 (वृषपुत्रादिनो नदानामन्तरापितत्रारि वारिवाहः) while explaining the word Ataṭa. It may be here noted that Mallinātha reads Pratata for Ataṭa, but the latter reading is found in the commentary of Vallabha who is earlier than Mallinātha. Under 12. 10 Cāṇḍū quotes a line from the little known Arjunacarita, a poem attributed to Ānandavar-dhana. Mayūra's Sūryaśataka is referred to in the gloss on 10. 41. A verse from Murāri's Anargharāghava is quoted under 5. 29, and there are further quotations from Kālidāsa, Bhāravi and Māgha.

Among Alamkāra works there are citations from Kāvya-prakāśa (1. 142; 3. 73; 3. 128; 10. 59), Rudraṭa (3. 37; 4. 26; 17. 221; 18. 54), Rucaka, i.e., Ruyyaka (2. 46), Bhaṭṭendurāja (1. 75; 3. 22), Daśarūpaka (2. 44), Śṛṅgāratilaka (1. 34), and Vāmana's Kāvya-lamkāra (1. 66; 4. 40; 5. 66; 8. 96). Under 5. 110 (q. v.) the latter writer is referred to as Uttaravṛttikāra. Vṛttaratnākara is mentioned under 10. 76, and Halāyudha's commentary on the Piṅgala-sūtras is quoted twice (8. 105; 12. 91). There are some minute references to Vātsyāyana's Kāmasūtras under 5. 32, 6. 35 and 7. 97; and a lengthy quotation from the Jayamaṅgalā commentary on the Kāmasūtras (the section dealing with the fine arts or Kalās) occurs in the gloss on 7. 97. Ratirahasya is quoted under 7. 36 and 97.

As regards grammatical references, Cāṇḍūpaṇḍita quotes Kāśikā several times, and refers to Padamañjarī under 11. 117 and quotes a Gaṇakāra under 12. 66. A noteworthy feature of his commentary is that he quotes both from Pāṇini and the Kātantra, and his work is in fact designed for the use of students of either system of grammar. I have verified most of the quotations from the Kātantra, which occur in the printed edition of the work.¹⁷ It may also be noted that Cāṇḍū frequently refers to Kātyāyana or Kātyāyaniya in the case of the rules dealing with Kṛt forms.¹⁸

15. See Notes.

16. See Notes (Extracts).

17. I have used the monumental Calcutta edition of Paṇḍit Gurunātha in Bengali character with various commentaries and auxiliary matter.

18. See Notes under 10. 88; 12. 37; 19. 12 and 17. Another example is found in the gloss on 2. 74. Cāṇḍū remarks on the form भित्त—भित्त शकलभित्ति

This is interesting in view of the fact that the Kṛt chapter of the Kātantra was composed not by Śarvavarman, but by Kātyāyana, as stated by Durgasiṃha in the beginning of his Vṛtti on the Kṛt section.¹⁹ Cāṇḍūpaṇḍita quotes also from Durgasiṃha's Vṛtti,²⁰ and in this connection it may be noted that he attributes two rules of the Ākhyāta section to Durgasiṃha, showing that he considered them to be part of the Vṛtti and not of the Sūtrapāṭha.²¹ The opinion of a Kātantravṛttikāra mentioned in the gloss on 11. 94²² seems to refer to Durgasiṃha's Kātantra-gaṇavṛtti.²³

Under 9. 43 Cāṇḍūpaṇḍita quotes Trilocana, the author of the Pañjī commentary on the Vṛtti of Durgasiṃha.²⁴ In the gloss on 11. 127 he quotes a grammarian named Vijayānanda who belongs to the Kātantra school.²⁵ Cāṇḍū seems also to have been acquainted with Śripati's Kātantrapariśiṣṭa, though he does not mention Śripati by name. Under 19. 31, while explaining the

निपातः and says भित्तिर्गविता इति कात्यायनः. The reference is to the Kātantra rule 'भित्तिर्गविताः शकलाद्यमर्णमोनेषु' (Kṛdvṛtti, Pāda 6).

19. वृक्षादिवदमी रुडाः कृतिना न कृताः कृतः ।

कात्यायनेन ते मृष्टा विबुद्धिप्रतिबुद्धये ॥

20. See Notes under 9. 140; 18. 31. Under 8. 101 Cāṇḍū says स्वात्रापिबित्त-व्यधिहनिभ्यः कः स्वात्. This is a quotation from Durgasiṃha's Vṛtti on the Kātantra rule स्तम्बेऽथ (Kṛdvṛtti, Pāda 5).

21. ममार—'आशीरयतन्योश्च मृष्ट' इति दुर्गसिंहवचनात्.....आशीरयतनी-अन्वि-करणव्यतिरेकेण अत्र परस्मैपदम् 4. 79; दुर्गसिंहोऽप्याह 'उदोऽन्वेषेष्टायाम्' इति 8. 7. The Calcutta edition of the Kātantra includes these two rules in the Sūtrapāṭha, but puts them in a supplementary section of the Ākhyāta chapter (76-1 to 76-66).

22. See Notes.

23. The material portion of this work was first published by A. Borooah as Dhātuvṛttisāra with extracts from Ramānātha's commentary in 1887.

24. While explaining the form विबुद्धिर्वा, Cāṇḍū says त्रिलोचनश्च 'अन्त्यन्त-विहिताया (Ms. अत्यन्तन्तविहिताया) नद्याः तरतमरूपकल्पचेलव्रवगोत्रमतहतो वा ह्रस्वः' (इत्याह). The quotation is found in Trilocana's Pañjī on Kātantravṛtti on अर्धनर्बन्तिरसावनम् (Nāmaprakaraṇa, Pāda 3).

25. See Notes.

form श्येनी, he quotes a rule which is found with an insignificant variation in Śrīpati's work.²⁶

The Kātantra is quoted not only by Cāṇḍūpaṇḍita but also by Vidyādhara who, as we shall see, is earlier than Cāṇḍū. Vidyādhara's references are not as systematic as those of the latter, but he quotes a work named Kātantravistara,²⁷ which is obviously the same as the Kātantravistara of Vardhamāna who probably flourished in Guzarat in the latter portion of the eleventh century.²⁸ The Kātantra is known to have been prevalent in Kashmir from the twelfth century downwards, but the numerous references to this grammar by Cāṇḍūpaṇḍita and Vidyādhara, both natives of Guzarat, point to its popularity in the latter country as well at least in the thirteenth century.²⁹

The scholarly character of Cāṇḍūpaṇḍita's commentary will be evident from the works and authors cited by him. His commentary is particularly useful for understanding the more difficult verses, and throws light on many points ignored or imperfectly explained by the other commentators. It is to be regretted that the complete text of his commentary is no longer available.

Vidyādhara

The extracts from Vidyādhara's commentary given in the Notes are from the following manuscripts.

(1) No. 454 of 1895-1902 belonging to the collection in the Bhandarkar Institute written in Śaṃvat 1732 or 1676 A.D., as stated at the end of Canto XXII.

26. Cāṇḍū says 'वर्णादिनुदात्तात्' इति पाणिनीये श्येनी श्येतेति विकल्पः । क्रौमारे ऽपि वक्तव्यमुक्तम्—'श्येतैतद्वरितलोहितेभ्यस्तो न' इति नदादौ । The Calcutta edition of Kātantraparīśiṣṭa readsलोहितानां तो नथ.

27. See Notes on 21. 40.

28. Belyalkar—Systems of Sanskrit Grammar, p. 88.

29. Durgasīṃha is mentioned in the following popular verse reported about Vastupāla, the famous minister of Guzarat, who flourished in the first half of the thirteenth century—सूत्रे वृत्तिः कृता पूर्वं दुर्गसिंहेन धीमता । विसूत्रे तु कृता तेषां वस्तुपालेन मन्त्रिणा ॥ See Vastupālaprabandha in Rājasekhara's Prabandhakōṣa. Arjunavarṃadeva, who also belongs to the thirteenth century, quotes Durgasīṃha in his commentary on Amarśataka (verse 16). Durgasīṃha's commentary seems to have been a popular work in this century in Western India. Kīrtikaumudī 3. 43 refers to the Kātantra term सन्ध्याक्षर.

This manuscript is well-written on thick and smooth paper, and fairly complete, but contains some extraneous matter incorporated from other commentaries. It often quotes Cāṇḍūpaṇḍita's commentary, sometimes by name; for example, under 2. 32 (इति च इव्याख्यानम्); under 2. 22 (तथाच चाण्डूविरचितभाष्यम्); under 12. 110 (... चण्डवी व्याख्या). There are also verses³⁰ on which the manuscript simply reproduces Cāṇḍū's gloss and gives nothing of Vidyādhara. At the end of Canto XXI, it goes as far as quoting the verses which describe Cāṇḍūpaṇḍita's parentage and occur in the colophons of his commentary.³¹ The manuscript quotes even from Nārāyaṇa's commentary, and on 18. 148-53 simply reproduces the latter's gloss. On 17. 196, 197 it inserts the corresponding portion of Jinārāja's commentary.³² It is certain that the commentary of Vidyādhara was not available to the scribe in its complete form, and he made up for the deficiency by borrowing from other commentaries.

(2) No. 415 of 1887-91 belonging to the same collection as above and written in Samvat 1442 or 1386 A.D.³³ I have called this Ms. B.

Ms. B contains only a fragment of Vidyādhara's commentary, namely, a portion of Canto XII and Cantos XIII, XVII (with a few pages missing), XXI and XXII. The curious thing about this manuscript is that it attributes the commentary to a Cāṇḍū Mahākavi, whose name appears at the end of Canto XXII. It was, as a matter of fact, lent to me as a manuscript of the commentary of Cāṇḍūpaṇḍita, but it has nothing to do with the latter, and agrees in contents, as far as it goes, with the commentary of Vidyādhara noticed above. Besides, in spite of the mention of Cāṇḍūkavi as the author of the commentary, the manuscript quotes at the end of Canto XXI the Pratiśa of the verse लीलावोदित , which recurs in the other manuscript at the end of several Cantos and describes Vidyādhara's authorship of the commentary (see below).

The comparatively early date of Ms. B is noteworthy, but it is only a fragment, and not as well-written as the later manuscript. A comparison of the two manuscripts shows that the later manuscript is far more diffuse than B, and contains matter omitted in

30. e.g., 9. 71; 6. 96; 19. 32-34, 43-46, 60-66 etc.

31. श्रीमानालिपयण्डितः स्वसमयाविर्भूतसर्वाश्रमः etc. This line is quoted also at the end of Canto XIX.

32. See below (Section on Jinārāja).

33. The date appears at the end of Canto XXII.

the latter. It seems certain that the commentary of Vidyādhara was revised and somewhat enlarged by a later hand, and it is this version that is preserved in the later manuscript. In making extracts from Vidyādhara, I have, in the case of the relevant cantos, collated them with Ms. B and noted the more important variants and additions. In spite of being a fragment, B often preserves the text of Vidyādhara better than the later manuscript. From 21. 158 to the end of the Canto the latter simply reproduces Cāṇḍūpaṇḍita's gloss; B, on the other hand, gives what is no doubt Vidyā's own interpretation. The case of Canto XIII is again puzzling. Here the two manuscripts do not agree, and we do not know which of the two versions represents Vidyādhara's work. In the Notes on XIII. 36 I have quoted the interpretations found in both the manuscripts, which will show the divergence between the two in respect of this Canto.

The later manuscript gives certain details about Vidyādhara and his commentary. The following verse occurs at the end of several Cantos.

लीलाद्योतितगूढभावसुमंगलंकारवृन्दान्विता
संसेव्या सुमनोवरैर्नैवरसप्रोक्तासिनी शोभना ।
चित्तासेचनके नलस्य चरिते वदस्वदा या सदा
टीका कान्तिगुणान्विता जयति सा साहित्यविद्याधरी ॥

It will be seen that the name of the commentary is Sāhitya-vidyādhari, so called from the title Sāhityavidyādhara assigned to our author in another verse which occurs frequently in the manuscript. We further learn that a physician named Rāmacandra was his father and Sītā his mother.

The date of Vidyādhara is fairly certain. He is earlier than Cāṇḍūpaṇḍita who refers to him in the beginning of his commentary on Naiṣadha. The following statement occurs at the end of the eleventh Canto in the later manuscript of Vidyādhara (No. 454 of 1895-1902) — इत्यपरार्जुन-चौलुक्यचूडामणि-राजनारायणावतार-भुजबलमल्ल-महाराजाधिराज-श्रीमद्रीसलदेवस्य भारतीभाण्डागारे नैषवस्य एकादशमोऽप्यायः. It will be seen that there was a manuscript of Naiṣadhacarita in the library of king Visaladeva of Guzarat, also called Aparārjuna,³⁴

34. See Pandit Śivadatta's Sanskrit Introduction to Surathotsava. The date of Visaladeva's accession to the throne is 1243-44 A.D., according to Bühler, while it is 1246 according to R. G. Bhandarkar. It is pushed further back by Dalal in his Introduction (P. XII) to Vasantavilāsa Kāvya (G. O. S.).

who reigned till 1264 A.D.³⁵ We know, as a matter of fact, that a manuscript of Śrīharṣa's poem had been brought by the poet Harihara to Vastupāla, the minister of king Viradhavala, the predecessor of Visaladeva.³⁶ We know also that Vastupāla had the manuscript copied, and a transcript of the same may have found its way to the royal library. However that may be, Vidyādhara's commentary was based on the text preserved in the library of Visaladeva, and he probably lived during the reign of this king. He is of course earlier than 1297 A.D., the date of Cāṇḍūpaṇḍita's commentary, and we shall not be wrong if we assign him to the fifties or sixties of the thirteenth century.

The Sāhityavidyādhari is not a learned work, but it is the earliest known commentary on Naiṣadhacarita, and its author has the distinction of being the first commentator to grapple with the difficulties of Śrīharṣa's poem. Cāṇḍūpaṇḍita praises Vidyādhara's commentary in the beginning of his work,³⁷ and other commentators have borrowed from it. It may also be noted that Cāṇḍū frequently mentions certain variant readings with their interpretation, and attributes them to an 'Anyā'.³⁸ I have verified many of these, and find that they occur in Vidyādhara's commentary.

There are very few notable quotations in Vidyādhara's work. In his grammatical explanations he frequently quotes the Kātantra,³⁹ and we have already mentioned his reference to Kātantravistara. Under 2. 40 he refers to the Vakroktijīvitakāra,⁴⁰ and in his gloss on 21. 126-28 he quotes two works on music—Saṅgīta-

35. Collected Works of R. G. Bhandarkar, Vol. II, p. 75.

36. See Hariharaprabandha in Rājasekharaśūri's Prabandhakośa. Nearly the whole of the Prabandha is reproduced by Paṇḍit Śivadatta in his Introduction to Surathotsava. For Vastupāla see Dalal's Introd. to his edition of Vasantavilāsa and Kāthvate' Introd. to Kīrtikaumudī. The date of Vastupāla's death is, according to Dalal, 1240 A.D. (Śaivai 1296).

37. टीकां यद्यपि संपत्तिरचनां विद्याधरो निर्ममे
श्रीहर्षस्य तथापि न खजति सा गम्भीरतां भारती ।
दिक्रकूलकवतां गतैर्जलधरैर्ददृशमात्रं मुहुः
पारावारमपारमम्बु किमिह स्याच्चानुदग्ने कचिन् ॥

38. Under 1. 135; 1. 124; 2. 55; 2. 62; 3. 92; 3. 116; 4. 100; 4. 110; 4. 83; 7. 78; 10. 89; 18. 59; 18. 69; 18. 126 etc.

39. See, for example, Notes under 17. 151.

40. This writer is referred to by Cāṇḍūpaṇḍita also. See Notes 2. 40.

cūḍāmaṇi and Saṁgītasāgara. Pratāpamārtanḍa is quoted under 2, 24.⁴¹

Vidyādhara makes the following interesting statement at the end of Canto XVII— अनेन समेग श्रीहर्षकविराजेन आत्मसर्वज्ञता अभिव्यञ्जिता । इतस्तत्सदृशेन अन्येनाप्यस्य संगस्यार्थरत्नाकरस्य पारं प्राप्तुं शक्यते ।⁴²

अष्टौ व्याकरणानि तर्कनिबहः साहित्यसारो नयो

वेदार्थावगतिः पुराणपठितिर्यस्यान्यशास्त्राभ्यसि ।

नित्यं स्युः स्फुरितार्थदीपविहताज्ञानान्धकाराभ्यसौ

व्याख्यातुं प्रभवत्यमुं सुविधमं हनं सुधीः कोविदः ॥

मया तु निजमत्यनुसारेणायं सर्गो व्याख्यातो विचक्षणैर्विशेषव्याख्याया बोद्धव्यः ।

Manuscripts of Cāṇḍūpaṇḍita and Vidyādhara are extremely rare. I learn that there are some fragments of the commentary of the former on the second and fifth Cantos in the Oriental Institute of Baroda, but I had no opportunity of consulting them. With regard to Vidyādhara, Paṇḍit Śivadatta in the footnotes to his edition of the Naiṣadha gives some extracts from a manuscript of the commentary lent by Paṇḍit Nārāyaṇabhaṭṭa Parvaṇīkar of Jaipur. The manuscript, however, goes only as far as 11, 6, and apart from a few variant readings, Paṇḍit Śivadatta quotes only the figures of speech mentioned in the Sāhityavidyādhari. Generally speaking, the citations agree with the manuscript used by me.

Īśānadeva

The next commentary on the Naiṣadha was written by Īśānadeva in Benares. A few notable extracts from his commentary have been included in the Notes and the Vocabulary, and are taken from the following manuscript preserved in the Bhandarkar Institute.

No. 188 of 1879-80 is a fairly well-written and correct manuscript written in Saṁvat 1473 or 1417 A.D., as stated at the end. The manuscript contains the commentary on all the Cantos except the fourteenth, but a few leaves are mutilated. The manuscript frequently quotes Cāṇḍūpaṇḍita's commentary, the citations being usually placed in a supplementary section at the end of the gloss on each verse,⁴³ and sometimes followed by the remark इत्यन्यतः.⁴⁴

41. See Notes.

42. Ms. B is here incomplete and breaks off with संगस्या

43. Under 3, 73; 2, 61; 6, 54; 6, 66; 6, 109 etc.

44. Under 6, 2; 7, 80; 7, 107 etc.

Under 7. 65 the scribe remarks that the gloss on the verse in question is not found in the manuscript of Īśānadeva's commentary (ईशानदेवभाष्यप्रति), and so has been incorporated from another commentary (इत्यन्यभाष्यतो न्यस्तम्). On examination the gloss turns out to be that of Cāṇḍūpaṇḍita, and as a matter of fact, helps us to supply an omission in the manuscripts of the latter.⁴⁵ Again, at the end of Canto XIX the scribe remarks that a folio is missing in the manuscript of Īśānadeva's commentary, and so the gloss on the last six verses of the Canto (19. 61-66) has been written by himself⁴⁶ with the help of Vyāsa Kālidāsa, who was his teacher, as we learn from the colophon at the end of our manuscript.

The date of Īśānadeva's commentary appears on the last leaf of the above manuscript. A portion of the leaf is unfortunately mutilated, but the date is clear enough, being Samvat 1378 or 1322 A.D.⁴⁷ The commentary was thus written within twentyfive years of the composition of Cāṇḍūpaṇḍita's work. Īśānadeva was a Śaiva ascetic and practised the Mādhūkārī method of begging. He asks the connoisseurs of poetry not to laugh at his attempt, and is profuse in the acknowledgement of his literary obligations to his teacher Vāmarāśi.⁴⁸

Īśānadeva makes an appreciative reference to the commentary of Vidyādhara in the beginning of his work,⁴⁹ and his com-

45. See Notes (Extracts) 7. 65.

46. दाक्षीपुत्रेत्यादि तथा आगच्छन्नित्यन्तं श्लोकपदकस्य व्याख्यास्थाने भाष्यप्रतिपुस्तके पृष्ठिका मुक्ताऽस्ति । अतो मया...व्यासश्रीकालिदासोपदिष्टव्याख्यारीत्या विचार्य शुद्धमशुद्धं वा किमपि लिखितमस्ति । मुग्धीभिः शोध्यम् । तथा यदीशानदेवभाष्यस्यापरा प्रति पठते तदा तत्रत्ये विशेषव्याख्याने पत्रिकायां लिखित्वा अत्र प्रक्षेप्यम् । तावदिदं विलोक्यम् ।

47.त्रयोदशशतं यद्विक्रमाद्भूषतेः, सप्तला सहितं ततोऽपि वसुभिस्त्वस्मान्मया श्रीमता । श्रीकाश्यां वसता.....,शैवाचार्यतपस्विना विरचितं शकैः सहस्रैर्मितम् ॥

48. माधूकरीं समाश्रित्य वृत्तिभेददिहार्जितम् । मया तपस्विना तस्मादलं काव्यविदां हसैः ॥ सर्वेऽपि काव्यमुपजीव्य करोति शास्त्रं, व्याख्या गुरोरपि मयाऽनुकृता तदेवम् । विद्वान् स याति नरकं खलु यः प्रसिद्धैः, स्वीयां वदन् परकृतिं प्रतिभाति लोके ॥

The verses occur in the beginning of the commentary.

49. येऽलंकारविवेचने कुतुकिनः श्रीहर्षसंकीर्तिने

काव्येऽस्मिन् स्वयमेव ते विदधतु प्रज्ञाविलासं बुधाः ।

टीकां वा बहुतो विचारजटिलां पश्यन्तु विद्याधरीं

तदाच्या न वयं हि तस्य करणे प्रायो न जातोद्यमाः ॥

mentary is, in fact, based on that of Vidyādhara, whom he generally follows both in the readings and the interpretation of the verses. It may be noted that his work is sometimes useful in checking the readings found in the manuscripts of Vidyādhara.

Īśānadeva quotes very few authors. A quotation from Halāyudha in the gloss on 22. 4 is found in Aufrecht's edition of *Abhidhānaratnamālā* (2. 13), while a *Vyavahārasāra* is quoted under 15. 42.⁵⁰ A rule from the *Cāndra* grammar is cited under 7. 6.⁵¹

Narahari

A small number of extracts from the commentary of Narahari has been included in the Notes. There are several manuscripts of this commentary in the Bhandarkar Institute. The one borrowed by me (No. 140 of 1875-76) is well-written and correct, but covers only the first nine Cantos. A complete manuscript was lent to me later, but it was too late to make any use of it.

Details about Narahari and his date have already been given by R. G. Bhandarkar in his report for 1882-83: "The commentary contains at the end of each canto a stanza in which the author gives his name as Narahari, and states that he was the son of one Svayambhū, 'whose feet were incessantly adored by the king of Triliṅga', by his wife Nālamā, and that he was treated with kindness by Vidyāranya, the Yogin, who probably was his guru or preceptor. The king of Triliṅga or Telangana, alluded to here, must very likely be a prince of the Vijayanagara dynasty, and if the Vidyāranya mentioned by the writer was the same as Mādhava, who, when he renounced the world, assumed that name, our author flourished in the latter part of the fourteenth century during the reign of Harihara."⁵² The verse on which Bhandarkar's statement is based is—

यं ग्रामतु त्रिलिङ्गक्षितिपतिसतताराधिताङ्घ्रिः स्वयंभूः
पातिव्रत्यैकसीमा सुकविनरहरिं नालमा ये च माता ।
ये विद्यारण्ययोगो कलयति कृपया तत्कृतौ दीपिकायां
... .. ॥

It should here be noted that the Triliṅga king referred to in the verse must have belonged to the dynasty which was reigning

50. See Notes.

51. 'अनङ्गदर्शने इति सूत्रं चान्द्रम्'

52. *Collected Works of R. G. Bhandarkar*, Vol. II, p. 8.

in Triliṅga or Telangana during the fourteenth and fifteenth centuries. Inscriptions of these kings bearing dates such as 1374, 1411 and 1448 A.D. have been recorded,⁵³ and one of the kings of this dynasty, Vīranārāyaṇa Vema, is well-known to students of Sanskrit poetry as the author of a commentary on Amaruśataka.⁵⁴

The reference to Vidyāranya is more important. It is usual to identify him with the famous Mādhavācārya of Vijayanagara, the brother of Sāyaṇa. Mādhava is said to have renounced the world in 1391 A.D., after which he assumed the name Vidyāranya.⁵⁵ Attempts have, however, been made to prove that Mādhava and Vidyāranya were two different persons.⁵⁶ We are told that "Vidyāranya was already an ascetic and the head of the Sringeri Mutt in 1377-78 (Epigraphia Carnatica VI koppa 19 and 31)" and that "Vidyāranya was dead in 1386 A.D. according to the second Sringeri Mutt copper-plate (Mys. Arch. Rep., 1916, page 59)".⁵⁷ We are not here concerned with the question of identity, but there is no difference of opinion about the fact that Vidyāranya was alive in the eighties of the fourteenth century. Vidyāranya was thus a contemporary of the Triliṅga kings, and as we have seen, one of these kings was a great admirer of Narahari's father Svayambhū. The coincidence is not without interest, and lends support to Bhandarkar's suggestion that the Vidyāranya referred to by Narahari is no other than the sage of Vijayanagara. Narahari states that he is looked upon with favour by Vidyāranya Yogin (ॐ विद्यारण्ययोगी कलयतिकृपा), and if we regard him as a disciple of the great Vidyāranya, we shall have to assign him to 1380 A.D. or thereabouts.

Narahari's connection with the Triliṅga kings through his father is apparent from the verse quoted above. It may be added in this connection that the author of Śabdacandrikā also refers to Vidyāranya and calls him his guru.⁵⁸ The work is attributed to

53. See Krishnamachariar's Sanskrit Introduction to his edition of Pārvaṭiparinaya (Vanivilas Press, 1906).

54. See the Nirmayasagar ed. (1929).

55. Winternitz-Geschichte, Vol. III, p. 420, where full references are given.

56. See Mr. Rama Rao's articles in the Indian Historical Quarterly, December, 1930 and March, 1931.

57. IHQ, March 1931, p. 83.

58. विद्यारण्यगुरुन् सर्वभौमाद्यखिलसत्कवीन् ।

नमस्कृत्याद्य ऋणेन कियते शब्दनन्दिका ॥

Quoted by Krishnamachariar in his Introduction (op. cit.), p. 15.

Vāmanabhaṭṭa Bāṇa, the author of *Pārvatīpariṇaya*, *Nalābhyudaya* and *Śabdaratnākara*; and it is interesting to note that Vāmanabhaṭṭa was a protégé of the Triliṅga king Viranārāyaṇa Vema, the hero of *Vemabhūpālacarita* by the same author. Vāmanabhaṭṭa and his patron Vema have been assigned to the early years of the fifteenth century,⁵⁹ and even if we suppose that Vidyāranya died as early as 1386 A.D., that does not conflict with his being the guru of Vāmanabhaṭṭa. Vidyāranya's literary associations seem to have extended to the neighbouring kingdom of Triliṅga; and though his interest was in philosophy, poets and scholars like Narahari and Vāmanabhaṭṭa came to sit at his feet.

Narahari's *Dīpikā* is probably the earliest commentary on the *Naiṣadha* to be written in South India, for he speaks of the absence of other commentaries in the beginning of his work.

असेनिधावन्मनिबन्धनानां कदापि कुर्वादुपकारमेतत् ।

तरङ्गिणीनां तरणेरभावे तुम्बीफलेनापि तरन्ति पूरम् ॥

Narahari's commentary, while it has nothing remarkable about it, is generally concise and seems to have been once popular. There have been recorded at least eight manuscripts of the work, and one of those in the Bhandarkar Institute is in *Śāradā* character.⁶⁰ The commentary seems to have found its way as far north as Kashmir, and Haraprasād Sastri notices an incomplete manuscript of *Naiṣadhacarita* with Narahari's commentary, which contains a verse to the effect that the *Naiṣadha* (evidently with the commentary of Narahari) was introduced into Kashmir during the reign of Sikandar.⁶¹

59. See Krishnamachariar's Introduction (op. cit.), p. 13. See also Ganapati Sastri's Introduction to *Nalābhyudaya* (Trivandrum Sanskrit Series).

60. No. 141 of 1875-76. The date of this manuscript is, according to the Curator, Samvat 1207 or 1151 A.D. This date is impossible and evidently a mistake, as suggested by Mr. K. N. Dikshit, offg. Govt. Epigraphist, in a letter to Mr. P. K. Gode, Curator of the Bhandarkar Institute, dated the 14th May, 1932. Narahari's commentary was introduced into Kashmir more than two centuries after 1151 A.D. See below.

61. Mr. Gode has favoured me with a note on this point. The verse in question appears at the end of the manuscript—

कादमीराष्ट्रावति सति सेकेन्द्रपराधिपे ।

वैकुण्ठकण्ठेनानीतः प्रबन्धो नैवधामिधः ॥

H. P. Sastri identifies this Sikandar with Sikandar Lodi, king of Delhi (1489-1517 A.D.). Notices of Sanskrit Mss., Vol. XI, 1895. Preface, p. 8. Mr. Gode rightly points out that the Sikandar referred to in the verse must be Sikandar the Idol-breaker who was king of Kashmir from 1386 to 1410 A.D. Imperial Gazetteer of India, Vol. II, 1909, p. 373.

There is only a small number of quotations in the portion of Narahari's commentary examined by me. Under 1. 13 he quotes Vāgbhaṭa's definition of the Virodha Alarṅkāra.⁶² Under 3. 99 Narahari quotes the following line from Halāyudha—विहायाः पतङ्गः पक्षी गदह्मन् पक्षिष्वेचरा इति हलायुधः, but it is not found in Halāyudha's *Abhidhānaratnamālā* edited by Aufrecht. It is possible that Narahari refers to some other lexicographer of the same name. The following quotation from Yādavaprakāśa occurs in the gloss on 7. 109—म.बो लीलाक्रियाचेष्टाभुलभिप्रायजन्तु इति यादवप्रकाशः, and is found in Oppert's edition of *Vaijayanti*. Other quotations from Yādavaprakāśa occur under 1. 17 and 30. Kṣīrasvāmin is quoted under 9. 158, and there is a quotation from a Bālabhūṣaṇakāra, who seems to be a grammatical writer, in the gloss on 1. 46.⁶³ Among other works Narahari quotes Viśvaprakāśa under 9. 4 and Bṛhatsaṁhitā under 1. 105.⁶⁴

A considerable similarity is likely to be found between the commentary of Narahari and the Tilaka commentary of Cāritravardhana. A few extracts from the latter commentary have been given by Paṇḍit Śivadatta in the footnotes to the N. S. edition of *Naiṣadha*, and I have noticed a remarkable similarity between them and the corresponding portions of Narahari's commentary.⁶⁵ Cāritravardhana's gloss on *Naiṣadha* 7. 93 is also found quoted in a marginal note in the manuscript of *Vidyādhara* used by me, and I find that it is almost the same as the corresponding gloss of Narahari. I have not seen Cāritravardhana's work, but it will be worth while to compare the two commentaries.

Viśveśvara

A small fragment of Viśveśvarasūri's commentary was lent to me by the Bhandarkar Institute, being No. 187 of 1879-80. It is a fairly correct manuscript and covers Cantos VII, VIII, X and XI. Mallinātha in his commentary on *Naiṣadha* 1. 5 criticises the interpretation of a Viśveśvara-bhaṭṭāraka, and if he is the same as Viśveśvara-sūri, as suggested by Aufrecht,⁶⁶ the author of cur

62. See Notes.

This identification corroborates the conclusion we have reached about Narahari's date.

63. See Notes.

64. See Notes.

65. See Pt. Śivadatta's extracts under 1. 8; 2. 24 and 3. 63, 131.

66. See *Catalogus Catalogorum*, Part I under नैषधचरित.

fragment must be assigned to a date earlier than the fifteenth century, most probably to the fourteenth.

A few extracts and readings from this fragment will be found in the Notes. The commentary appears to be concise and brief, and quotes Rājaśekhara under 7. 25, the lexicographer Ajayapāla under 7. 66, and Viśvaprakāśa several times.

Jinarāja

A number of extracts from the commentary of Jinarāja has been given in the Notes from Ms. No. 452 of 1895-1902 belonging to the collection in the Bhandarkar Institute. The manuscript which contains both Text and commentary is correct and well-written on thin paper, but unfortunately some of the earlier folios are worm-eaten, and some of the leaves have stuck together so tightly that it is often difficult to detach them. The manuscript was written in Sainvat 1788 or 1732 A.D., as stated at the end of Canto XVI. The Śāka date 1653 is also mentioned.

The commentary of Jinarāja is not very old, as under 3. 4 he quotes the Manoramā of Bhaṭṭoji Dikṣita who is assigned to about 1630 A.D.⁶⁷ At the same time Jinarāja must be regarded as earlier than 1676, as in the manuscript of Vidyādhara's commentary written in the latter year, Jinarāja's gloss on Naiṣadha 17. 196, 197 is found quoted.⁶⁸ It is, therefore, fairly certain that Jinarāja lived about 1650 A.D. He was a Jaina as suggested by his name, and the bulk of his quotations is from the grammar and the lexicon of the great Jaina savant Hemacandra. Under 16. 20 Jinarāja quotes a lexicographer named Śrīdhara.⁶⁹ Under 16. 119 he criticises a statement of Vardhamānamisra, the author of Khaṇḍanaprakāśa, a commentary on Śrīharṣa's Khaṇḍanakhaṇḍakhādyā.⁷⁰

Jinarāja's commentary is known as Sukhāvabodhā and largely modelled on that of Nārāyaṇa, which it often supplements and

67. Belvalkar—Systems of Sanskrit Grammar, p. 47.

68. See Notes 17. 196.

69. See Notes. Śrīdhara is quoted in the Puruṣakāra commentary on the Daiva. The Puruṣakāra has been assigned to the thirteenth century (see Introd. to Trivandrum ed.). According to Aufrecht, Śrīdhara is frequently quoted in Sundaragani's Dhāturatnākara.

70. The passage in question has been cited by Paṇḍit Śivadatta in a Footnote to his edition. Vardhamāna is also the author of the well-known Kusumāñjaliprakāśa and has been assigned to the first quarter of the fourteenth century. See G. N. Kaviraj in Sarasvatī Bhavan Studies, Vol. III, p. 134.

amplifies. But in his readings Jinarāja almost always follows the earlier commentaries of Cāṇḍupaṇḍita and Vidyādhara. Besides, he sometimes copies Vidyādhara, for example, in the gloss on Naiṣadha 7. 44⁷¹ and 14. 58. Under 10. 76 he quotes Vidyādhara's interpretation of the last two lines,⁷² word for word, and remarks केचित्.....इति व्याचक्षुः.

The commentary does not systematically follow the accompanying Text found in the manuscript, but the Text is also important as generally agreeing with the earlier readings followed by Cāṇḍupaṇḍita and Vidyādhara. Where Text and Commentary do not agree I have often designated the former as Jina (Text).

Jinarāja's commentary is an elaborate work, and has distinct merits of its own. The commentary is well-preserved in the above manuscript, though it contains a few gaps.⁷³ As a commentator Jinarāja belongs to the school of Nārāyaṇa, whom he generally follows in the matter of interpretation. But the real importance of Jinarāja's commentary lies in the fact that he follows a Text older than that followed by Nārāyaṇa, Mallinātha and others, and preserves to a considerable extent the continuity of the earlier and more reliable readings of Cāṇḍupaṇḍita and Vidyādhara. It is, however, noteworthy that in a few cases Jinarāja criticises and rejects the readings of the two earlier commentators, though he does not mention them by name.⁷⁴

Mallinātha

Mallinātha's commentary on Naiṣadhacarita is known as Jivātu, but the Palghat edition used by me goes as far as the eleventh Canto only. Mallinātha may be assigned to the fifteenth century or the latter portion of the fourteenth, as he wrote a commentary on Vidyādhara's Ekāvalī composed in the first quarter of the fourteenth century.⁷⁵ His work has all the merits associated with his well-known commentaries on the other Kāvya. Some of his readings are, however, very peculiar, and do not agree with those found in the other commentators.

71. See Notes.

72. See Notes.

73. These cover a portion of Canto XVIII and the last few verses of Canto XXII.

74. See Notes 2. 92, 93; 3. 135.

75. See Trivedi's Introduction to his edition of Ekāvalī (B. S. S.).

The commentary of Mallinātha is particularly rich in lexicographical quotations. Apart from Amara and Viśvaprakāśa, the largest number of quotations is from Vaijayanti, which is also referred to as Yāda. I have examined some of these quotations, and find that they occur in Oppert's edition. The same remark applies also to the citations from Halāyudha, the author of Abhidhānaratnamālā. Mallinātha quotes also Utpalamālā,⁷⁶ Śābdikamaṇḍana,⁷⁷ Śābdārṇava,⁷⁸ Amaraśeṣa,⁷⁹ the commentary of Kṣīrasvāmin,⁸⁰ and the lexicographers Śāśvata,⁸¹ Keśava,⁸² Dhanañjaya,⁸³ Ajayapāla or Ajapāla⁸⁴ and Bhojarāja.⁸⁵

Among other authors he quotes the Bhāṣyakāra,⁸⁶ the Nyāsoddyotakāra,⁸⁷ Vāmana,⁸⁸ Kaiyaṭa,⁸⁹ Bhaṭṭamalla,⁹⁰ Varāhamihira,⁹¹ Vāgbhaṭa,⁹² and Pītāmaha.⁹³ The Bhūpāla quoted under 3. 109 is Śiṅgabhūpāla, the author of Rasārṇavasudhākara.⁹⁴ A definition of sugarcandy and varieties of sugar is cited from a Vaiśeṣikakāra in the gloss on 8. 101.⁹⁵ A quotation from Mimāṃsakas occurs in the gloss on 2. 61.⁹⁶

76. Under 3. 8; 5. 66.

77. Under 3. 122; 11. 38.

78. Under 1. 82; 3. 21.

79. 'मन्दश्छायासुतः शनिः' इत्यमरशेषः under 5. 136.

80. Under 3. 31.

81. Under 3. 36; 11. 40.

82. Under 11. 15; 11. 94.

83. Under 12. 49.

84. Under 8. 92; 9. 29. The quotation under 8. 92 is found in Nārāyaṇa also under the same verse. Under 7. 68 Malli says 'भवेन्माणवको हारमेदे बले कुपुरुष' इत्यभिधेयः (?). The quotation occurs also in Nārāyaṇa and Viśveśvara under the same verse, but is attributed by them to Ajayapāla, and found in the Madras ed. of his Nānārthasaṃgraha.

85. See Vocabulary under ह्रीं.

86. Under 3. 80; 5. 71.

87. 3. 52; 8. 48.

88. Under 11. 3 etc.

89. Under 11. 47.

90. Under 4. 84; 7. 90; 11. 109.

91. Under 11. 81.

92. See Notes 10. 94.

93. Under 7. 23.

94. Malli quotes the definition of लावण्य found in this work (1. 181. Tri-vandrum S. S.).

95. अत्र द्रव्ये वैशेषिककारः—मत्स्यन्दिकरः खण्डसिताः क्रमेण गुणवत्तमाः । etc. This line is quoted by Kṣīrasvāmin from Vāgbhaṭa while explaining Amara on मत्स्यण्डी.

96. See Appendix I, Section II (b).

The foregoing statement of Mallinātha's references is compiled from his commentary on the first eleven Cantos of Naiṣadha, but the importance of the lexicographical quotations will be seen even from the above list, as Malli quotes several lexicons which are no longer extant.⁹⁷ It may also be noted that Malli refers to his commentaries on Kirātārjunīya and Kumārasambhava in his gloss on Naiṣadha 5. 71 and 8. 99. On the other hand, he refers to Śrīharṣa's poem in his commentaries on Raghuvamśa and Śiṣupālavadha.⁹⁸

Nārāyaṇa

The standard commentary on the Naiṣadha is the Prakāśa of Nārāyaṇa; at any rate, it is the most popular. Nārāyaṇa was the son of Narasiṁha Paṇḍita whose surname is stated to be Bedarkar in the colophon at the end of each Canto. The title Bedarkar seems to suggest that Nārāyaṇa was a native of Mahārāṣṭra.

Nothing is definitely known about Nārāyaṇa's date. It is, however, certain that he is earlier than 1637 A.D., as there is a manuscript of his commentary written in Saṁvat 1693, being No. 368 of 1884-87 preserved in the Bhandarkar Institute.⁹⁹ On the other hand, his work is later than Medinikoṣa, as he quotes this lexicon in the gloss on 1. 91, the quotation being found in the printed edition. Medinikoṣa is assigned to about the fourteenth century,¹⁰⁰ and one of the earliest writers to quote it is Rāyamukūṭa who wrote his commentary on Amarakoṣa in 1431 A.D.¹⁰¹ If we assume that Medinikoṣa began to be popular in the fifteenth century, Nārāyaṇa who quotes from it may be assumed to be later than 1400. He is of course earlier than 1637.

It is possible that Nārāyaṇa was acquainted with the commentary of Mallinātha. In his gloss on 1. 86 Nārāyaṇa says चम्पकेपरि भ्रमरो न तिष्ठतीति केचिद् । तत्र तिष्ठति परंतु त्रियवे इति प्रामाणिकाः. This looks like a summary of Malli's remarks on 1. 91—

97. Of these, the Śabdārṇava is frequently quoted by Sarvānanda who wrote his commentary on the Amarakoṣa in 1159 A.D. (See the Trivandrum ed.). Sarvānanda quotes also the Utpalīnī and Ajaya or Ajayakoṣa. With regard to Bhoja, he is quoted by Kṣīrasvāmin (see Intro. to Oka's ed.).

98. See Mallinātha on Raghu 4. 45 and Māgha 3. 13.

99. I owe this information to the Curator Mr. P. K. Gode.

100. See Winternitz—Geschichte, Vol. III, p. 415.

101. See R. G. Bhandarkar's Introduction to Mālatīmādhava edited by him.

“न पदपदो गन्धफलीमजिघ्रत्” इत्यादौ अलीनां चम्पकस्पर्शाभावप्रसिद्धिरिति चेन्न, स्पृशन्त्येव । किंतु स्पृष्टा म्रियन्ते तावदेव स्पर्शाभावप्रसिद्धिरिति कचित् कीर्तितः परिहारः. Even if we regard Nārāyaṇa as later than Mallinātha, that would not conflict with the probable date of Nārāyaṇa suggested above.

Considering the bulk of his commentary, Nārāyaṇa quotes only a small number of authors and works. He refers to the Bhāṣya-kāra, Kaiyaṭa and the author of Padamañjarī, the well-known commentary on Kāśikā, in the gloss on 14. 55.^{101a} Haradatta is quoted under 15. 89, and appears to be the same as the author of Padamañjarī. Most of the lexicographical quotations are from Amara and Viśvaprakāśa, and quotations from the latter work sometimes show variations from the printed text.¹⁰² Under 19. 45 Nārāyaṇa quotes Amaraśeṣa which is quoted also by Mallinātha, the citation being practically the same in both the commentators.¹⁰³ There are quotations from Halāyudha's Abhidhānaratnamālā,¹⁰⁴ Medinikoṣa, and Dharaṇi¹⁰⁵ and Yādava.¹⁰⁶ The lexicographer Ajayapāla is quoted several times,¹⁰⁷ and there are references to Kṣīrasvāmin and a Vaidyakanighaṇṭu under 22. 59 and 20. 21 respectively.¹⁰⁸ Vasantarāja's work on augury is referred to in the gloss on 15. 76, and Sārasindhu, which seems to be a work on the science of horses, is quoted under 1. 73. In the gloss on 22. 113 there is an interesting quotation from a Kalākoṣa, which describes a method of removing stains from cloths.¹⁰⁹ Among Purāṇas, Nārāyaṇa refers to the Bhāgavata,¹¹⁰ the Bhaviṣyottara,¹¹¹ the Kāśīkhaṇḍa¹¹² and the

101a. “भाष्यकारस्य कैयटस्य पदमञ्जरीकारस्यापि मते छन्दस्यैवेत्वं नक्षिमन्योः, न भाषायाम् ।”

102. See Vocabulary under केदार and कलम्ब.

103. ‘क्रोडः कालोऽसितः पङ्गुर्मन्दच्छायाभुतः शनिः’ इत्यमरशेषः. For Mallinātha's citation see p. XXXV.

104. Under 19. 27; 22. 19 etc. The citation from Halāyudha under 15. 33 (‘पत्रपाश्या ललाटिका’) is not found in his lexicon, but in Vaijayanti.

105. Under 3. 42. Dharaṇikoṣa is quoted by Sarvānanda (op. cit.).

106. Under 2. 80. The quotation is found in Vaijayanti.

107. Under 7. 66; 8. 92; 13. 12.

108. See Vocabulary under दृष्टु.

109. तैलं घृतेन तच्चोष्णजलेर्दुग्धेन कज्जलम् । नाशयेदम्बरस्थं तु मलं क्षारेण सोष्मणा ॥

110. Under 21. 60. See also the gloss on 21. 119.

111. Under 15. 83. Bhaviṣyottara-purāṇa is quoted also by Abhayatilakagaṇi who wrote his commentary on Hemacandra's Dvyāśrayakāvya in 1255 A.D. See the edition in B. S. S. under 3. 8; 5. 141 etc.

112. Under 22. 80.

Liṅga,¹¹³ and quotes the Skanda,¹¹⁴ the Padma,¹¹⁵ and the Garuḍa.¹¹⁶ There is also a number of anonymous quotations, the most important being under 14. 88¹¹⁷ and 15. 42, 89.¹¹⁸ A treatise on cookery (सूपशास्त्र) is quoted under 1. 5.

Quotations from philosophical authors are practically absent, but under 22. 36 there is a reference to the views of Vyomaśiva, Śrīdhara and Udayana on the Vaiśeṣika theory of darkness. These views are actually found in Vyomaśiva's commentary on Praśastapādabhāṣya, Śrīdhara's Nyāyakandalī and Udayana's Kiraṇāvalī, and a brief summary of them will be found in Appendix I. Nārāyaṇa seems to have been familiar with the works of Udayana, as he quotes him also to illustrate the use of a word occurring in Naiṣadha 5. 105.¹¹⁹

The Prakāśa of Nārāyaṇa has practically ousted every other commentary on Naiṣadha. Nārāyaṇa does not deal with the figures of speech, but pays all his attention to interpretation and grammar. The popularity of his work is due to the fact that he tries to explore all possible meanings, which explains the large number of alternative interpretations found in his commentary. Like Īśāna-deva, he sometimes gives Vernacular equivalents of Sanskrit words, some of which have been included in the Vocabulary.

General Estimate of the Commentaries

We have so far noticed eight commentaries on Naiṣadhacarita, of which only two, those by Mallinātha and Nārāyaṇa, have been printed. Among the commentaries mentioned here, the Sāhitya-vidyādhari of Vidyādhara is the oldest and, in fact, the earliest known commentary on Naiṣadhacarita. The Dipikā of Cāṇḍūpaṇḍita is the most learned, and there are few Kāvya commentaries which can compare with it in the extent and variety of its references. Cāṇḍūpaṇḍita seems to have realised that Naiṣadha was essentially a learned poem, and must be approached with the full equipment of the traditional learning. Mallinātha's Jīvātu is

113. Under 19. 58.

114. Under 15. 55.

115. Under 21. 42.

116. Under 21. 7.

117. See Vocabulary under चिन्त(मणिमन्त्र).

118. See Notes 15. 42 and Vocabulary under महाज्वेष्टी.

119. 'अनुपस्थितपरिपन्थिभिः' इत्युदयनाचार्यः.

an excellent introduction, and pays due attention to interpretation as well as grammar and rhetoric. Nārāyaṇa's commentary is the most comprehensive and particularly well adapted to the needs of the student. Yet no single commentary is sufficient for a proper understanding of the poem. It is often necessary to compare different interpretations and readings, and seek the help of more than one commentator in solving the difficulties of many a puzzling verse. The extracts given in the Notes, however inadequate, will show the necessity of such comparison and co-ordination. At any rate, the need of some such attempt was felt by the commentator Bhagīratha, who in his *Naiṣadhagūḍhārthadīpikā* gives notes and extracts from a number of earlier commentators, besides offering interpretations of his own.¹²⁰

The Commentaries and the Text of the *Naiṣadha*

A study of the commentaries reveals a bewildering mass of variant readings, and there is probably no other poem of the Kāvya period, which presents so many of them. It is, however, possible to attempt a classification and discover a certain degree of uniformity among the various groups of readings. Generally speaking, the readings of Cāṇḍupāṇḍita and Vidyādhara tend to agree, and are followed among later commentators by Īśānadeva and Jinarāja. So far as readings are concerned, Cāṇḍupāṇḍita, Vidyādhara, Īśānadeva and Jinarāja belong to the same group. It should, however, be noted that there is sometimes disagreement between Cāṇḍupāṇḍita and Vidyādhara, and where such differences exist Vidyādhara's readings are often followed by Īśānadeva. Cāṇḍupāṇḍita and Vidyādhara follow the same text, but there are also occasional differences, and as we have already remarked, Cāṇḍupāṇḍita sometimes mentions the readings of Vidyādhara without mentioning the latter's name. Even apart from this, there were other variants in the time of the two early commentators, and they are often mentioned and sometimes discussed by Cāṇḍupāṇḍita.¹²¹

120. See Paṇḍit Vīndhyeśvariprasad's *Sanskrit Introduction to Tārṅkī-rakṣā*, p. 31. Bhagīratha quotes Nṛhari (Narahari?), Lakṣmaṇa, Nārāyaṇa, Viśveśvara, Jagaddhara, Tāṇḍava, Mukuṭa, Jivātu and other commentators and commentaries. The following verse occurs in the manuscript which is incomplete—अध्यापकं विना यो नैषधगूढार्थदीपिकां टीकां । पश्यति रसनाग्रे तु वाग्देवी तस्य स्फुरति मृगम् (?) ॥

121. See, for example, Notes (Extracts) under 6. 109.

The readings of Cāṇḍūpaṇḍita and Vidyādhara frequently differ from those of Nārāyaṇa, and I have taken care to indicate the difference between the two groups of readings in the Notes. It should, however, be noted that Nārāyaṇa sometimes mentions the earlier readings as variants,¹²² though he does not adopt them in his commentary. Sometimes, again, the readings followed by Nārāyaṇa (and also by Mallinātha) are mentioned by Cāṇḍūpaṇḍita as variants.¹²³ Such cases are, however, comparatively few, and there is a real difference between Nārāyaṇa and the earlier commentators in the matter of readings. There is another class of readings in Nārāyaṇa, which differs not only from those of Cāṇḍūpaṇḍita, Vidyādhara and their followers, but from those of Mallinātha, with whom he otherwise frequently agrees. Examples of such readings will be found in the Notes, and a few may be cited here: स्तनावटे (7. 80) for स्तनातटे; रथस्य तस्य (6. 1) for रथस्यदस्य; दराच्छित (11. 96) for दराक्षित; एतादशोः (10. 120) for एतद्दशोः; निःस्वात् (17. 26) for निः स्वान्; ईयिवान् (4. 115) for एतवान्; विदर्भराजप्रभवानिवासम् (6. 57) for विदर्भराजप्रभवानिवासम्. Readings like these may be regarded as spurious, but their number is not large.

The readings of Mallinātha are sometimes very peculiar, and neither wholly belong to the group of Nārāyaṇa nor to the earlier group of Cāṇḍūpaṇḍita and Vidyādhara. Broadly speaking, Mallinātha's readings, as far as I have examined them, fall into three categories. Sometimes they agree with those of the earlier commentators, but differ from those of Nārāyaṇa. Sometimes they agree with the readings of Nārāyaṇa, but differ from those of Cāṇḍūpaṇḍita and Vidyādhara. Sometimes, however, Mallinātha's readings, and the number of these is by no means small, differ not only from the readings of Nārāyaṇa but from those of Cāṇḍūpaṇḍita, Vidyādhara and their followers.¹²⁴ In the case of some peculiar readings, Mallinātha, it is true, agrees with Narahari,¹²⁵ but there is no systematic resemblance between the readings of the two commentators. I am inclined to hold that Mallinātha sometimes deviates from the original text of Śrīharṣa's poem even to a greater extent than Nārāyaṇa.

122. See, for example, Notes 18. 26; 19. 27; 10. 5; 10. 25; 8. 14; 8. 19; 8. 92; 5. 100; 5. 112.

123. See, for example, Notes 10. 6; 10. 10; 10. 16; 10. 17; 10. 22; 10. 27; 10. 32; 10. 44; 8. 20; 8. 90 etc.

124. Examples of this will be found in the Notes.

125. See Notes 3. 63, 65, 131; 7. 66.

The above account of the readings of Naisadha must be regarded as tentative, as there are many other unpublished commentaries on the poem to which I have had no access. But there is no doubt about the text followed by the two early commentators. There are certain verses which are not explained by the latter, but found in Nārāyaṇa.¹²⁶ These are probably to be regarded as interpolations. Nārāyaṇa himself calls certain verses interpolations,¹²⁷ but these are generally variations of preceding verses. It is also noteworthy that the readings of Cāṇḍupāṇḍita and Vidyādhara are sometimes distinctly superior, and give a simpler meaning than those of Nārāyaṇa.¹²⁸ An extreme instance is provided by the reading रम्याधर (21. 155) followed by Cāṇḍupāṇḍita and Vidyādhara and the curious हर्म्याधर found in Nārāyaṇa. In spite of such divergences, the text of Naisadhacarita is generally well-preserved in the commentary of Nārāyaṇa, though it is Cāṇḍupāṇḍita and Vidyādhara who record the earlier and more authoritative readings.

126. e.g., 9. 119 (शुभाष्टवर्गस्त्वदनङ्गजन्मनः—); 11. 41, 42; 17. 196, 197; 18. 13; 21. 86, 87. See Notes. The verse 18. 65 (बाहुवक्त्रजघन—) is called by Cāṇḍupāṇḍita प्रायः क्षेपकः, though he explains it fully. The verse 16. 67 (ध्रुवं विनीतः—), a variation of 16. 54 (स्वयं कथाभिः), is not found in Cāṇḍū, Vidyādhara and Jinarāja, nor is 22. 109 (इन्दोर्भ्रमेण—). See Notes.

127. e.g., 16. 79 (क्रमेण कूरं—) which is altogether omitted by Cāṇḍupāṇḍita, Vidyādhara and Jinarāja; 22. 15 (ताराततिर्बाजमिवा—) and 19. 57 (जलजमिदुरीभावम्) —which are, however, found in Cāṇḍū, though the latter remarks on 19. 57—अयं श्लोकः पुस्तकान्तरेषु प्रायो न भवति. Nārāyaṇa remarks on 15. 22 (पुरा प्रमिताः—): क्वचित् पुरा—इति श्लोकः. This verse is not found in the earlier commentators. See Notes. Nārāyaṇa remarks on 7. 87 (पुष्पाणि बाणाः—), a variation of 7. 86—इति श्लोकान्तरमपि व्याख्यात-प्रायम्. Cāṇḍupāṇḍita says केचिदिमं श्लोकं न पठन्ति. Nārāyaṇa calls 21. 40 (त्र्यम्बकस्य पदयोः—) an interpolation, as it is merely a variation of 21. 39, but it is fully explained by Cāṇḍū and Vidyādhara. Nārāyaṇa calls also 17. 151 (गत्वान्तरा—) an interpolation, though it is an independent verse. See Notes.

128. See, for example, Notes 9. 133.

SYNOPSIS

The story of Nala and Damayanti is too well-known to need any introduction. The *Naiṣadha-carita* deals with the earlier portion of Nala's career ending with his romantic marriage with Damayanti. The episode to which Śrīharṣa devotes about two-thousand eight hundred verses is related in less than two hundred couplets in the *Mahābhārata*. Except for minor details, Śrīharṣa follows the great epic in the broad outlines of the story so far as it concerns the episode dealt with by him. There is, however, one noteworthy point of difference. In the *Mahābhārata*, Nala accepts the mission of the gods, and betakes himself to Kuṇḍina, and after telling Damayanti that he is Nala, asks her to choose one of the gods. Damayanti protests and declares her love for him. Nala replies that he cannot seek his own interest in the face of his promise to the gods, but he will do so if she can devise a means by which self-interest can be reconciled with Dharma or the call of duty.¹ Thereupon, Damayanti suggests that Nala should come to her Svayamvara, and she would absolve him from blame by choosing him in the presence of the gods. In the *Naiṣadha-carita*, on the other hand, Nala carefully conceals his identity from Damayanti while delivering the message of the gods. The difference, though one of detail, makes Śrīharṣa's conception of the character of Nala fundamentally different from that found in the corresponding portion of the story in the *Mahābhārata*. In the *Naiṣadha-carita*, we find Nala, disguised as the messenger of the gods, reasoning with Damayanti and urging her to accept one of the gods as her consort. He is alternately sarcastic and annoyed at her evasions and persistence in her love for Nala. Her grief and entreaties move him to pity, yet he drives her to despair for the sake of his duty and honour. When at last the tears of Damayanti set free his repressed emotion, and he throws off his disguise in a frenzy of love and grief, the thought that is uppermost in his mind is not the fear of the gods, but the disgrace which he has unwittingly brought to the honourable calling of the messenger. Yet, in the ultimate resort, he appeals to his own conscience and the sincerity with which he has striven to execute his mission, and neither stands in awe of the gods nor concerns himself about the opinion of men.² In Śrīharṣa's poem, Nala's anxiety is not how to reconcile self-interest with Dharma, but how to reconcile his honour with the failure of his mission. The emphasis on the individual judgment and moral responsibility makes Śrīharṣa's portrait of Nala one of the noblest creations of Sanskrit poetry, at least so far as conception of character is concerned.

The fact that Śrīharṣa confines himself to the lighter side of Nala's career makes him dilate on certain minor details which the *Mahābhārata* either mentions briefly or ignores altogether. The latter work disposes of the Svayamvara in a few lines, and makes only a passing reference to the marriage and the joys of the newly married couple. These topics occupy whole Cantos in the *Naiṣadha-carita*; while there are certain others, for example, the contents of Cantos VI, VII, XV, XIX, XX, XXI and XXII, which are totally absent in the *Mahābhārata*. The same is true of the greater portion of the contents of the seventeenth Canto.

1. एष धर्मो यदि स्वार्थो ममापि भविता ततः । एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम् ॥

2. See Synopsis of Canto IX.

CANTO I

The first Canto opens with an elaborate description of Nala. His might is extolled, and he is called 'the destroyer of kings'. His physical beauty is next described. 'The autumnal full moon is not fit even to play the slave to his face'; and nymphs and mortal women are never tired of looking at his beauty. (1—31)

Damayanti is now introduced, but the description of her beauty is reserved for a later Canto. She falls in love with Nala without ever seeing him and elicits news about him from messengers, Brāhmins and bards coming from the land of Niṣadha. Though never seen by her before, sleep shows him to her as a deep mystery; while she sometimes diverts herself by having Nala painted on the wall of her pleasure-chamber as enjoying her company. Nala, in his turn, also falls in love with Damayanti without seeing her and yields to the power of the god of love, who disturbed the equanimity even of Brahmā, the age-worn creator of the world. The night, 'soft with moonshine', is a witness to Nala's sleepless suffering, and he at last seeks peace in a visit to his pleasure-garden in the outskirts of the capital. A description of the horse he rides follows, and then he is shown to reach the thickly shaded garden where he sees various flowers in bloom, the sight of which is supposed to enhance the grief of forlorn lovers. (31-77)

Nala curses the Ketaka blossom with its serrated flower leaves: 'sharp with thorns, it is thrust by Cupid like a barbed arrow into the hearts of separated lovers'. He shudders to see maiden creepers kissed by the gentle breeze, and views with distaste Campaka blossoms, and those of the Palāśa, Pāṭalā, and others in bloom, all deadly weapons of the god of love. But he welcomes the trees bending with the weight of fruits in obeisance to their foster-mother Earth; while cuckoos sing, peacocks dance and the ripples of the pleasure tank play music in his honour. Though parrots recite his praise and cuckoos sing his glory, his joy is superficial and ill conceals the grief of his heart, while he is pining for 'the fair-browed maid of Vidarbha.' (78—106)

Now follows a laboured description of an artificial lake in the garden, on which the king sees a golden swan disporting himself with the female swans, some young, others grown up. After a while the swan falls asleep, and the king, slowly approaching the shore of the lake, with gentle hands catches hold of the bird. The swan, fearing that death is near, pours forth a melancholy strain of the deepest grief, pleading the cause of his wife at home, and

the young ones in the nest, which have not yet learnt to speak. Nala is moved to pity, and lets the bird go. (107-45)

CANTO II

The golden swan comes back to Nala, and expresses his gratitude to the king for his mercy in releasing him. The king's mercy is all the greater, because hunting is no sin in a king who only kills the fish that feed on their weaker comrades, the birds that injure the trees on which they build their nests, and the deer that oppress the harmless grass. The bird offers to repay the kindness of the king by doing a kindness to him, and volunteers the story of Damayanti, the unmarried daughter of the king of Vidarbha, of whom the swan gives a laboured description. (1-40)

The bird slyly suggests the subject of a worthy husband for Damayanti. He insinuates that Nala alone is worthy of her; but union with her, beloved of the gods, is by no means easy; 'just as it is difficult for the night lotus to enjoy the light of the beclouded moon'. So the bird offers to sing Nala's praise before Damayanti with such effect that, once treasured in her heart, his image will not be ousted from it even by the lord of the gods. Nala consents and describes his love for Damayanti. The moon and the south wind burn his limbs, 'If the arrows of Cupid are flowers and not thunder, surely these flowers grow on creepers that are poisonous'. The bird forthwith sets out for the capital of the king of Vidarbha. His golden wings flicker with speed, while the gold of them is set off by the blue of the sky. (40-72)

The bird at length reaches the capital of Damayanti's father, and now there is a dignified description of the city, which is full of crystal houses and bejewelled chambers, heaven and earth laughing with them; their nightly splendour makes one imagine that the full moon is eternally present in the city. The pleasure tank is reddened by the saffron paint of beautiful women sporting in its waters, and the city reflected in the tank looks like heaven. The mercantile life of the city is also pictured. In the market place there arises the rumbling sound of mills grinding sweet-smelling flour. In the shops 'cowries' are counted; merchants display an infinite variety of wares for sale. Among objects of luxury are conchs, gems, camphor powder and musk. The saffron stalls of the perfume shops look like lingering rays of the setting sun. The white silken streamers flying over the edifices are shaded by the gloom of the azure chambers, and maidens step from the top of their pleasure mansions on to clouds which carry them to the pleasure halls of their lovers. (73-105)

The bird sees Damayantī in her pleasure garden in the company of her maiden friends, looking like the crescent of the moon in an assembly of stars. The swan looks for a suitable landing ground and makes a circuit in the air above, radiating the gleam of his golden wings.

CANTO III

The swan alights on the ground close to Damayantī, who tries to catch the bird and follows him to some distance despite the warning of her comrades. The bird lures her to a thicker part of the wood and surprises her by addressing her in graceful human speech. After mocking her for attempting to capture him, the swan presents himself as one of the birds drawing Brahmā's chariot, but now on his holiday in the course of which he is travelling through the world. The bird declares that he is known to Nala whose virtues and beauty he carefully describes. (1-40)

He claims to have free access to the inner apartments of Nala where the fair inmates confide to him all their secrets, and Cupid's latest commands. He deplores that some maiden other than Damayantī will marry Nala and enjoy the celestial happiness unattainable by her. But who has probed into the working of the Creator's mind? Perchance she might be Nala's bride, young and unmarried as she is. Perhaps the Creator himself, by uniting the moon with the night, and Śiva with Pārvatī, is acquiring practice successfully to bring about her union with Nala. How, too, would the Creator, grown hoary with wisdom, save himself from disgrace if she was married to any other than Nala? Be that as it may, the bird expresses his regret for fatiguing her and asks her what service he may render her. (40-52)

Damayantī requests pardon of the swan for having tried to catch him, entreating the bird to forgive her light-hearted action as that of an inexperienced maid. But what desire of hers would come to fruition? Where is the maid who would express her inmost desire in words, her longing to catch the moon with the hand? (53-59)

The swan replies that all things are attainable on earth. Even if she should desire the city of Laṅkā, situate in mid ocean, it would be hers. Damayantī, delighted and abashed, says that her heart longs neither for the city of Laṅkā nor for any other thing. But the swan, intent on eliciting a confession of love, explains her statement as having a double meaning, namely, her longing for Nala, and insists on a clear and straightforward declaration of her will.

If she purposes to marry some one else, the bird will not plead her cause before Nala; it would not be right to undertake a mission whose purport was doubtful. (60-73)

The firm words of the swan cause Damayanti to discard shame and hesitation, and she makes a fervid confession of her love for Nala. How can the bird conceive of her union with any one else? Can it be imagined that the night may be joined to any one other than the moon or that the day lily may have a lover other than the sun? Damayanti declares her intention to enter the flames, if her father disallows her marriage with Nala, and exhorts the swan to plead her cause before the king, choosing the right moment, and with all the resources of the art of persuasion. She entreats the bird to give her what is more precious to her than her life, and urges him not to tarry, since deliberation is meet only in a matter that admits of delay. (74-96)

The swan smiles at this mad declaration of love, and declares that there is nothing for him to do. Cupid himself has brought about the union of Damayanti and Nala. The bird then gives an intricate description of the conventional stages of love, through which Nala is supposed to have passed, and congratulates Damayanti on her manifold virtues which have attracted even Nala. May she, the bird continues, shine with Nala as the night with the moon, and may he shine with her as the moon with the night! (97-117)

The swan then takes leave of Damayanti and speedily returns to Nala's capital where he finds the king under an *Aśoka* tree, crowned with a blaze of flowers, reclining on a bed of young leaves.

CANTO IV

This Canto carries the story little further. It is principally concerned with the description of the unbearable grief of Damayanti owing to her absence from Nala. The monotony of the description is relieved by Damayanti's address to the moon and Cupid, which here and there reaches a high lyrical level (47-99). This is followed by a playful dialogue between Damayanti and a girl companion in musical verses, one half of which is spoken by the former and the other half by the latter. (101-9).

At the end of the dialogue, Damayanti faints 'with Cupid's fire smouldering in her mind', but her comrades restore her to consciousness by means of cool appliances like lotus leaves and snow. The noise made by the girls brings her father to the scene.

The minister and the physician also come in. The physician prescribes the fragrant Nalada herb, an efficacious sedative; while the minister predicts that the remedy will be found to be Nala. Damayanti's father realises that his daughter has reached the age when 'flowers act as arrows on the body'; so he announces that the Svayamvara gathering, for Damayanti to choose her husband, will soon be convened.

CANTO V

While preparations for Damayanti's Svayamvara takes place, the sage Nārada, with his companion Parvata pursues an aerial journey to heaven. He is received by Indra who evinces an extraordinary degree of politeness and courtesy. The king of the gods asks Nārada why mortal princes have of late ceased to come to heaven and share his hospitality as a reward for dying glorious deaths in battle.

Nārada replies that warlike activities are no longer the concern of kings on earth. Damayanti's Svayamvara is at hand. Cupid's order has gone abroad, and the mortal princes are now concerned about finery and other things likely to enhance their credit in Damayanti's eyes. But he (Nārada) loves to witness warfare, and as it is out of fashion on the earth he expects Indra to provide this amusement for him.

Indra declines Nārada's request. His attention is rivetted on Damayanti's Svayamvara. Hastily bidding farewell to the sage, he sets out earthward much to the chagrin of the nymphs of heaven, who give vent to their spleen by sarcastic remarks about the lord of the gods running after a mortal woman. Indra is accompanied by Agni, Varuṇa and Yama, three divine simpletons, who follow Indra because he happens to lead the way.

The gods meet Nala on the way as he proceeds to the city of Kuṇḍina to attend Damayanti's Svayamvara. They greet Nala and announce that they have a favour to ask of him. Nala's heart overflows with sentiments of generosity and self-sacrifice at the thought of the gods coming to him as suppliants, but his charitable disposition is soon put to a severe test, when he is asked by the crafty Indra to undertake a mission to Damayanti on behalf of the four gods in order to persuade her to choose one of them as her husband.

Nala boldly refuses, though at the outset he had promised to grant any favour the gods might ask. He warns the gods not to

make themselves ridiculous by asking him to act as a messenger to a maiden whom he himself loves and pines for. Indra is first sarcastic and then conciliatory, and the four gods join in exhorting Nala to earn eternal fame by carrying out his promise. Bound by a promise, the mighty demon Bali and the great Vindhya mountain remain to this day where they promised to stay; why should he then hesitate to keep his? Life is transient and there is nothing lasting. He should on no account neglect virtue, the abiding reality. Fame, not Damayanti, is his true bride. Who would renounce the beloved Fame, fairer than the moon, and faithful even when absent in the farthest regions, for the sake of a maiden whose possession is but a passing shadow?

Nala is flattered to hear these words, and in spite of his love for Damayanti, undertakes the mission urged on him by the gods. Indra marks his pleasure by giving Nala the power of becoming invisible at will.

CANTO VI

Nala reaches the city of Kuṇḍina and views its streets hallowed by Damayanti's feet. He sighs deeply, thinking how the desire of his heart has been thwarted by the gods. But he is determined to carry out his promise. He goes about invisible by virtue of Indra's boon and enters the royal palace and the inner apartments assigned to the ladies of the royal household. Seeing all, but himself unseen, he moves freely among the womenfolk, inadvertently jostling some and surprising others in their toilette. Passing women are frightened when they touch Nala's invisible figure, and he is sometimes struck by a ball when it is flung about by the girls while playing.

After these and similar adventures, Nala comes to see Damayanti, recognising her by her superior beauty, amidst a throng of beautiful maids. He hears his own name uttered by a parrot, which has learnt it from maidens who had used it to console Damayanti in her grief. His reflection on the bejewelled floor is not noticed, though clearly visible among his own portraits drawn by Damayanti's comrades for her diversion.

Meanwhile, the four gods, not wholly depending upon Nala's mission, had sent women messengers to plead in their behalf. Nala who is still invisible rejoices to see the suit of three of the gods rejected by Damayanti, but he hears with misgivings the peroration of the messenger of Indra, which is cheered by her comrades in the hall. What greater glory can befall a maiden, asks Indra's

messenger, than to be loved by the mighty Indra, the greatest among the gods? Let her accept the invitation from Indra to share in the sovereignty of heaven and the worlds, and think of the pleasure there is in walks by the celestial Gaṅgā, and in the garden of Nandana.

Damayantī replies with a smile. Indra's greatness is beyond the range of words; how can he be sufficiently praised? Certainly will she serve Indra, but it is a human Indra, incarnate in the form of a mortal king, to whom she has given her heart. Doubtless heaven is a land of bliss, but Bhārata, the best of lands, has both joys and duties to offer; and it is for happiness blended with religious virtue that she aspires. Moreover the desires of mortals are determined by Fate, and their tastes differ. The joy of success is common to all in an equal measure; hence no one is to be blamed for his likes and dislikes. In a word, Damayantī makes it clear that Indra's merits, however attractive they may be, do not induce her to give up the man whom she loves.

Indra's messenger is downcast by Damayantī's speech, and makes no reply. But Nala is braced to hear her words.

CANTO VII

In this Canto the progress of the story is halted by a description of the beauty of the princess. Nala who is still invisible views Damayantī and describes her in detail, 'beginning from the hair and ending with the toe-nails', which is literally true. He then decides to make himself visible to Damayantī and her friends.

CANTO VIII

The girls are astonished at the sudden appearance of a stranger in the female apartments. Damayantī, however, remains cool, bids the stranger welcome and asks him in poetic language to tell his name, origin and destination. Without waiting for a reply, she addresses to him a high-flown description of his beauty (32-44). Where does the full moon go to on the moonless nights of the month, if it is not merged in his face? Is he not the love god reborn, after his burning by Śiva? Or, perhaps he is some one allied to the gods, to judge from his lustre, surpassing gold, and the manner in which he has eluded the sentinels and made his entry.

Nala occupies the seat offered by Damayantī and coolly introduces himself as a messenger from the gods. After a brief greet-

ing, he sets himself to describe the love of the four gods for Damayanti, and narrates in detail the wanton tyranny of Cupid over each of them (58-84). The trees of heaven have been stripped of their young shoots to provide leafy beds for the feverish limbs of Indra. 'The god of fire has been so heated by Cupid that, having himself experienced what it is to be heated, he will not heat others again.' The condition of Yama and Varuṇa is no better. The gods, on hearing about Damayanti's Svayamvara, have come to the earth and sent the speaker as a messenger to her, who now delivers their combined message, couched in poetic language calculated to soften her heart.

The gods in their message (90-106) appeal to Damayanti to have pity on them and not to let them be slain by the invisible arrows of the lowborn Cupid. Let her adorn heaven without delay; but if she prefers to remain on earth, her motherland, they will transform the earth itself into heaven!

Nala concludes by entreating Damayanti to fulfil the purpose of his mission by choosing one of the gods as her husband. Let her gratify Indra or save the love-sick Agni from his plight; let her take pity on Yama or choose Varuṇa.

CANTO IX

Nala's appeal produces no effect on Damayanti who considers his words misplaced, and asks him to communicate his name and family. He evades her question by suggesting that their conversation may run smoothly even without his disclosing his name, and that it is also the custom, among the good, not to utter one's own name. (1-13)

Damayanti retorts that she, too, then must refrain from conversing with him, as it is not the custom among respectable women to talk with strangers. Nala tries to smile away her retort and begs her to send a favourable answer to the gods. Damayanti protests that a mortal woman can never be worthy of a god: 'how can a hind desire the lord of elephants'? (16-29)

She continues, speaking indirectly through a companion, that the all-knowing gods ought to have been aware of her love for Nala whom she has determined to marry. If he should refuse, she would end her life by suicide. (30-35)

Nala is somewhat annoyed at these words, and rebukes Damayanti for preferring a mortal to a god: the camel, likewise, loves the bitter and thorny śamī plant, and rejects the sugar-cane. As to suicide, Indra, the lord of the upper regions, will take her away,

if she hangs herself and remains suspended in the air, while the god of fire or water will only be too glad if she enters the flames or the water. But Nala softens his tone and makes a further appeal to Damayanti by picturing for her a glorious union with one of the gods. (38-59)

Damayanti heaves a deep sigh and calls Nala the worthy messenger of Yama, the god of death. Upon her supplication, a girl invites the visitor to halt for the day and wait till the Svayamvara which is to take place on the morrow: there is so great a resemblance between him and the portrait of Nala drawn before Damayanti by the golden swan. Meanwhile, he must not talk of the gods again; her eyes are far too drenched with the onrush of tears. (61-69)

His cruelty comes home to Nala, and he begins to think himself not the messenger of Death, but Death himself. But though pierced by the pathetic appeals of Damayanti, he remains faithful to his mission and makes a final attempt to persuade. Further protest is useless, he says, for the gods possess various wish-fulfilling agencies which will at once bring her within their grasp. How can she hope to marry Nala, if the gods are angry? How can even the marriage rites, for instance, take place without the sacred fire, if the fire god burns with anger, but not in flames? What mortal can obtain even the thing that is in his hands, if the gods mean to frustrate him? (73-83)

Hearing these words, Damayanti begins to feel convinced that she has lost Nala for ever, and pours forth her grief in melancholy strains of the deepest despair. She is anxious that the news of her death should reach Nala and bring home to him her undying love for him. She asks the South Wind to scatter her ashes, after she is dead, northward in the direction of Nala's capital. Her reason rocks; she weeps and bemoans her fate.

Damayanti's tears stir the inmost depths of Nala's heart. He forgets his mission and discloses his identity in an impassioned address, the frenzy of which is in marked contrast to his cool-headed advocacy of the claims of the gods. Why does she weep? He asks. Does she not see Nala standing before her? Soon, however, he realises that he has proved false to his mission and brought on himself irreparable disgrace. But he is conscious of the sincerity and innocence of his motives and the power of Destiny; so he prepares to face the gods with courage, in defiance of whatever aspersions may be spread by the glib tongue of report. (101-126)

Now the golden swan appears suddenly, and advises Nala not to afflict Damayantī any more, nor stand in any more awe of the gods, since he has exerted himself so sincerely in their cause. Nala asks Damayantī to think well before she makes her choice lest she should afterwards repent. He says so quite indifferently, and not for fear of the gods. He will repay her love even by sacrificing his life, if it is for her good. (127-135)

A great change comes over Damayantī. The straightforward maiden who adduced learned arguments about the respective merits of heaven and earth while replying to Indra's messenger, and bandied retorts with Nala himself, observes incorrigible silence when his identity is revealed to her. A girl companion intervenes, and reproduces what Damayantī once addressed to Nala, while looking at his portrait and drenching it with her tears. (143-155)

Damayantī then gives a hint, unperceived by others, that Nala should come to her Svayamvara along with the gods. Nala consents and returns forthwith to the gods to give them a true report on the failure of his mission.

CANTO X

This Canto describes Damayantī's Svayamvara. Princes of diverse lands are on their way to the festal gathering, and huge multitudes betake themselves to the city Kumḍina, some to seek the hand of the princess, some to carry her away by force, others to wait upon the rest and yet others merely to look at the spectacle (3). The poet explains why certain among the gods did not attend the Svayamvara: Brahmā was too old to entertain the idea of marriage and Kubera too ugly for that purpose (13, 16). The four gods Indra, Agni, Yama and Varuna, whose proposals had been rejected by Damayantī, come to the Svayamvara, each assuming the form of Nala. To acquire the similitude of Nala's beauty was no easy task. They made and remade the moon and the lotus their face, and looking at it in a mirror, broke it up anew; it was not beautiful enough (20).

The royal guests are received with lavish hospitality. Coming as they do from different regions, they do not understand one another's dialect and so speak Sanskrit, the common language. The next day the Svayamvara opens, and the suitors arrive and occupy their seats. Nala comes, too, and eclipses the others by his radiance, as the moon does the stars. (27-39)

There are now five Nalas, the true one and the four gods disguised as Nala. The kings who are jealous of Nala's beauty console themselves by saying that after all there are several others like him. The beauty of the bogus Nalas attracts even the real Nala who, not suspecting the fraud, asks them if they are Cupid, Purūravas and the two Āsvins, all models of beauty. The impostors calmly reply that they are none of these. (40-45)

The Svayamvara begins in brilliant sunshine. Vālmīki praises it and Śukrācārya describes it in detail. But king Bhīma, Damayanti's father, is at a loss how to describe the numerous kings to his daughter. Viṣṇu who is present on the scene relieves the embarrassment of the king by asking Sarasvatī to introduce the princes to Damayanti in orations worthy of the distinguished assembly.

A laboured description of Sarasvatī follows, in which the various limbs of the goddess are described as representing different branches of learning (73-87). Damayanti is then summoned to the assembly, and the poet here describes her beauty and adornment in elaborate verses (91-107).

The splendour of the princess creates a sensation among the suitors, who with faltering tongue express their admiration in playful if hyperbolic verses, designed to convey the confusion of their mind (111-131). They are at a loss to find out who created Damayanti: was it the age-worn Brahmā or the Moon, or the Spring, or the god of love? Indra who sits close to Nala opens his mouth to describe her with a few well-chosen epithets, which at the same time represent the names of nymphs, Indra's mistresses in heaven. Nala looks at him warily, but the crafty dissembler explains away the names in a sense suited to mortals. The Canto ends with the joyous shouts of the people:

"There goeth she, the maiden beautiful in her adornment.
There goeth the Urvaśī of the earth, stepping forth to the altar."

CANTO XI

Sarasvatī expounds the merits of the suitors with unsurpassed eloquence and commends them to the favour of Damayanti, who rejects them one after another. After disposing of the gods, the goddess addresses the mortal princes and asks them to behold the daughter of Bhīma: if they look and look, they will not be satiated with gazing even in millions of years (24).

Sarasvatī praises severally the lords of the seven islands (Puṣkara, Kuśa, Plakṣa, Śāka, Krauñca, Śālmala and Jambū), and Damayantī in her turn rejects them with undisguised apathy, despite the sonorous verses in which their merits are extolled. The goddess often refers to attractive features of the regions under the sway of one or other of the kings. In the Puṣkara island, the great Banyan tree with its ripe fruits and evergreen leaves looks like a mighty sunshade of peacock feathers (30). The Jambū river flowing near the edge of the Jambū island has the juice of rose berries for its waters and gold for the ooze of its bed (86). In the Kuśa island, the mighty clumps of Kuśa grass are watered by the rain clouds pierced by their swordlike blades undulating in the wind (59). Sometimes the goddess enumerates the joys accessible to Damayantī in these lands. In the Ocean of Wine, encircling the Śālmala island, she will indulge in drinking bouts with her beloved and her maiden companions (68). In the Śāka island, while she walks on the crest of the Mount of Sunrise, her beauteous face will give to the delighted inhabitants the idea of the rising moon (14). In the Plakṣa island, she will desire to sport in the swings suspended from the branches of the great fig tree of the place (74).

The kings of Avantī, Gauḍa, Mathurā and Benares are next described. If Damayantī marries the king of Avantī, the river Sīprā while she indulges in sports in its waters will be her friend, embracing her with its wavy hands (89). The dark-complexioned king of Gauḍa embraced by her, will look like a fresh raincloud coming in contact with the crest of the golden Mount of Sumeru (98). With the king of Mathurā for her husband, she might enjoy pleasure walks amid the balmy flowers of Vṛndāvana (107). Sarasvatī recounts the virtues of the king of Benares, and glorifies the sanctity of the holy city, which grants remission of sins and ensures both worldly pleasure and religious piety.

The declamations of the goddess fall on deaf ears and leave Damayantī cold and indifferent. Their merits fail to attract her, and she is led from one prince to another, disappointing all of them. She rejects the lord of the Puṣkara island, because 'the soft name Nala is not his', and the lord of the Śāka island, because the divine Indra never came as a suppliant to him as he did to Nala. (32, 46)

CANTO XII

The theme of the preceding Canto is continued. Sarasvatī recites the praise of the kings of Ayodhyā, Pāṇḍya land, Kāliṅga,

Kāñcī, Nepāla, Malaya country, Mithilā, Kāmarūpa, Utkala and Magadha. The goddess describes each king with undiminished eloquence, and conjures up a picture of pomp and grandeur, which, however, fails to strike the imagination of the princess, who is as indifferent as ever. Sometimes, as when the king of Utkala is described, she silently utters Nala's name with the picture of her beloved growing clearer and clearer before her mind's eye (86). Sometimes she is bored by the description of a king, and gives an explicit hint to Sarasvatī not to continue her eulogy of him (31).

CANTO XIII

Damayantī has by now rejected all the notable princes, and she is therefore led before the five Nalas, that is, the real Nala and the four gods assuming his form. Sarasvatī is afraid to displease the gods by explicitly referring to the peculiar characteristics of each, and so reveal their identity, which they are anxious to conceal. At the same time, she loves Damayantī too well not to be just to her, in the face of the insidious fraud of the gods, each of whom earnestly hopes that she will mistake him for Nala, and choose him as her husband. Sarasvatī, therefore, describes the four gods in turn in verses which have a double meaning. One interpretation of her language refers to the god, the other to Nala. Damayantī is cautious, and does not mistake any one of them for Nala. (1-26)

The goddess then describes Nala himself. But to avoid being accused of singling out the real Nala from among the dissemblers, she declaims again in ambiguous language. And in the closing verse, in language capable of five interpretations, one for each of the dissembling gods, the fifth for Nala (27-34). This serves only to perplex the poor girl, who is dazed and bewildered with doubt and hesitation. How will she find out the truth in the presence of these five who confuse her mind? Is it not owing to her own miserable fate that wrong has usurped the place of right? She might, indeed, ask the kindly goddess to indicate the genuine Nala, but that will expose her to the hostility of the offended gods, and she will never sacrifice such a jewel of a friend for her own selfish gain. Or, she might ask the true Nala to disclose his identity, but how can she do that, discarding shame, while the whole assembly hears her words?

CANTO XIV

Bewildered with confusion, Damayantī worships the gods in the open assembly with flowers and hymns, which softens their

hearts. They now exhibit certain characteristics peculiar to gods, which automatically distinguish them from Nala. (18-24)

Damayantī furtively glances at Nala and back again at Sarasvatī, and feels a new bewilderment of bashfulness and emotion. Playfully teasing her for a while, Sarasvatī leads her to the presence of the gods and implores their mercy, explaining why Damayantī is unable to choose any of them (33-45). The gods nod assent, and Nala is formally chosen, for the princess places round his neck a wreath of Madhūka flowers, interwoven with blades of Dūrvā grass (48).

The four gods now assume each his own form, and the hitherto invisible companions of Indra and Yama come into view (60-68). Sarasvatī in her turn reveals her divine stature, and the gods join in conferring various boons on Nala (69-85). Sarasvatī bestows on him boons suited to her character as the goddess of learning and poetry (88-92).

The gods and the goddess then address Damayanti. Nothing is unattainable to her, chaste as she is; yet they vouchsafe to her the inviolable character of her wedding vow. May knowledge grow in her mind and issue in wisdom (93-94)!

The divine visitors then take their departure for heaven, while the disappointed suitors are consoled by the fact that Damayanti's father, in response to her entreaties, gives them for wives certain of the maiden companions of the princess, who had learnt from her all her accomplishments, and practised them. This happy ending delights all, and the Canto closes on a note of joy.

CANTO XV

Preparations are made for the formal marriage of Nala and Damayantī, and the festivities connected with it. Walls are painted and houses decorated; the streets are overhung with perfumed wreaths of artificial flowers, while the bejewelled pavements radiate their gleam (12-15). Music bursts forth from all kinds of instruments playing in harmony; and the resonance of the music, together with the swelling noise of the crowd, is heard on the billows of oceans far away (16-18).

But the chief aim of the Canto is to describe the adornment of Damayantī and Nala on the eve of their marriage. A turgid description follows, with details of toilette and ornaments (26-71). The work of embellishment is entrusted to efficient girl companions who bestow their care on Damayantī, while experienced servitors minister to Nala. Damayanti's natural beauty outshines the jewels

and the gold of her ornaments which at moments seem to be useless; while at times it is not clear whether the ornaments shine by her or she by them (48, 27). The description of Nala's adornment is even more laborious and artificial than that of Damayantī.

Nala now sets out from the palace, assigned to him in the city of Kuṇḍina, to the residence of his bride, where the marriage ceremony is to take place. As he goes in his chariot through the streets, followed by the bridal procession, the women of the city rush out to have a look at him, and there are amusing instances of their distraction and precipitate haste (73-81). Their eyes are fixed in a continuous gaze. One of them does not notice even her pearlstring, torn and slipping off her body, while another puts her toy lotus into her mouth instead of the favoured betel.

Some of the women indulge in magnificent soliloquies in praise of Nala's splendour and Damayanti's love for him (82-91). 'She hath chosen him, spurning Indra, the lord of all the gods; the generation of love by Cupid in the hearts of men since the beginning of the world, hath reached its culmination in the union of Damayanti and Nala.' A prosaic Canto thus ends in a poetic vein.

CANTO XVI

This Canto opens with a description of the marriage procession, after which important items of the marriage rites are mentioned, including details of the ceremonial presents given to Nala by his father-in-law. A more agreeable note is struck with the description of the feast, at which the guests accompanying the bridegroom are entertained. The flirtation of the guests with the beautiful waitresses is narrated in detail (48-110).

After a stay of five or six days in the house of his father-in-law, Nala returns with his bride to his own capital, where the daughters of the citizens receive him in jubilation, showering on him grains of parched rice in token of welcome.

CANTO XVII

The events described in this Canto are but remotely connected with the story of Nala. The four gods, while returning from Damayanti's Svayaṃvara to heaven, meet on their way a dark, advancing multitude, amid which they discover Lust, Wrath, Greed and Delusion who are graphically described (13-34). The surging crowd has a spokesman, who voices forth exceedingly heretical and materialistic doctrines, and makes a pungent attack on the orthodox system of religion (36-83).

The four gods now appear in the role of protagonists of the traditional faith. Indra, Varuṇa, Yama and Agni, each in his turn, wax eloquent in praise of the orthodox religion and defend it by appealing to the Scriptures and traditional custom and belief (84-106). The audacious critic of the established order turns out to be a panegyrist of Kali, the spirit of sin, who is discovered in a chariot in the company of Dvāpara, the spirit of fraud and deception. Kali astonishes the gods with the false grandeur that is the livery of evil.

Kali steps forward disdainfully and announces his intention of repairing to Damayanti's Svayaṁvara to seek her hand. The gods, smiling to each other, inform him that Damayanti has chosen a mortal, ignoring the assembled gods and demigods. The news throws Kali into a paroxysm of rage. He reproaches the gods for humbly submitting to their humiliation and swears to wreak vengeance on Damayanti by compassing the ruin of Nala. The gods try to dissuade Kali from embarking on his unholy project, and this leads to an altercation in the form of an exchange of repartee between Kali and the others (153-157).

Accompanied by Dvāpara, Kali then sets out for the land of Niṣadha and soon reaches Nala's capital, which is a sanctuary of piety and religion. Kali is swept off his balance, and filled with despair, at the sight of the rites and observances pertaining to the orthodox religion, which follow their undisturbed course in the city (163-204). The spirit of sin wanders for years, looking for an opportunity to secure an advantage over Nala, but hears no evil report about him, not even in the gossip of the streets. He takes shelter in Nala's pleasure garden in a Bibhitaka tree. Meanwhile Cupid draws his bow to wait upon Damayanti and Nala.

CANTO XVIII

This Canto opens with a description of Nala's palace (3-28), but its chief object is to describe the joys of Nala and Damayanti on the first night of their marriage. The description, however, fluctuates, and wanders from one day to another. It is coarse and outspoken in places, but has the saving grace of a diction which is impassioned and poetic.

CANTO XIX

The subject of this Canto is the description of the morning. Bards come to the palace door and sing the glories of the rising sun with a view to awakening Nala and Damayanti whom they

think to be still asleep. The queen is pleased with their description, and rewards them for their musical strains. Meanwhile, Nala returns from his ablutions in the celestial Gaṅgā, whither he was taken by his magic chariot before the arrival of the minstrels.

CANTO XX

Nala spends the forenoon in jesting and teasing Damayantī, taking into his confidence a girl companion of his consort, named Kalā. Playful and witty remarks are freely exchanged between the king and the girl, and the former does not hesitate to indulge in frivolities. In 74-96 Nala addresses Damayantī, recalling various experiences of their conjugal love. At length a lady minstrel enters, and announces in dignified strains the hour of noon, and the time for the ceremony of the bath (158-60).

CANTO XXI

Nala takes his bath after the reception of feudal princes, and participation in military exercises. The midday bathing rites are described in detail (9-20). Then follows a long account of the worship of Viṣṇu by Nala. The chamber of worship with its heaps of flowers is described in some extravagant lines (22-31), which is followed by particulars about the ritual (32-50). Nala addresses a long hymn to Viṣṇu, whose various incarnations are invoked (53-118).

After the midday meal, Nala is joined by Damayantī who is followed by her companions, one of whom carries a cuckoo perched on a crystal rod. The girls sing the praises of Nala and Damayantī to the accompaniment of lyres, after which a tame parrot reproduces the verses recited by the maidens, in a manner which meets with the approval of the cuckoo (131-43).

Evening approaches and the girls leave the place on various pretexts. Damayantī then briefly describes the sights and sounds of the evening, and Nala follows with an eloquent tribute to her radiant beauty and the musical notes of her voice (151-61). He then takes leave of her to go down to the river for the evening rites.

CANTO XXII

Nala returns to Damayantī after the evening ablutions, and both indulge in a playful description of the moon in the form of a dialogue. Darkness and moonshine are adequately described, and justice is done to the moon's glory. The poem comes to an end without recounting the tragedy of Nala's subsequent career.

CANTO I

1. Nala was a mass of radiance, resplendent from festivities, the circle of his fame serving as a white umbrella for him. Drinking in his story, protector as he was of the earth, the gods do not in a like manner esteem even nectar.

2. Nala, whose story by the varieties of its sweetness surpasses nectar, was the lord of the earth, marvellous in his virtues. The flaming trail of his might and the circle of his fame served as a sceptre of gold and a unique, white umbrella.

3. His story, kept in mind, purifies the world in this age, as if by washing with water; why will it not purify my speech, which, though crude, is solely devoted to him?

4. Creating as he did four stages (in each of the fourteen branches of knowledge) with the attributes of study, understanding, practice and teaching, I know not why he himself created "the character of being fourteen", in the fourteen sciences.¹

5. Learning, a dancer on the tip of his tongue, became eighteenfold, like the three Vedas multiplied by the (six) Vedāṅgas, as if out of a desire to conquer the sovereignty of each of the eighteen islands.²

6. Being the lord of the regions, his might was composed of portions from the divine lords of the regions. He had in the law-books a third eye, which checked the march of desire, and indicated his descent from the three-eyed Śiva.³

7. In the Golden Age, Nala having established Virtue on its four feet,⁴ who did not practise religious austerities? For even Vice, lean and thin, turned an ascetic, touching the earth with only the little toe of one foot.⁵

8. The dust raised by his army in his expeditions, the dust that was beautiful like the smoke of the blazing fire of his might,

1. Four stages or aspects of fourteen sciences ought to make fifty-six; so the poet asks why they are still spoken of as being only fourteen. See, however, Notes.

2. In this verse the number of sciences, with which the king was conversant, is raised to eighteen.

3. Śiva had destroyed Cupid, the god of desire, with the fire issuing from his third eye.

4. Truth, non-stealing, quietude and self-control.

5. A mark of severe austerities implying that vice was practically absent.

went and fell into the moon, a sea of nectar;⁶ and there turned into clay, it forms the lunar spot.

9. His numerous enemies spread their disgrace, as if it were the charcoal left by the fire of their valour, quenched in battle by the copious rain of arrows loosed by him, who was, as it were, a cloud with the sound of his flashing bow.⁷

10. He, the slayer of kings, shone with the 'ceremony of circular waving of lights' performed (in his honour), after having gone round, with a view to conquest, the circle of the earth, refulgent with his might, that was radiant as the fires which burnt up completely the cities of his enemies.

11. Excessive rains, prevented by Nala throughout the entire earth, rendered free by him from the evils known as the *Ītis*,⁸ never left the eyes of the gazelle-eyed mistresses of hostile kings, being without any other place of refuge.⁹

12. The shuttle that was the skill of his soldiers, acting in co-operation with the loom that was his mighty sword, wove on the battle-field, with his moon-coloured virtues serving as yarn, the wide cloth of his fame covering the limbs of those maidens, the regions of the sky.

13. Just as hostile kings gave up creating disaffection among his subjects for fear of him, similarly did even mutually conflicting attributes give up their contrast out of fear for him? For by virtue of his power he was both conqueror of enemies and conqueror of friends; he saw through spies, and at the same time did not see through spies.¹⁰

14. The Creator draws round the sun and the moon, a halo for a cancelling mark, whenever he thinks, "These two are useless in the presence of Nala's might and fame."¹¹

6. Cf. 11. 97; 22. 93.

7. See Extracts from *Cāṇḍupāṇḍita*.

8. Excessive rain stands at the head of the *Īti* evils.

9. i.e. excessive rain was present only in the shape of the tears shed by the widows of Nala's enemies killed by him in battle.

10. The apparent contradiction is to be reconciled by construing the epithets as follows: "He was the conqueror of enemies and the conqueror of (i.e. more powerful than) the sun; he saw through spies as well as through his own judgment."

11. The halo of the sun, like that of the moon, is fancied as a circle drawn round a word to indicate that it is to be cancelled. The idea is that Nala's might was brighter than the sun, and his fame purer than the moon.

15. 'This man will be poor'—this script of the Creator present on the forehead of suppliants was not made false by the king; for having surpassed the Wishing Tree (in generosity), he made poverty itself poor.

16. Two things were regarded by him as his two blemishes, resting on his head in the shape of his divided hair; namely, that he did not by partitioning the (golden) Mountain of Meru, put it at the disposal of suppliants, and that he did not turn the ocean into a desert, by giving away 'waters of gift'.¹²

17. The able king, with a splendour like that of the sun, rose in prosperity day by day, joyfully passing his time with poets and scholars, who ceaselessly practised their art; (just as the powerful sun rises each day in joy, creating the hours with the planets Venus and Mercury constantly staying by its side.)

18. Did the Creator mark his foot with an upward line¹³ to indicate that it would be uppermost (in beauty and position) in the future? For it (now) puts the lotus and the new leaf below it in rank, and plants itself on the heads of all the kings of the earth.

19. Coming to the end of his boyhood, he achieved the conquest of the world, and by that means the acquisition of inexhaustible treasure; then did youth embrace his body, just as the season that is Cupid's friend¹⁴ embraces a forest.

20. His foot held the lotus in contempt; in the leaves of trees was there even an iota of the beauty of his hand? The autumnal full moon was not fit even to act as a slave to his face.

21. Did not the Creator reckon his merits with crores of lines, the hairs of his body? Did not the maker of the world put the pores of his skin for zeros to indicate the absence of defects?

22. Verily his arms received the length and stoutness of a bar, while storming the forts of his enemies; and in the same activity the splendour of his chest assumed the breadth and unassailable strength of the shining panel of a fortified door.

23. His face eclipsed the moon with its smile, which was but a fragment of its grace, and threatened the beauty of the lotus with its eyes, which were but a part of it; so it had nothing similar to it in the world, which had no other beautiful object that surpassed those two.¹⁵

12. Refers to the ceremonial water accompanying gifts. See 5. 85, 86.

13. Refers to a line believed by astrologers to bring luck.

14. i.e. the spring.

15. i.e. the moon and the lotus.

24. The lotus was vanquished by his eyes; his mere smile conquered the beauty of the moon: but is there anything else as beautiful as the lotus and the moon? Lo, great is the scarcity of objects worthy of comparison with his face.

25. The Camarī deer, under the pretext of wagging her tail, seems to say again and again that the desire of her mass of hair to be similar to his hair is a childish prank which does not constitute an offence.¹⁶

26. The beautiful women of the three worlds had with regard to the king two kinds of delusion produced by Cupid; the one owing to the Cupid-like beauty of the king, and the other owing to their heart's desire for him.

27. A deep-rooted habit acquired by the maids of heaven, while eagerly drinking him in with eyes that never closed, is still manifested by them by their flickerless eyes.¹⁷

28. The mistresses of serpents, who hear with their eyes, both praised and reproached their eyes inwardly on account of Nala, thinking, "These our eyes which hear of him have their existence crowned with success, but they are futile, as they do not see him."¹⁸

29. Women of the earth, seeing him even while their eyes were closed by virtue of constant contemplation, did not have in the matter of looking at him the slightest hindrance caused by the closing of their eyes (during sleep).

30. What woman was there, who did not see him in dreams, or who did not utter his name by mistake, or who did not arouse her erotic feeling during dalliance, by contemplating her husband in the form of Nala?

31. With the sole exception of Damayantī, what beautiful woman, no longer proud of her beauty, after having seen him,¹⁹ did not darken with her sighs the mirror, which she had taken up in her hand, to look at herself, thinking, "I am worthy of Nala in beauty"?

16. Lit. the childish prank of her mass of hair wishing to be similar etc.

17. Goddesses being immortal never wink; this characteristic is here alleged to be the outcome of a habit of gazing at Nala.

18. Serpents are believed to hear with their eyes. Here, their mistresses heard of Nala with their eyes, but did not see him as they lived in the nether world.

19. i.e. Nala himself or his portrait. Damayantī fell in love with Nala without ever seeing him.

32. Just as Pradyumna, carried by the bird²⁰ which feeds on serpents, was forcibly introduced into the city of Bāṇa surrounded by fire; similarly Cupid, borne by the age that enjoys pleasure,²¹ was introduced into Damayanti's mind occupied by Nala.

33. The daughter of king Bhīma devoted her mind, utterly subservient to the command of Cupid, particularly to Nala, worthy of her wealth of beauty, of whom she had repeatedly heard.

34. Every day coming to pay homage to her father, she took delight in the recitals of panegyrists, and was profusely thrilled, hearing of Nala, while they sang the praises of kings.

35. During conversation with her friends, when she heard from a friend the name 'Nala', though it referred only to the grass of that name,²² the slender damsel, quickly leaving other matters, made her ears ready to listen to it in joy.

36. "I am afraid of the dead Cupid, with eyes that never blink; so cite somebody else as an illustration". So saying, she made those who praised young men install Nala in his place as an example.²³

37. She used to ask messengers, Brāhmaṇas, panegyrists and bards from the land of Nīṣadha, about the virtues of Nala under various pretexts; then listening to the story of his fame, she long remained sad.

38. "Draw on the wall of the recreation hall a lover and his beloved excelling the three worlds in beauty." Thus saying, she used to see the love of Nala and herself, which she caused to be depicted by some clever artist.²⁴

39. Was there a night when she, sleeping, did not see Nala, whom she had made her husband in her mind? Owing to the power of destiny, sleep makes even an unseen object the guest of the eyes of men.

20. Garuḍa.

21. i.e. youth.

22. The grass 'Nala' is a kind of reed.

23. A beautiful youth is usually compared with Cupid, but Damayanti caused Nala to be substituted for Cupid on the ground that the latter was a sort of spectre, having died aforetime at the hands of Śiva. Further, Cupid being a god does not blink his eyes.

24. i.e. when the artist was told to draw two lovers, the most beautiful in the world, he drew a portrait of Nala and Damayanti in the company of each other.

40. Though never seen by her before, the king was shown to her by sleep as a mighty secret, concealing him from her closed eyes; and even from her mind, dormant owing to the inaction of the external organs of sense.

41. Lo, to her, tortured by Cupid, even in the winter the days became long, and even at the height of summer the nights put on loads of fat.²⁵

42. A time came when Nala likewise heard from people of her merits, enough to make a youth lose his patience; merits that assumed the role of a string for joining together the pearlstring of the fame of her beauty.

43. So getting an opportunity, Cupid, who was jealous, because he was surpassed by Nala in beauty, wished to conquer him by means of Damayantī, the embodiment of Cupid's own unfailing strength.

44. Damayantī's excellence was made by the king the guest of his ears; and Cupid, too, joining arrows to his bow for destroying Nala's elevated strength of mind, made the string of his bow "the guest of his ears".²⁶

45. Then Cupid, connecting his bowstring with arrows, daring in his attempt to conquer that strong-minded man, verily staked the fame which he had earned by his conquest of the worlds.

46. So it was the never-failing desire of the Creator, wishing thus to unite Damayantī with Nala, that displayed itself, when even flowery arrows such as those of Cupid, pierced the armour of his steadfast character.

47. Lo, what else, Brahmā himself, consumed by the weapon of Cupid, still takes refuge on the lotus growing on the waters;²⁷ it seems, however, as if Nala could not surmount the influence of Cupid, owing to the latter being the shadow of his own body.²⁸

48. Did the two pitchers of her bosom flash as youth's new offering to her? For (with their help) swimming across the impassable river of bashfulness, the slender maiden entered the heart of Nala.²⁹

25. i.e. became long.

26. i.e. drew it up to his ears to shoot his arrows. Cf. 4. 1; 12. 100.

27. i.e. in order to mitigate his heat, the lotus being Brahmā's seat. The reference is to Brahmā's passion for his own daughter Sandhyā and others.

28. Cupid is fancied as a mere shadow of the far more beautiful Nala; and, as a man cannot avoid his own shadow, Nala could not avoid Cupid.

29. For pitchers used as aids in swimming see 2. 31.

49. What Cupid did to Nala, who was concealing his restlessness from others, was known to the night as well as his bed, both of which, soft with moonshine, witnessed his sleepless suffering.

50. The powerful Nala, though consumed by Cupid, did not ask the king of Vidarbha for the hand of his daughter: the proud would rather renounce both life and happiness than forsake the single vow never to beg.

51. Feigning to be sad on account of something, he concealed the succession of his sighs caused by her absence, and denied his paleness, by attributing it to an excess of camphor in the sandal paste applied to his body.

52. Luckily, even while in company, he was able to conceal what he addressed to his beloved seen under an illusion, as well as the fact that he fainted, while the lutanists played the cadences of the fifth note of the gamut.

53. The king, who had the reputation of being the foremost among those whose passions were subdued, was ashamed when the irresistible power of Cupid became by degrees manifest in him.

54. The power of discrimination, nor the other virtues could restrain Nala's disquiet; for where there is love Cupid produces this disquiet that is never restrained: such is the natural law of the universe.

55. When, in spite of his efforts, he became unable to sit in the royal assembly even for a moment, without betraying signs of being in love, he desired to betake himself to a secluded place, under the pretext of recreation in his pleasure garden.

56. Then he who excelled Cupid in beauty ordered his servants to make a chariot ready, apparently in order to visit a garden in the outskirts of the city along with some friends who knew his secret.

57. The servants then brought his white, well-decorated horse, powerful in speed and more than a man's height in size, who used to cleave the floor of the stable with his constantly moving hooves.

58. The horse was brilliant with the lustre of his mane, the lustre that resembled moonlight, and seemed to arise, through the inner passage of the nape, from the curl of hair known as the 'divine jewel', located on the surface of the neck.

59. His feet were attended by particles of dust raised by his ceaseless cleaving of the surface of the earth, as if they were the atom-sized minds of people coming to study the superiority of his speed.

60. It seemed as if the horse, repeatedly shaking his snout, was eager to tell the king about the glories of his speed, but kept silence, thinking, "What need to tell? He knows the mind of horses himself."³⁰

61. The horse was white with fame by reason of his carrying the great warrior emperor on the highway, without the help of any other horse; and, with the bright lustre of his teeth he was laughing³¹ at the capacity of the sun's horses, who were not like him.³²

62. He was clearly demonstrating the fact of his being the king of horses by means of the emblem of two waving Cāmara whisks, namely, his tail and mane, moving and gleaming white.

63. The horse vied with Garuḍa, already forcibly humbled in his pride of speed, also in his power of devouring serpents, by means of the long and beautiful reins attached to his mouth.³³

64. Then the large-eyed Nala, the Indra of the earth, who had conquered all kings, mounted that horse born in the land of Sindhu, white as the moon, and finer than the horse of Indra.

65. Just as the solar rays follow the sun, similarly bright-looking horsemen followed the king, who rode that swift horse, and whose lotus hand was distinctly marked by figures of lotus blossoms.³⁴

66. As Nala went along adorning that horse of great speed, and beautiful in his dress befitting a rider, he was gazed at by the inhabitants of the city, whose eyelashes were totally motionless with joy.

67. In a moment, simultaneously with the showers of looks of the people, Nala with the lustre of the moon and the might of Indra, issued forth from the city on that horse, whose speed the wind might emulate.³⁵

68. Two cavalry battalions in the vanguard of Nala's army, brandishing the tips of their lances at one another, fought a mock fight out of fun, crying 'Take, Strike.'

30. See 5. 60.

31. In Sanskrit poetry a laugh is always white; here the white lustre of the teeth is fancied as a laugh.

32. Unlike Nala's horse, the horses of the sun could not singly draw his chariot.

33. The reins attached to the mouth of the horse are fancied as serpents in the mouth of the divine bird Garuḍa who feeds on them.

34. A sign of luck.

35. Lit. whose speed was worth studying by the wind.

69. The horses, proud of their own speed, raised a volume of dust enough to dam up the ocean, as if they thought, "How many steps will this earth provide for us to pass over? So let the ocean, too, be turned into earth."

70. Half striding in the air, with their mouths bent downwards, the horses refrained (from traversing the sky), as though thinking, "As Viṣṇu traversed the sky even with a single foot,³⁶ it will be a shame for us horses to traverse it with four."

71. As the Buddhists³⁷ of the land of Sindhu, when they reach their monastery, do out of faith in the sayings of Buddha; so did the king's cavalry soldiers, on reaching the garden of pleasure, make a circular formation with the large number of their horses.

72. The horses adorned the place with the beauty of their circular formation, ceasing to trot, as if thinking, "The regions have already been traversed by his enemies, and his fame has already turned the ocean into a cow's footprint."³⁸

73. Does not the wind even to-day, making circular movements in the shape of whirlwinds, learn from the circular trotings, which Nala ably caused his horses to make on the ground under his umbrella?

74. Just as Viṣṇu enters the ocean which has a lustre like that of clouds, and is tinged with the hue of corals, in order to sleep in it; similarly the king soon after went and entered the thickly shaded pleasure garden, tinged with the hue of new leaves, to divert himself.

75. The looks of the citizens resembling a company of friends following (a departing friend), going with eagerness up to the border of the woodland, turned back as he gradually went out of sight.

76. The king then saw in the lovely flowers and fruits the beauty of the garden, pointed out to him by the gardener with his hand, with his fingers to the fore.

77. The trees, taking flowers and fruits in their leafy hands, shaken by the gusts of wind caused by birds flying over them, learnt the manner of according hospitality to him from the multitude of old sages living in the garden.

36. During his Dwarf Incarnation.

37. The reference is to the custom of circumambulation of a monastery by Buddhist monks.

38. i.e. Nala's enemies, routed in battle, have already covered all directions, and his fame has spread beyond the ocean; so it is unnecessary for the horses to cover the same distance over again.

78. Looking about with curiosity, he saw there a Ketaka flower, which, in the guise of the bees settling on its full-blown leaves, was bearing a disgrace spreading on all sides; the disgrace which it had earned, owing to its rejection by Śiva.³⁹

79. Angrily did he rebuke the Ketaka flower thus:⁴⁰ "Thou art hated by Śiva; because, piercing with thorns, thou art thrust by Cupid, like a barbed arrow, into the hearts of lovers in separation. Being inextricable from there, thou dost end their lives.

80. "With the needle of thy point as a help, Cupid weaves the two sheets of a loving couple's disgrace; verily he plays havoc on the wood that is the heart of forlorn lovers by means of thy serrated leaves.

81. "Cupid, though his hand is moist with the honey flowing from his (flowery) bow, discharges his arrows at me, devoted as I am to Damayantī, smearing his hands with thy pollen as though with dust."

82. He saw fruits on a pomegranate tree, which was being fertilized with smoke, as if they were pots engaged in rigorous austerities, drinking in smoke, face downward, in order to attain the height of Damayantī's breasts.

83. He saw a pomegranate plant, with birds on it, and with thorns clearly visible, as if it were a forlorn maiden, clearly thrilled at the memory of her beloved; while it had arrows of Cupid made of Palāśa flowers, namely, the beaks of parrots,⁴¹ piercing its rent and crimson heart, in the region of its breasts, its fruits.

84. On a Palāśa flower, resembling a crescent-shaped arrow of Cupid, and rending the hearts of lovers in separation, he saw the stalk, as if it were a portion of liver attached to it, apparently owing to its habit of eating away the flesh of pining lovers away from their homes.⁴²

39. It is forbidden to worship Śiva with Ketaka flowers, which is here regarded as a disgrace. The bees settling on the yellowish Ketaka flowers and appearing like dark spots are the symbol of this disgrace.

40. Most of the verses from 79 to 101 speak of the effect produced by diverse flowers on pining lovers.

41. The red beaks of parrots pecking at the rosy interior of cracked pomegranates are fancied as arrows of Cupid, made of scarlet Palāśa flowers, penetrating the bleeding heart of a maiden separated from her lover.

42. The sight of the brilliant Palāśa flower being unbearable to lovers in separation, the Palāśa, the literal meaning of which is "carnivorous", is fancied as having eaten away their flesh, while its dark stalk is the liver which the flower has not yet been able to absorb.

85. With both fear and ardour, Nala gazed at a young, gently quivering creeper kissed by the breeze. It was covered with the sprays of the honey of flowers, and had buds beaming with smiles.

86. He looked at the rows of Campaka buds, as if they were ceremonial lights in honour of Cupid, that were amassing sin in the shape of their soot, namely, the bees settling on them, because they killed forlorn lovers, like moths.⁴³

87. He deemed the pollen inside the flowers to be blinding to lovers in separation, as if it were ashes from the body of Śiva, which came to be attached to the arrows discharged at him by Cupid in times of yore.

88. The suffering Nala saw a ground lily expanding its flowery hands in indifference, while the forest, "with blossoming Karuṇa trees in it",⁴⁴ heard from the cuckoo the story of forlorn lovers' plight, together with the humming of the bees.

89. He saw a mango tree angrily buzzing with the hum of agile bees, as if it wished to give separated lovers the fright of a threat, with the buds of its flowers playing in the air.

90. Mournfully he looked at the red-eyed cuckoo birds, which seemed to curse wayfarers thus. "Pine away every day more and more; fall into repeated swoons; suffer from heat."

91. With a restless mind, gazing at a Campaka bud, high-crested with a wreath of bees, he surmised in fear that it was a comet rising to imperil forlorn lovers.

92. He saw a Nāgakesara flower, with its pollen streaming from it, and with a line of bees, which had settled on it, slipping down with circular movements; as if it were a grindstone with glowing sparks issuing on account of Cupid's arrows being whetted on it.⁴⁵

93. Cupid was ashamed, when he saw the lines of humming bees flying from the flowers to Nala's fragrant limbs, being attracted by their excellence; for he mistook them for his own arrows, ill discharged from his bow.⁴⁶

43. The Campaka, like the rest of the flowers mentioned in this section, is regarded as intensifying, when seen, the sorrows of lovers in separation. Here the Campaka flowers are fancied as lights, and the bees settling on them as lampblack, which again is a symbol of sin.

44. Means also "taking pity."

45. The Nāgakesara (Assamese 'Nāhor') is a round flower with white petals and bright yellow stamens. Here, the pollen is likened to sparks and the bees to arrows.

46. The lines of humming bees coming towards Nala are described as clumsily shot arrows, giving forth a loud twang, but going only a short distance.

94. He saw a ripe Bilva fruit, hurt by the tips of the leaves playing in the air. It had a choice fragrance like that of sandal emerging from it, and resembled the breasts of courtesans.

95. Thinking that a cluster of Pāṭalā blossoms, studded with flowers,⁴⁷ in which the hearts of young couples were apt to sink, was a quiver of Cupid's arrows, he trembled with a mind stupefied with fear.⁴⁸

96. In the wood he thought that a dark-hued Agastya tree, which was putting forth buds, was Rāhu giving out the digits of the moon, which he had swallowed when the moon waned in the dark half of the month.

97. The amorous sports of the breeze, in which the leaves white with frost were first forcibly grasped, and which gave rise to graceful gestures in the creepers of a hedge, made him close his eyes when he saw them.

98. How could he refrain from welcoming the trees, which, with their heads bent extremely low with the weight of fruits, were bowing to the earth, their foster mother, in whose lap they had grown up?

99. The glow of the day, cooled by sylvan breezes; turned into nectar by the honey of flowers; and whitened by the pollen of Ketaka blossoms, gave no joys of moonlight to the king, absent from his beloved.

100. The cuckoo, eyes red with anger, seeing the face of the king, the moon itself, the same as erstwhile, in spite of his being a lover in separation, called over and again with its sound Kuhū the night hostile to the moon.⁴⁹

101. It seemed to him as if the shelter-giving Aśoka tree, which took up the burning weapons of Cupid⁵⁰ with its leaves, was killing those wayfarers pining for their homes, who had come to it with the derivative meaning⁵¹ of its name in their minds.

47. Lit. which had its inner cavity filled with flowers.

48. The Pāṭalā is a species of trumpet-flower. The sight of this flower being painful to Virahins, its tubular hollow is fancied as a cavity in which the hearts of young couples sink.

49. The voice of the cuckoo being unbearable to Virahins, the bird is here regarded as their enemy. The cuckoo, seeing that Nala's face was still the moon itself in spite of his sufferings, cried Kuhū, Kuhū—its usual sound; but Kuhū means also the Amāvāsyā night, so the bird really called that night to eclipse the moon incarnate in the shape of Nala's face.

50. i.e. the red flowers of the Aśoka tree forming Cupid's arrows.

51. The word Aśoka means "that from which there is no grief." Depend-

102. The trio of music, song and dance waited upon him even in the wood, in the sound of ripples along the bank of the pleasure tank, the song of cuckoos and the agility of the peacock's dance. Is there anywhere where a lucky person enjoys no pleasure?

103. Clever parrots let loose by people in the garden, after having trained them for the purpose, chanted his praise; sparrows, too, made likewise singers of his might, sang to him with the sweet melody of their voice.

104. Thus walking about in the garden, rich in choice perfume, cuckoos singing to him and parrots chanting his praise, he experienced an outer exuberance of fragrance, but no great inner joy, owing to Damayanti's absence from him.

105. Holding the figure of a fish, his emblem, in his hand, as if for fear it should enter the water of the basins round the trees, he was taken for Cupid⁵² following his friend, the spring, here in this garden with all the seasons present in it.

106. The woodland breeze, a tutor to maiden creepers in the art of dancing, and open thief of the store of fragrance in the flowers of the trees, attended on him, after it had resorted to pleasure swims in scented waters, the honey of flowers.

107. The king then saw a pool of water, as if it were the ocean living hidden in the garden, afraid of being churned, taking with it its long accumulated riches that excelled in everlasting gems.

108. The pool, in the guise of its multitude of lotus stalks, half hidden in the water, and penetrating the ground along the bank, was bearing the tusks of a crowd of Airāvatas submerged in the water, tusks beautiful like the tail of the serpent Ananta.

109. The pool, in contact with the clear reflections on it of the horde of horses resting on the border of its bank, shone forth, as if it possessed a thousand Uccaiṣravas horses, moving by reason of the strokes of those whip-ends, its ripples.⁵³

110. The pool looked bright, densely bearing a wide accumulation of moons spattered with sombre spots, namely, its mass of white lotus blossoms darkened in the midst by bees.

ing on this meaning, forlorn lovers had recourse to its shade for relief, but the sight of its bright-hued flowers served only to aggravate their suffering.

52. Nala had the figure of a fish in his hand, a sign of luck; Cupid, too, has a fish as his emblem.

53. The Airāvata elephant and the Uccaiṣravas horse had their home in the ocean; the pool is throughout fancied as the ocean with all its possessions before they were churned out of it.

111. Under the disguise of a cluster of lotus shrubs the pool seemed to be accompanied by Śrī Kṛṣṇa holding his wheel (and attended by Cakravāka birds), associated with Lakṣmī (and lotus blossoms), resembling (and friendly with) a swarm of bees, and resting on the serpent Ananta visible in the shape of a mass of lotus stalks.⁵⁴

112. The pool bore on it lines of waves, which seemed to be rivers, its own mistresses resorting to its bosom. It carried a mass of coral sprouts, namely, the slightly emerging buds of its red lotus beds.⁵⁵

113. Nalā fancied the pool to be emitting the lustre of the moon and the Kālakūṭa poison, immersed in its waters in the form of its vast lotus beds, white and blue.⁵⁶

114. The rows of full-grown mossy creepers on it, agitated by the movements of waves, verily looked like smoke, ever growing in volume owing to the presence of the submarine fire in it.⁵⁷

115. A lily growing on the pool was intensely thrilled in contact with the sun, and emitted an exuberance of fragrance. With lotus blooms for its body, it looked like a nymph during the day.

116. A tree on the bank, shaken by gusts of wind, with its dimensions reflected on the expanse of the waters of the pool, looked like the Maināka mountain,⁵⁸ immersed (in the ocean), and shaking its wings.

117-8. On that pleasure tank, surpassing the ocean in beauty, Nalā saw a marvellous golden swan, which was moving about close by, eager for the sweet voice of the female swans desirous of play; and was holding, with its beak and feet, Cupid-made sprouts of the tree of passion—sprouts with two shoots for its younger mistresses, and leafy ones for those who were grown up.⁵⁹

54. The epithets within brackets refer to the bed of lotus shrubs, which is compared to Kṛṣṇa sleeping on the ocean on the coils of the serpent Ananta.

55. The comparison between the pool and the ocean is continued. The ocean is frequented by rivers, the pool by lines of waves; the former has corals, the latter red lotus buds.

56. The moon and the Kālakūṭa poison were in the ocean before the churning took place.

57. The pool being fancied as another ocean, the mosses on its surface are the smoke sent up by the fire associated with the ocean.

58. The only mountain who "retained his wings, when Indra clipped those of other mountains, on account of his friendship with the ocean."

59. The red beak and feet of the swan are fancied as sprouts, the beak with its upper and lower sections as a sprout with two shoots, and the feet as sprouts with young leaves.

119. For a moment, looking at the immensely delightful bird, the king grew a little curious, although overwhelmed with grief, owing to his beloved's absence from him.

120. Just as a straw follows a whirlwind, similarly the utterly uncontrolled heart of man follows the Creator's will in the direction in which it moves, irresistible in its course in matters that are bound to be.

121. Then at that time the bird, exhausted with erotic langour, slept near the tank for a moment with its neck bent sideways, resting on one leg, and covering its head with its wings.

122. Did he think it to be a golden lotus together with its stalk,⁶⁰ drooping in shame, owing to its lustre being surpassed by his own face; or a yellow Cāmara whisk of Varuṇa adorned with a coral rod?

123. Then Nala having alighted from his horse, his shod feet flashed as if they were equipped with armour, wishing to vie with the leaves of the forest and the lotus blossoms of the water.

124. The king guilefully made his frame smaller, which (then) resembled Viṣṇu (during his Dwarf Incarnation), and took hold of the bird with his hands, having come to its side with silent feet.

125. The bird, perceiving that it was caught by him, tried in fright to fly away again and again. Quacking and despairing of flying away, it simply bit the hands of its captor.

126. It seemed as if the pool of water, ruffled by a flock of birds flying away in confusion, and anxiously taking pity (on the swan), was deterring the king from catching the bird, with its hands, the lotus blossoms moving with the waves.

127. A flock of swans quacked on the bank, like the anklets of the moving lotus-feet of the goddess of beauty, departing from that pool, deprived of the beautiful bird.

128. Verily the birds rebuked him by their cries, having left the earth and resorted to the sky, as if saying, "It is not worth while to live on this earth, whose lord is one like thee who hast renounced the customary conduct (of a king)."

129. Then the swan, resting on his hand as in a cage, said to the king as he was praising it again and again, "This beauty emanating from wings of gold was not seen in a bird."

60. The golden swan resting on one leg is likened to a golden lotus resting on its stalk. The idea is continued in the next line.

screen (of invisibility); who does not know that a digit of the moon resides on Śiva's head?

20. "Glorious, indeed, is the lock of hair that the learned Damayantī holds on her head; who will wish to compare it to the Camarī deer's tail which even the animal does not put to the fore?"

21. "Antelopes console their eyes under the pretext of scratching them with their hoofs, as they close up out of fear, vanquished by the beauty of Damayantī's large eyes.

22. "King, the family of Damayantī's father and that of her mother, her eyes and her womanly virtues—those which are heard of as well as those which are seen in her—all these brilliantly shine forth with their mutual splendour; the families, because they are celebrated; the eyes, because they are stretched as far as the ears; and the virtues, because they follow the Scriptures.

23. "Her eyes which prove the lotus to be pale, when they do not touch the collyrium-stick, make even the Khanjana bird humble in its pride of beauty, when they are embellished with collyrium.

24. "The word Adharabimba ('a lower lip like the Bimba fruit') designating her lip has acquired a (more) appropriate construing, viz., 'The fruit called Bimba is inferior (adhara) to it (in beauty)'.

25. "The disc of the moon, the essence of which seems to have been taken away by the Creator for making Damayantī's face, is (for that reason) seen to have a hollow made in the middle, and hold the blue of the sky in the deep cavity.

26. "Rightly does the Creator revolve the moon round Damayantī's face as a vessel of 'ceremonial whirling', whitish (as if) with a lotion of flour-water in it, and carrying, as it were, a plaster of cowdung in the guise of its dark spot.⁸

27. "In a test of beauty the entire genus of lotus flowers was defeated by Damayantī's face; obviously it has not even now given up the sign of its defeat—the habit of keeping above the water.⁹

28. "Her eyebrows have emerged as the bows of Cupid and his wife Rati for the conquest of the world, and are not the nostrils

7. It is usual to compare the rich hair of a woman to the bushy tail of the Camarī deer.

8. The reference is to a certain popular custom.

9. See Notes.

of her high nose shooting tubes for them both, desirous of letting loose their arrows on thee ?¹⁰

29. "Hero, she is worthy of thee alone ; her arms conquer the lotus stalk that resides in its watery fort, and with the grace of her hands she wishes to take possession of the charms of the lotus blossoms devoted to the sun.

30. "Do not the two ages, childhood and the one following it, both of which wish to pervade the fair-eyed damsel, live contented in her, though limited off by the Creator by making a division with a line of hairs ?¹¹

31. "Verily her breasts are serving as two swimming pitchers¹² both for Cupid and Youth, as they move forward on her body, though made unfathomable by floods of beauty.

32. "Has the pot acquired the power of turning the potter's wheel from its (instrumental) cause—the potter's rod ? For having become her high breasts, it (now) produces a whirling motion¹³ with a shower of lustre.

33. "Verily the peacock, whose train is slighted by Damayanti's hair, has recourse to Kārttika,¹⁴ and Airāvata, the king of elephants, whose temples are vanquished by the beauty of her breasts, has recourse to Indra.

34. "The (Creator's) fist, the thumb-mark of which is patent from the fact of Damayanti's back being depressed in the middle, made her belly beautiful with three fleshy folds which issued from inside its four fingers.¹⁵

35. Does some curious fellow measure with his fist Damayanti's belly ? For it shines with (three) fleshy folds together with

10. Cf. 21. 151 and see Vocab. under नालीक.

11. i.e. the downy growth of new hair on Damayanti's body indicates that she is on the border-line of childhood and youth. Cf. 6. 38.

12. The reference is to the use of pitchers to assist in swimming. Cf. 1. 48.

13. i.e. of the eyes of onlookers, by making them roll in amazement. See Notes.

14. Kārttika or Kārttikeya rides a peacock.

15. The Creator is fancied as making Damayanti's belly by holding her slender figure in the fist; the three fleshy folds on the belly are the marks left by the four fingers of his fist, while the mark of the thumb is visible in the depression in the middle of the back.

a zone of gold, as if bearing (the impressions) of the four fingers of a fist.¹⁶

36. "Does the Creator who made her plump and rounded hips wish to build an one-wheeled chariot for Cupid with the experience he gained in making the (one-wheeled) chariot of the sun?

37. "With her broad thighs, does the beautiful damsel wish to surpass only the banana plant known as Rambhā? (She wishes to surpass) also the young nymph of that name, (the touch of) whose bosom was the result of religious austerities on the part of Kubera's son.

38. "Two day-lotus blossoms, as if by worshipping the sun, obtained for themselves a superior position in the shape of being Damayanti's feet; certain it is that a pair of swans, coming and cackling round them, provides them with anklets.¹⁷

39. "Why should not the lotus, which dwells in sacred pools and rivers, and passes whole nights in meditation by way of closing its petals, attain a happy state in its birth as Damayanti's feet?

40. "I who have visited many places to resort to pools of water have made Damayanti the guest of my eyes—Damayanti, about whose waist it is doubtful whether it exists or not.

41. "Concluding that she had not pursued her studies even with the celestial maidens, as her comrades, I pondered as to who was in the mind of the Creator as her husband.

42. "Then trying to think of a worthy husband for her, and being unable to get rid of objectionable features in the case of all other young men, I hit upon thee as the final conclusion.

43. "My recollection being roused by this climax of thy beauty, it is today that the pure-smiling damsel has come to my mind, though I have seen her for a long span of time.

44. "Hero, Damayanti's emotional complex will become thee alone; only on the bosom of a young woman does the beauty of a pearl-string shine forth.

45. "Without her, this thy beauty is useless like the flower of a barren tree; (without her) this wealthy earth is useless, and what is thy pleasure-garden worth, though it has singing cuckoos?

16. The three fleshy folds and the golden girdle round the waist are fancied as the impressions of the four fingers of a fist holding the slender belly in its grasp.

17. As swans and lotus blossoms are inseparable, Damayanti's feet are fancied as two lotus blossoms, and her jingling anklets (हंसक) as two cackling swans (हंसक).

46. "But union with her, desired by the gods, is not easy for thee, just as in the rainy season union with the beclouded moonlight is not easy for the lotus of the night.

47. "Hence will I sing thy praise near Damayantī in such a manner that, treasured by her in her heart, thou wilt not be replaced even by Indra.

48. "Fie on these words of mine, though they are meant only to obtain thy consent; the good speak of their usefulness by action, not by words."

49. Having drunk this clear nectar of words emanating from that king of birds, Nala gave out a pure, white smile, as if it were an emission, due to satiation, of the nectar drunk by him.

50. Fondling the bird with the red lotus¹⁸ growing at the fore-end of his arm, Nala softly uttered to its joy words which came from a throat that was the repository of the nectar of pleasant speech.

51. "Thy figure is beyond the range of comparison; the goodness of thy nature is beyond the range of expression; the gist of the essential tenets of palmistry that a noble figure possesses noble qualities has thyself as the example.

52. "Indeed, not merely thy body is of gold; is thy voice, too, so? Why, thy partiality is not only for the path that is without any support,¹⁹ but also for one like me.

53. "Suffering from an extreme heat, I have got thee—a breeze with the quintessence of snow; it is otherwise with the rich, but for the good the company of those who are virtuous is the only perfect treasure.

54. "A hundred times have I heard of her, the unfailing herb that makes the three worlds lose their senses; but by virtue of what thou hast said, I feel I have seen her with my own eyes.

55. "To the wise seeing everything clearly with the aid of friends or their own heart, the eyes which cannot grasp minute objects even at close quarters are merely ornaments of the face.

56. "Bird, her story, a sort of peerless honey, which people have made the guest of my ears, serves as a kindling verse²⁰ in stirring up Cupid's fire; fie on those who are fickle!

18. I.e. with his rosy hand.

19. I.e. the sky.

20. A Vedic verse known as Sāmidhenī, with which a sacrificial fire is kindled.

57. "Bird, being as fuel in the fire of her absence I surmise the south wind to be unbearable, full as it is of the poisonous whiffs of the serpents on the Malaya mountain.²¹

58. "Bird, is it because the moon is united every month with the sun²² that it burns me with its extremely sharp rays which take away my patience ?

59. "If Cupid's arrows are flowers, and not thunderbolts, they grow on poisonous creepers ; for they have stunned and vehemently heated my heart.

60. "To me about to be drowned in this limitless ocean of pain caused by Cupid's arrows, be thou therefore a refuge, like a boat suddenly placed near at hand by fate.

61. "Or, perhaps my urging thee to action is like crushing a thing already crushed ; for the good do good to others of their own accord, just as sense-perceptions become valid on their own account.

62. "Auspicious be thy way ! May we meet speedily again ! Dear bird, do, do what I long for, and remember me in time."

63. Having sent away the bird with these words, the patient king, the Brihaspati of pleasant and truthful speech, entered the garden house, astonished at the swan's words adhering to his memory.

64. Then the bird, in order to crown that very day with success, by looking at Damayantī, started for the city of Kuṇḍina which acted as the ornament of the mundane sphere.

65. On its way before it, the swan perceived a pitcher full of water as the first guest of its eyes—a token that augurs the success desired by a traveller.

66. Adopting for a moment a motion, slow with amazement, in order to look round in the sky, the bird saw in the king's pleasure-garden a mango fruit attached to the tree.²³

67. The noble bird saw a mountain, frequented by clouds, the elephant cubs of the sky, and abounding with shrubs, and possessing hyenas and serpents hidden by branches.

21. The Malaya mountain is believed to be situated in the south.

22. It is believed that on every Amāvāsyā night the rays of the moon enter the sun. See Notes on 6. 7. Nala, being a Virahin, finds the light of the moon as hot as the sun.

23. Regarded as a good omen.

68. The bird went on, now shaking the root of its wings, now imperceptible by soaring high, and now spreading out its motionless wings, giving delight to lookers-on.

69. Owing to its speed the swan gleamed along, as if rubbing the gold of its wings against the touchstone-like surface of the sky, with a thin ray of light coming into view.

70. The swan, whose wings left in their trail a jingling sound owing to its speed, was seen overhead with a steadfast gaze by birds which were below and which quickly came to a lower level, apprehending the pounce of a hawk.

71. The swan, as it went along, could not be seen by people, who saw its shadow on the earth and immediately looked at the sky in all directions, the bird quickly going out of sight at a high speed.

72. On its way the swan, with its lustre spreading with its speed, did not stop anywhere in any wood beautiful with lofty trees, nor did it answer back the quacking of its relations.

73. Then the beautiful city, protected by the terrible-armed king (Bhīma), and adorned with edifices white as the Mount of Kailāsa, came in sight of the bird.

74. (The city) where houses with frames of crystal, with walls pure like a digit of the moon, shone as if they were continual amorous smiles of the earth meant for her beloved (the king).

75. (The city) where enveloping darkness, without any return, took shelter even in daytime, for fear of the sun, in the guise of the lustre of the sapphire²⁴ buildings of the king.

76. (The city) where at night in the houses made of shining white gems—the interval between heaven and earth laughing with them—the single night of the full moon visited all other nights as a guest.

77. (The city) where the pleasure tank, tinged with the saffron transmitted by beautiful women plunging in them, did not clear up even in the course of the whole night, just as an obstinate ladylove, offended by the saffron transmitted (to her lover) through his attachment to beautiful women, does not show her favour throughout the night.

78. (The city) which at night, calm and quiet for a moment, adored a certain pure, internal light in the shape of its houses of

24. The azure lustre of the sapphire buildings is fancied as perpetual darkness.

gems, using its line of ramparts as the sheet of cloth worn during meditation.

79. The city that flashed like the heavens, reflected in the middle of a pool of water, in which the portion of water not occupied by the reflection sparkled clearly in the guise of a moat.

80. The city where the strokes of the stick-like hems of the flying streamers over the rows of houses gave rest to Aruṇa, the charioteer of the sun, as he voyaged through the sky and drove the horses of the sun.²⁵

81. The whole city was marvellous with the choicest gifts of the three worlds corresponding respectively to the basement, the middle and the upper storeys of the houses—choicest gifts which belonged to the nether regions, the earth and heaven, and bore each their own characteristics.²⁶

82. The city where it was natural that the royal palace, with the top border blue with clouds, and bearing a surface brilliant with exceedingly pure white-wash, should bear the semblance of the moon-crested Śiva.²⁷

83. The city where the antelopes serving as the dark spots of those moons, viz., the faces of the multiform statuettes, appeared to have been devoured by the lions on the beams of the numerous palatial buildings.²⁸

84. The sage Nārada of truthful speech said that the heaven of the nether world was above heaven itself; but being as it were put in a lower position by that city, the ornament of the earth, it became just the opposite.²⁹

25. i.e. the buildings were so high that the flags flying over them could like rods drive the horses of the sun.

26. The gifts of the nether world, the earth and heaven are respectively treasure, cereals and articles of luxury; the three floors of the houses corresponding to the three worlds were full of them.

27. Śiva has his neck blue, and body white; the palace, too, is blue with clouds hovering on a level with its roof, and is painted white. With these characteristics, the palace with the moon above looks like Śiva who has the moon on his forehead.

28. The beautiful faces of the statues are fancied as moons which are, however, without the dark antelope associated with the moon. It is, therefore, surmised that the animals were perhaps devoured by the artificial lions on the beams.

29. The nether world was once declared by Nārada to be more beautiful than the heavens; but as this city surpassed even the nether world in beauty, it was more beautiful than both the heavens and the nether world.

85. The rumbling sound from the noise in the city emanating from the millstones in each market avenue along with the fragrance of flour, inviting to travellers, does not even now renounce the clouds.

86. The divine mountain Meru in the shape of the wall of gold, the city gates thickly studded with jewels serving as its wings, lived there, embracing and conciliating its offended lady-love, the heaven that had departed from its lap.³⁰

87. Encircled by the flames issuing from the city-wall made of sunstones being on fire³¹ between sunrise and sunset, the city looked as magnificent as the city of Bāṇa.³²

88. Loudly did the ocean of shops roar in the city, with many conches and gems, with crabs in the shape of hands moving in the counting of cowries, and with white sand in the shape of camphor.

89. At each moonrise, the celestial Gaṅgā, with her volume of water increased by the oozings of the moonstones in the pavements of the topmost chambers of the buildings in the city, forsook not an attitude befitting a devoted wife.³³

90. (The city) where in the evening the stalls of saffron in the perfume shops shone as if they were the fallen and homeless rays of the setting sun.

91. Just as formerly the sage Mārkaṇḍeya saw inside the stomach of Viṣṇu the objects of the universe, similarly people saw in that city articles of every description exposed for sale by each merchant in his shop.

92. In that city, the merchant in a shop, while weighing a black bee along with pieces of musk, did not notice it owing to the noise of the people, though it was humming, motionless with the greed of fragrance.³⁴

30. The heaven located on the Meru is fancied as having angrily left the mountain and come down to the earth, to become the city of Kūṇḍina. The golden city wall is fancied as the golden mountain which has followed its lady-love to the earth, while the gates of the city are fancied as the fabulous wings attributed to mountains.

31. Sunstones are believed to catch fire in contact with the sun.

32. The city of Bāṇāsura was surrounded by protecting flames.

33. Moonstones are believed to exude water in contact with moonlight. Here the idea is, the houses are so high that at moonrise the copious oozings from the moonstones embedded in the floors of the top chambers flow into the celestial Gaṅgā, and cause in that river a rise of tide, as if it were the rise of emotion in the heart of the river at the sight of her beloved moon.

34. i.e. the bee could not be distinguished from the dark-coloured musk on which it had settled, its humming being drowned in the noise of the people.

93. In that city, in winter nights, the frost did not hurt the feet of people going over the bridge made of sun-stones, heated all the day by flames.³⁵

94. At the advent of summer, the heat as severe as the Kali age did not heat the city's highway of moonstones, cool like Nala's temper, owing to the flow of water in contact with the rays of the moon.³⁶

95. The city marked with a circle in the shape of its circular moat was not accessible to enemies, being as difficult to tackle as the propositions of the Mahābhāṣya.³⁷

96. Made of lotus blossoms in the face, hands, feet and eyes, and of Campaka flowers in the other limbs, Damayantī herself assumed there the grace of a wreath of flowers meant for the worship of Cupid.

97. It seemed as if a hundred nymphs coming down to the earth, being unable to walk in the sky owing to the heavy weight of their hips and breasts, lived in the city as her friends.

98. It was natural that the city, full of paintings, should contain all colours that were permanent; it was also natural that it should have a variety of tones, possessing as it did sounds from many a mouth.³⁸

99. At night the city's houses, made of rubies, and thirsty during the day, owing to the sun coming in contact with them, licked in many ways the moon, the storehouse of nectar, with their flags tinged red by their own lustre.

100. At night the royal palace in the city, made of pure rubies, and thirsty, being frequented by the rays of the sun, licked the moon, the abode of nectar, with its tongue-like flag of the same hue as itself.

101. The spot in the moon coming in contact with the yellow flags over the turrets bore resemblance to the yellow-robed Kṛiṣṇa lying on the coiled up serpent Ananta.

35. See under Verse 87.

36. See under Verse 89.

37. These are said to have been marked with a circle to indicate their difficulty. See Notes and Vocab. under कुगुलना

38. Also: It was natural that the wonderful city should contain all the castes observing their customary rules; it was also natural that it should have a variety of accents, possessing as it did the sound of the Vedas (lit. the sound of the many-mouthed Brahṁā).

102. The silken streamer flying over the palace in the city played in the sky with undulations caused by the wind, as if it were the celestial Gaṅgā left half-made in times of yore by the sage Viśvāmitra, whose game of creating a new heaven was interrupted by the mouths³⁹ of Brahmā, busily engaged in manifold prayer emanating from tongues that were sanctified by the untiring recital of the Vedas.

103. The row of white flags over the buildings, restless and playing in the lap of the sun, and tinged with a bluish hue by the lustre of the exceedingly pure blue apartments of the city, was, as it were, the child of the river Yamunā.⁴⁰

104. The young ladies of that city, stepping from the top of their palaces of pleasure on to the clouds that were eager to accept the hospitality of the borders of the pleasure-edifices of their lovers, were manifestly nymphs traversing the sky in aerial chariots; for their eyes winked not, owing to their emotion, as they made their way with the speed of clouds.⁴¹

105. The religious merit of the city, resulting from the giving of mouthfuls of grass to cows, manifested itself constantly through the medium of those Kuśa blades, viz., the rays which went up from the emerald peak of Damayanti's pleasure-hill, but which, downcast with shame at their pride of speed being destroyed by their striking against the orb of the universe, entered with their tips the mouths of the divine cows going about with upturned face in the heavens.⁴²

106. There the swan was charmed with Damayanti's pleasure-garden where the arduous task of watering the trees was rendered useless by the basins round the trees being made of moonstones and full of the water oozing from them, when embraced by the rays of the moon.⁴³

39. These were four.

40. i.e. the row of these flags reminded one of the Yamunā river with its deep blue waters shimmering in the sun.

41. The women are fancied as travelling like nymphs on clouds to meet their lovers. Nymphs, being of divine origin, do not wink; the women also do not wink in their eagerness to meet their lovers.

42. The rays shooting up with great speed went beyond the heavens, till they were obstructed by the roof of the universe; then turning back, they came along with their tips downwards, and on their way through heaven entered the upturned mouths of the divine cows. In this way the city acquired the virtue resulting from feeding a cow with mouthfuls of Kuśa grass, the jets of rays being similar to the pointed blades of Kuśa.

43. See under Verse 89.

107. Then the golden-winged bird saw there the princess, radiant in a concourse of her friends as bright as herself, and whose beauty was able to rival that of the crescent of the moon abiding amidst the assembly of stars.

108. Radiating a golden lustre by the speed of its flying, and looking for a place suitable for landing somewhere below, the bird made a circuit above, as if it were the halo of the moon hanging in the air to attend on her moon-like face.

109. Looking at Damayantī engaged in play with her friends in the woodland, the bird thought, "Śacī, the consort of Indra, doth not feel so great a joy in the garden of Nandana in the company of her friends, the nymphs Ghṛitācī and others."

110. Śrīhira, the ornamental diamond, etc.; here ends the second canto, brilliant by nature, in his composition—the beautiful epic Naiṣadhiyacarita.

CANTO III

1. Then the swan, swiftly descending from the sky with folded wings, dropped on the ground near Damayanti, spreading and shaking its wings on the spot where it landed.

2. The sudden sound that went up at the time from the earth struck by its wings abruptly startled her whose eyes were fixed on something else.

3. Just as the minds of ascetics, forsaking their attachment to the objects of the world, attain the One Absolute whose nature is beyond the range of expression, similarly the eyes of Damayanti's friends, leaving their attachment to this and that object, were fixed only on the swan which had an indescribable beauty.

4. Just as the mental function of a sage comes to a standstill to comprehend in earnest the Absolute residing near within the body, similarly Damayanti cautiously stood still, wishing to catch, with a caressing hand, the swan moving about close to her.

5. The bird, though it guessed Damayanti's trick from her movements, did not fly up to the sky, but with a quick bound it rendered ineffectual her hand which was about to pounce upon it.

6. At that moment her friends, knowing that her attempt was thus rendered futile by the bird, burst into laughter, clapping their hands at one another.

7. But Damayanti took her friends to task, saying, "Should you now scare away the bird by the clapping of your hands? Any one here who follows me will be doing me an ill turn".

8. Slightly angry at the laughter of her friends, and visibly ashamed at her failure to catch the swan with her hands, the beautiful maiden then followed the bird, just as the shadow follows a man going in the direction of the sun.

9. When her friends mockingly said to her with a play of words, "But this thy journey towards the Haṁsa is not laudable", she replied, "This swan cannot be an ill omen for me; it is going to announce some future good."¹

1. There is a pun on the word Haṁsa meaning both 'swan' and 'the sun.' "The journey towards the swan" may turn out to be "a journey towards the sun", which is regarded by astrologers as inauspicious. But Damayanti replies that the journey is not towards Haṁsa 'the sun', but towards Haṁsa 'the swan', which is highly auspicious, as the sight of a swan is believed to bring luck.

10. The swan, too, gracefully going in front of the beautiful damsel, who had a gait like that of a swan, gleamed as if it were continually mocking her by mimicking her own gait before her, in order to put her to shame.

11. The bird, sportively going along, lured the slender-limbed damsel into the midst of creepers, while the fair one was thinking at each succeeding step that it was about to come within reach of her hands.

12. When it discerned that Damayanti had only her shadow as her companion, having angrily deterred her friends (from following her), it addressed her like a parrot in a human voice, while particles of sweat adorned her body.

13. "Well, how far wilt thou go? Why art thou thus tiring thyself in vain? Girl, art thou not even afraid to see these dense rows of woods?

14. "Look, this woodland, by shaking its hands in the shape of the leaves playing in the wind, also through the cooing of doves, is like a friend deterring thee from fruitlessly setting thy foot on an undesirable path.

15. "How can I be caught by thee—I who go about in the air and thou who movest only on the earth? Ah, thy childishness has not been diminished even by the age that is Cupid's friend.²

16. "We are birds, the offspring of the family of swans who act as the steed of Brahmā; the nectar of the sentiments of our pleasant speech is seldom obtained by those who are not inhabitants of heaven.

17. "Feeding on the tips of stalks and fibrous roots of the golden lilies on the river of heaven, we acquire a wealth of beauty that is in keeping with our food; an effect does, indeed, acquire its properties from the cause.

18. "Of the golden swans, who at the instance of Brahmā came to earth to play on Nala's pleasure-tank, I am the only one travelling, anxious to see the earth.

19. "Once during the Creator's pleasure trip I relieved the shoulders of my elders exhausted with fatigue; since then I have not felt tired, though I have been going over all the world without any rest.

2. I.e. youth.

20. "Snares and the like will never have the power to capture a divine bird like me, unless it is due to the uncommon luck of heavenly enjoyment of one man, one like whom is born but rarely on earth.

21. "Subservient to Nala, owing to his sacrifices and the charitable provision of wells and tanks, the gods create the pleasure of heaven even on the earth, and as a result of fertilising processes and the pouring of water trees burst into blossom before their season.

22. "Coming down speedily from the Mountain of Gold, we fan that king during his sports of love with our fly-whisk-like wings, permeated with the sprays of the river of heaven.

23. "If one thinks of making a classification of the good men of the world, that individual has to be mentioned first, who by the exercise of his powers is capable of achieving a great position for himself (just as the nominative case by the play of सु, औ, ज्ञ is capable of turning many a base into an inflected word).

24. "The king, who is a sacrificer and has bestowed his wealth on learned Brāhmaṇas in his service, enjoys his kingdom after having put it at the disposal of learned men, just as he partakes of the sacrificial butter after having offered it to the gods; but lo! he enjoys the first object 'last', and the last one 'first'.³

25. "Who do not beg their desired objects of that contented king, who is the friend of the gods, and in respect of crowds of suitors fulfils an unfailing mission like that of the clouds by showers of riches that destroy poverty?

26. "The nymph Rambhā, having long made the peerless beauty of Nala the nectar of her ears through us, had become attached to him; but not getting him, she betook herself to Nalākūbara⁴ for the sake of the name Nala attached to him.

27. "The court singer of Indra became known as Hāhā, because we pitied him by uttering hā, hā, as he sang, when we had

3. An apparent contradiction is aimed at. In the verse butter is mentioned first, but it is taken by the king 'last' (शेष); the kingdom is mentioned last, but it is enjoyed "first" (अशेष). The real meaning is, however, that the butter is taken not "last", but "at the end of sacrifices", and the kingdom is enjoyed not "first", but "in its entirety". The apparent inconsistency is due to शेष meaning both "last" and "end", and अशेष meaning both "not last" i.e. first and "entire or whole". The first meanings give a semblance of mutual contradiction which disappears when the latter ones are adopted.

4. See 2. 37.

gone from here to heaven, after having drunk in the sweet strains of Nala's songs at the hour of his recreation.

28. "Indra, hearing with his wife the story of Nala's generosity, did not, fortunately for her, notice the constant thrills of his consort Śacī owing to the garland of his eyes⁵ being covered with tears of joy.

29. "Pārvatī, to whom Śiva is half her self, stopped her ears with the fingers, pretending to scratch them, whenever Śiva listened to the story of Nala's virtues that forcibly charm the heart.⁶

30. "In vain the Creator, devoted to religious observances, endeavours to detain the goddess of speech by means of silence; immersed in the study of the Vedas, he knows not that the crooked goddess, clasping Nala's neck, is there content with the flow of sentiments.⁷

31. "The vow of the goddess of wealth as the devoted wife of Viṣṇu has not suffered in the least owing to her embracing Nala; nor has her husband felt even an iota of jealousy, because the universe forms his self.

32. "Fie on the hand of the Creator, which, unabashed, makes the full moon on the full moon night;⁸ but having remembered the beauty of his face, the intelligent hand, I ween, hath left the moon half made on Śiva's head.

33. "The moon, overwhelmed with shame, on hearing from us about Nala's face far surpassing it in beauty, hides itself sometimes in the sun, sometimes in the tide of the ocean⁹ and sometimes in the bosom of the clouds going about in the sky.

34. "Making a sign to us, who are the servants of his emblem Garuḍa,¹⁰ to sing the praise of Nala's face that surpasses the lotus in

5. Indra has a thousand eyes. His wife Śacī ought not to have taken so much interest in Nala.

6. As a devoted wife, Pārvatī avoids listening to the praises of Nala.

7. The silence of the Creator during religious observances is fancied as an attempt on his part to detain his faithless wife, the goddess of speech, who, however, secretly leaves him for Nala.

8. The Creator is here reproved for making the full moon in the presence of Nala's face.

9. The moon is believed to be merged in the sun during the Amāvāsyā night and in the ocean when it sets.

10. i.e. we who are birds, Garuḍa being the king of birds and the emblem of Viṣṇu.

beauty; Viṣṇu disports himself with Lakṣmī without any shame before Brahmā, who is covered up by the lotus of Viṣṇu's navel shrinking on hearing our praise."¹¹

35. "By reckoning with the thirty-two teeth in his mouth for lines, the Creator declared that here exist the fourteen and the eighteen sciences reckoned in two different ways."¹²

36. "Observing the beauty and wealth of the king, we do not recall even Cupid and Indra, and owing to his complete possession of both the earth and the quality of forbearance, verily we do not think even of Ananta¹³ and Buddha.

37. "What region has not been traversed by his horses, who are birds without wings, winds visible to the eyes, and minds not having the size of atoms?"¹⁴

38. "On the battle-fields, fertilised by rivers of his enemies' blood, the life-breath of crowds of (hostile) kings furnishes abundant food to the serpents in the shape of the showers of his arrows.

39. "The fame produced by his arm itching for battle has a passion for rubbing itself against the banks of those rivers, the regions of the sky, owing to the very nature of its cause."¹⁵

40. "If the three worlds were engaged in calculation, if their life-span did not come to an end, and if there were numerals beyond a hundred thousand millions of millions, it would be possible to count all his virtues.

41. "Entering the inner apartments of the king, for the doors are open to birds, we teach the slender-waisted damsels features of greater excellence in their beautiful gait.

42. "We plunge their hearts into an ocean of emotion by stories of the secrets of the joys of Rambhā and other nymphs,

11. Brahmā sits on the lotus that grows out of the navel of Viṣṇu, who asks the swans to describe the beauty of Nala's face; while the swans do so, the lotus shrinks in shame on hearing that Nala's face is superior to it in beauty, and Brahmā sitting on it disappears in the fold of its petals.

12. See 1. 4, 5.

13. The serpent who holds the earth on his hood.

14. The mind is regarded as an atom, but the horses, though as swift as the mind, are not of that size.

15. He who feels an itching sensation must rub himself against something: here though the arms is itching for battle, it is its effect-fame-that rubs itself against the four quarters, according to the principle that the characteristics of the cause pass on to the effect. The idea is that Nala's military fame was spreading in every direction.

stories sweet as nectar streams,¹⁶ and valued by Śukrācārya himself, the creator of poetry.

43. "Who among those damsels does not confide to me Cupid's latest commands, as one does merchandise to the care of a merchant? For a bird does not feel shame before any one, and so no one feels shame before a bird.

44. "The information which I store in my heart, steadfast with concentration—I whose ears are accustomed to hear the teachings of Yoga, sanctified by the explanations emanating from the different mouths of Brahmā—that information reaches no one, even though it be a trifle.

45. "It is a pity that some other girl will attain the celestial happiness unattainable by thee, by betaking herself to Nala; just as the night lily enjoys the gaiety of moonshine unattainable by the day-lotus plant, by taking the moon unto herself.

46. "As Nala has not married thee, thou canst not obtain the happiness arising from flattering words spoken by us; just as a mango-grove that has not received the visit of the spring cannot obtain the happiness brought by bees.

47. "Or, perhaps, thou wilt be his. Who has surveyed the Creator's mind by delving into it? Thou art, indeed, unmarried, and dost possess an exuberance of the true nature of beauty.

48. "At the same time, the Creator's spontaneous effort to unite those who are worthy of each other is well-known from his having united the moon with the night, Śiva with Pārvatī, and Viṣṇu with Lakṣmī.

49. "Thou who art the tide of the ocean of womanly virtues overflowing its shores, art not fitted for union with any one other than Nala; a tender wreath of Mallikā blossoms is not woven with an extremely coarse string of Kuśa grass.

50. "As one who draws the Creator's chariot, I asked him once whether he had created any woman worthy of Nala's dalliance. Methought I heard the letters of thy name in the creaking of the wheels of his car.

51. "If thou art united with a husband other than Nala, what boat will be there for the Creator, who has passed all his life with a reputation for wisdom, to cross the ocean of popular censure?

52. "Enough! It is useless to indulge in irrelevant thoughts.

16. Lit. stories that are not inferior to.....

Slender damsel, I have tired thee too much; I would wipe off that offence; tell me what desire of thine I should fulfil."

53. Having spoken thus, the bird stopped, wishing to know the heart of the princess. The wise propose an action to some one after sounding his heart, just as they propose a descent into a deep lake after sounding the waters.

54. With her head slightly turned aside and moving, the king's daughter, who with her face eclipsed the moon, having pondered for a moment over what she was to say, said to the bird.

55. "Fie on my childish love of wanton acts, excited by the impulse whereof I disturbed thee who wast innocent, just as the ripples of water moving in contact with the wind disturb one standing on the bank.

56. "Beautiful as thou art, thou hast by thy purity become a mirror unto those who are good; this my offence came to be mirrored in thy own self, while thou wast honouring me, offender though I was.¹⁷

57. "Gentle bird, forgive me, a girl, even if I have done something improper; though a swan, thou dost deserve homage, being divine in nature, as does Viṣṇu incarnate in the form of a fish.

58. "What joy wouldst thou bring me that would surpass even the joy of my eyes on seeing thee? What does the moon do for the creatures beyond sprinkling their eyes with the sprays of its nectar?

59. "How can that desire, which the mind never parts with, be ever expressed? Who is that shameless girl who will speak of her desire to catch the moon with her hands?"

60. Drinking in her gentle words sweet as the vine, the swan renounced its liking for the cuckoo's voice, and felt contempt for the sound of the lyre.

61. When she became silent, having spoken indistinctly from shame, the swan, somewhat in doubt regarding what she said, joined its lotus-like mouth with words.

62. "The matter, of which thou thus speakest with fervour as something like a desire to catch the moon with the hands—have

17. i.e. the bird is so pure that her own offence, namely, her attempt to catch it, is reflected in its mirror-like self, and the bird taking it for its own offence apologises to her. See verse 52. She means to say that the bird, instead of blaming her, blames itself.

I no right even to hear of it, just as a Śūdra has no right to hear the words of the Vedas?

63. "Why so much ado? Thou wilt obtain the object which only exists on the by-way of thy mind; even the Absolute, about which the mind itself is in the dark, can be realised by those who are alert.

64. "Thou whose waist is a phase of Śiva's power of becoming small as an atom! Among the creatures inhabiting the Creator's world, respect thou me, though an ignorant bird, as one whose fame has been created by his truthfulness and power of appreciation.

65. "The goddess of speech lives in our mouth amidst the Vedas as her neighbours;¹⁸ bound by the power of good company, she does not deviate from the path of truth, as if out of shame before her neighbours.

66. "If thy heart in desire for something goes even to the city of Lāṅkā, situate in mid ocean,¹⁹ know even that to be in thy hands."

67. Thus spoken to by the bird, Damayantī said, abashed and delighted, "My heart is not going to Lāṅkā²⁰ nor is it desirous of anything else."

68. Then that Indra among swans, remembering that a maiden's nature is a mountain, as it were, with Cupid the elephant submerged in the river of bashfulness, said to her who was not speaking in a clear fashion.

69. "Have I not, an intelligent being, understood the meaning of those two verses uttered by thee, a poetess expert in puns, to be respectively, 'My desire is to marry the king,' and 'My mind longs for Nala' ?²¹

70. "But thinking of the lack of firmness of thy heart, I feel that I am, in fact, ignorant of it. Cupid himself, when his aim is a maiden's heart fickle by nature, is likely to miss his mark.

71. "Surely the moon of the people of Nīṣadha (Nala) is the Indra of the earth; how can one like myself, acting like a low-born creature, acquaint him thus with such a dubious matter?

18. The verses of the Vedas being uttered by Brahmā, to whose chariot the swans are attached, the Vedas are here spoken of as being the neighbours of the swans, i.e., their utterances are true like the Vedas.

19. Lit. the city of Lāṅkā, for which the bosom of the ocean has become a bedstead.

20. Damayantī's reply can be construed as meaning also "My heart longs for Nala (नले कामयते)."

21. See Verses 59 and 67.

72. "If thou choosest some other youth, whether at the instance of thy father or of thy own accord, what will Nala think of me if I plead before him on thy behalf?

73. "Princess, thou, too, must not enjoin me to set about this matter which it is feared may go wrong, but I will do whatever thou askest of me other than this."

74. The king's daughter spoke again, slackening the persistence of bashfulness, as if shaking off the swan's words which had entered her ears, by shaking her head in disagreement.

75. "Thy surmise about my being given in marriage to someone other than Nala is as the Veda in thy heart; thou shouldst make the conjecture of the night having a beloved other than the moon precede it as if it were the syllable Om.²²

76. "Without surmising the growth of affection in the heart of the day lily to be connected with some one other than the sun, thou dost fear that I may marry some other than Nala:²³ great, indeed, is thy rashness.

77. "This hast thou surmised well: I will, indeed, have recourse to someone other than Nala of my own accord, but only to destroy myself without him; also not to make thee a liar before the king.²⁴

78. "As to conjecture that tells thee that thou must be deceived by me, why is it dumb regarding the good that is to result from that deception? If words, in which it is impossible to suspect any reason for insincerity, are not the Vedas, then what are the Vedas like?

79. "If my father desires to give me to someone other than Nala, why does he not sacrifice me in the fire, the body being all that remains of me? He is no doubt the master of the body of his child; but it is still Nala who is the lord of my life.

80. "Thou wouldst do me a good that would be even higher than my being the devoted bonds slave of Nala! What will the day lily do even with the moon that is full of nectar so long as it is not the sun?

22. The syllable Om is put before a Vedic verse. The idea is, to think that she may marry someone other than Nala is as absurd as to think that the night may have a lover other than the moon.

23. i.e. I love Nala just as the day lily loves the sun.

24. i.e. to prove the truth of the bird's report that she loves Nala. "Someone other than Nala (अनल)" means also fire.

81. "In my heart, desirous only of him, there is no thought of obtaining even the priceless Wishing Stone; in my mind he with a face like the lotus is the only treasure, the quintessence of the three worlds put together.

82. "I have heard of him, seen him in my delusion in all the directions, and contemplated him without any break in the stream of consciousness. To-day I will obtain him or die; both are in thy hands, one shall remain.

83. "Acquire thou the virtue that would accrue from keeping thy promise²⁵ and giving my life to me. Good sir, give up futile doubts; why this extreme reserve even in a matter that is good?

84. "O wise and dear one, reject not my prayer, nor put diverse obstacles in the path of what is to be done. Deviate not from the path of fame that arises from the honourable position of being true to one's word—the path free from the sport of calumny.

85. "Thou art so niggardly that thou dost feel no shame, thinking even of those who give their very lives for the good of the distressed. Virtue purified by fame is slipping from thy hand owing to thy reluctance to give my own life to me.

86. "If thou givest my life to me, I will repay thee by sacrificing even my life; but with what can I repay, if thou be the giver of something more than life? So do thou plunge me in a limitless ocean of poverty that I may be unable to repay my debt to thee.

87. "Purchase my life even as a piece of merchandise; there will at least be some religious merit, if nothing else. Thou giver of the lord of my life, if I have nothing to give thee, I can at least sing thy fame.

88. "Or, perhaps the rich do not care to win grateful people to be had even by means of a benefit costing a 'cowrie'; but lo, the good, calling themselves wise, purchase those very people even at the cost of their lives.

89. "Nala is a king, hence the impersonation of the eight divine lords of the quarters;²⁶ devoted as I am to him, they are pleased with me; otherwise it was impossible that coming of thy own accord, thou shouldst become the guarantee of my winning him.

25. See verse 66.

26. Cf. I. 6.

90. "Becoming as the root of the Virapa grass, made for me by the Creator without any joints, wilt thou not, acting like the root of the Virapa for me, apply to my bosom the paste of sandal?²⁷

91. "No use delaying, it is time to hurry up; for there is scope for deliberation only in a matter that admits of delay; suffering never waits for time, just as a keen intellect waits not for a teacher's instruction.

92. "When thou goest from here, thou shouldst not supplicate Nala on my behalf, while he is in the inner apartments; for at that time his sympathy for the beloved faces there might cause a distaste for any other maid.

93. "If Nala is perfectly satisfied with his enjoyment in his harem, it is not necessary to speak of this matter to him; for to one who is satisfied with (plain) water a sweet, fragrant and cool drink of water tastes not well.

94. "Ornament of the race of swans, thou shouldst not put in any word for me, when Nala's heart is tepid with anger; on a tongue tainted with bile even sugar tastes bitter.

95. "Thou shouldst not make thy entreaty on my behalf, when the king's mind is occupied with other affairs; the sleeplike inattention of a man asked for a favour at such a moment bears the stamp of disdain.

96. "Being wise, thou shouldst therefore communicate this to the king after finding out a suitable occasion; what seems good to thy noble self—complete failure or delayed success?"

97. It might seem improper to our minds that she discarded all shame as she said these things; but Cupid who made her say all this bore testimony to her innocence.

98. Both Śiva and Cupid feel unbounded joy in rivalry with each other, when they get something mad; the former when he gets the 'mad' flower;²⁸ the latter when he gets some one suffering from the pangs of separation.²⁹

27. The root of the Virapa grass and sandal are used as sedatives to allay the heat of the body. Damayanī asks the swan to be for her as "the root of the Virapa grass" called Nalada, which means also "that which gives Nala."

28. The 'mad' flower is the Dhattūra which has highly intoxicating properties.

29. I.e. Śiva rejoices when he gets the 'mad' flower, Cupid when he gets someone mad with love. The Dhattūra flower is sacred to Śiva. See 21. 34.

99. Then concluding that the princess who spoke thus was in love with Nala, the bird laughingly unloosened again the seal of silence on its beak.

100. "Princess, if this be the truth, I do not see what is to be done by me in this matter; Cupid himself, by intensely heating both thee and the king, hath brought about this union.

101. "Let the divine character of the sense-organs of Nala, whose mind is set on thee, be to-day a reality, having obtained by winning thee a satisfaction that is given only by nectar³⁰—the sense-organs that had taken the vow of privation through austerities.³¹

102. "Owing to thy absence Cupid is consuming his body, as if out of envy, thinking, 'Our bodies were alike, but mine was burnt (by Śiva), while his is not even heated.'

103. "While drinking in thy portrait, decorating a wall, with his eyes, not winking from eagerness, the king's eyes take a redness given by streams of tears, but which seems to be caused by thee.

104. "While the king drinks in thy portrait with eyes winkless out of eagerness; a dispute about the tears takes place between 'love by eyesight' and 'lack of winking.' Each says, 'These are mine.'³²

105. "Damayantī, though thou art outside, thou art in his heart; is there a way in which thou art not his life-breath? No wonder that his mind with thyself as its only object pervades thy portrait.

106. "Unceasingly dost thou ascend the everlong stairway of his thoughts, and the sighs that he plentifully heaves are due to his meditating on thee, with his self absorbed in thyself.

30. Being a king, Nala was sprung from the eight gods known as the Lokapālas, and as such his sense-organs were already known to be divine; now they are actually so by the taste of nectar at the prospect of their association with Damayantī.

31. i.e. were pinning away as in the case of one engaged in religious austerities.

32. The idea is, while Nala gazes at Damayantī's portrait, tears appear in his eyes, and it is not possible to decide whether they are caused by his continuous gaze or by his fond glances at her lifelike portrait. The difficulty in coming to a decision regarding the cause of the tears is represented as a quarrel between the two possible causes, both of which claim the tears as their own.

107. "What his heart secretly tells thee, his face bespeaks openly.³³ This act of his face is in keeping with its friendship with the moon, the friend of Cupid who is the enemy of Nala.³⁴

108. "As he now lies in bed at night, there is no sleep for him, nor any damsel other than thou who might, by embracing him, kiss his eyes, submerging his mind in stupor.

109. "In vain did Cupid, by piercing Nala with his arrows, reduce him to emaciation, with beauty as the residue; though made lean and thin, he doth not give up his rivalry with him.³⁵

110. "He would not fear sin itself, if it brought thee to him; and he would not even be ashamed to be a slave to thee; has Cupid in any wise damaged even his character by piercing him severely with sharp arrows?

111. "Like a contagious disease, the extreme shyness of the bashful king insinuated itself into the expert physicians who were treating his dreadful fever of love; for they remained silent about the cause of the disease.

112. "He is suddenly frightened, fancying thou art angry, and laughs without any occasion, fancying he has got thee; without any reason he follows thee, as if thou art going away, and replies to the air, as if addressed by thee.

113. "Alas, alas, this valiant king is sinking helpless, like an elephant, in the clay of utter delusion on the island of swoon belonging to the Yamunā river of incessant sorrow caused by thy absence.

114. "That stage, the last of the stages,³⁶ created each by the five arrows of Cupid, doubled because they are discharged from the right as well as the left hand—may it never come about.

115. "To thee I am sent by the king, ever dejected owing to Cupid's oppression; having come hither, I have achieved my

33. i.e. his secret musings are manifested by the paleness of his visage. Nala has turned pale owing to his anxiety for Damayanti.

34. Cupid, the oppressor of Nala, is his enemy, and as an enemy he wants to divulge Nala's secrets. In this he is helped by Nala's face, which by its paleness says that Nala secretly thinks of Damayanti day and night. The face thus acts as Cupid's friend, but Cupid is not its immediate friend. The friend of the face is the moon (owing to the similarity of both), and the moon is the friend of Cupid (love being associated with moonlight); thus it is quite proper that the face should offer its help to Cupid, because he is the friend of its friend—the moon.

35. i.e. he is still as beautiful as Cupid.

36. i.e. death, the last of the ten stages of love.

reward in the knowledge of thy sentiment, eager for merit as thou art.

116. "Damayanti, blessed art thou who hast attracted even Nala by thy noble virtues; after this, what praise is there for the light of the moon that it perturbs even the ocean?

117. "Mayst thou shine with Nala as the night with the moon; may he shine with thee as the moon with the night. Perhaps the Creator, who unites that couple again and again, is acquiring practice with a view to uniting you both.

118. "Slender maid, Nala's art of drawing pictorial designs, exhibiting no small skill, will reach its perfection, if anywhere, on thy swelling bosom alone.

119. "One moon can never satisfy thy two eyes; so let it bring an unbounded joy to thy eyes in company with another moon—the face of Nala.

120-1. "Behold the wishing tree of Nala's religious austerities! The beauty of its sprouts is flashing in the guise of the tips of thy finger-nails; verily thy eyebrows are but two leaves of this tree, and it is thy lower lip that is flashing red as its mature sprout. Thy hands are its new leaves, and thy smiles are its buds: it is flowering with the tenderness of thy limbs, and bearing fruit in the guise of the charms of thy bosom.³⁷

122. "It seems, while making your mutual attachment equal in measure, Cupid made the disc of the moon the dish of the balance, with the lunar rays attached to it as the cords, while he made his own arrow the beam of the balance.

123. "During the gaieties of love, let the pictorial designs on thy breasts, erased in contact with Nala's lotus-like hand, thickly coated with the wax-like sweat caused by emotion, once more enter the hand whence they had gone forth.³⁸

124. "Damayanti, let both of you, young as you are, accept in the garden of pleasure the shower of flowers, released ever and anon by the breezes, delighted at the various modes of your erotic wrestling, rich in postures.

37. Nala's religious austerities are here fancied as the Kalpa tree which grants him his desired object—Damayanti.

38. i.e. the pictorial designs drawn on her breasts by Nala's hand will be erased by that very hand; they will be reabsorbed, so to say, in their place of origin.

125. "By virtue of your mutual union, let now your minds, thine and Nala's, shine forth, blossoming with joys, as if they were two atoms forming first a unit of two atoms, about to create once more the body of the mind-born god of love."³⁹

126. "To vanquish Nala, who is not to be conquered with a bow of flowers, Cupid rejoices to find in thee, who dost belong to a pure family and possess great virtues, a bow made of faultless bamboo and furnished with a string; thou art, indeed, gleaming with a winding silk ribbon beautiful with vermilion, which, decorating thy neck, hangs down a little on thy back, as if it were a trace left by the rubbing (of vermilion)."⁴⁰

127. "Know thyself to be the beautiful flowery bow of the mighty Cupid, the pearls in thy necklace to be the shots of his bow, and the great king Nala to be the target; the line of hair on thy body assumes the entire grace of a bowstring, softened by its constant stay in the lap of that bow, and has a loop in the centre in the guise of thy gleaming navel."⁴¹

128. "Cupid, surpassed by Nala in beauty, became despondent and left his arrows⁴² on thy hair, his bow at the bottom of thy forehead,⁴³ and his body in that furnace—the (third) eye of Śiva; but deprived of his body, he has now taken shelter on thee for vanquishing Nala, and the leafy designs painted on the mountain of thy bosom are serving as a cottage for him."⁴⁴

39. Cupid being born of the mind, his body destroyed by Śiva can be recreated only by minds serving as atoms. The two minds of Nala and Damayanti, both in love with each other, are fit constituents to serve as a starting point in the recreation of Cupid.

40. Damayanti is fancied as a bow to be used by Cupid. As a bow is made of bamboo, the scarlet ribbon hanging down on her back is fancied as the trace left by vermilion, when rubbed on the back of the bamboo to see whether it is sound; Cupid is testing the soundness of the bow he is going to use.

41. The line of hair on Damayanti's body is fancied as the string of Cupid's flowery bow, while the navel is fancied as the loop provided in the centre of the bowstring for holding the shot before it is let off.

42. i.e. flowers.

43. The eyebrows are meant, beautiful eyebrows being represented as Cupid's bow.

44. The burning of Cupid by Śiva is interpreted as an act of suicide by Cupid throwing himself into the fire of Śiva's eyes to escape the disgrace of being surpassed by Nala in beauty. He is now fancied as performing religious austerities for conquering, in his turn, Nala with Damayanti as his weapon.

129. The bird having thus spoken to Damayanti, her friends who had been long looking for her, then came and surrounded her; the bird also hastily set out for Nala's capital, saying, "Happiness to thee, allow me to depart."

130. Damayanti, though she fondly tasted again and again the infinitely sweet and fragrant butter that was the speech of the noble bird, the messenger of her beloved, the butter being mixed with the honey of the flowers composing Cupid's arrows, obtained no joy, but experienced in her heart an intense heat, and her stupefaction knew no measure.⁴⁵

131. Tears soon became the limit of the range of her vision, as it followed the swan, the friend of the king; even while by her side, it was far from her eyes,⁴⁶ but now, though it was far away, it was not removed from the range of her mind.

132. The swan started alone on its journey to communicate to Nala all that had taken place, clearly expressing the possibility of success by diverse flutterings of its wings; while her friends took her away, saying, "Dear friend, thou art out in the wilderness; foolish one, hast thou forgotten the way? Weep not, come, let us depart."

133. The bird found the king restless with love and making a bed of young shoots and leaves fade away (with the heat of his body), while he was under an Aśoka tree, crowned with a luxuriant growth of flowers that vied with the flaming arrows of Cupid, the tree being on the bank of the pool of water near which it had erstwhile seen him.

134. "Dependent Damayanti, to thee I will say nothing; but swan, come quickly, tell me what she said about me"—Nala having said thus, the swan, coming near, related it. In the case of the good the only delay in the attainment of a cherished object is that of their own desire.

135. The great king made the swan repeat what his beloved had said, asking the bird, "What is it? What is it?" Then mad with the wine of intense joy, he himself likewise repeated a hundred times what he had heard.

136. Epilogue.

45. The idea is, the swan's words, describing as they did Nala's love for her, touched her deeply and only increased her sorrow; her position is likened to that of one who has taken butter mixed with honey, believed to have a poisonous effect.

46. i.e. she did not see it clearly owing to her tears.

CANTO IV

1. Then did Cupid quickly conquer Damayanti; making the fragrant flower of Nala's fame his bow and his excellence the string of that bow, while he made Nala himself, owing to the latter's keen intellect, an arrow—Nala whose tidings had come to her ears.¹

2. As she suffering from Cupid's fever, plunged into the waters of that pool, namely, the story of her beloved, its effect instantly grew harmful, long consuming her heart.

3. The slender-waisted² maiden seemed to have learnt her impatience, contrary as it was to sobriety, from the flying speed of the messenger of her beloved;³ for that which appears immediately after something originates from it.

4. Her face was too benumbed even to think of an iota of smile; the Khanjana bird in the shape of each of her eyes limped even in making a slight stir in its own courtyard—the corner of the eye.⁴

5. Were Nala and Cupid the two physicians of heaven, the Āsvins,⁵ who entered her heart to probe it, being engaged by her lover Indra, the king of the gods, to cure her quickly?

6. Her face, tender like the lotus and troubled by Cupid's heat, was seen each day bearing an ever increasing resemblance to the moon withered by the rays of the sun.

7. It was but natural that her breasts, like two pitchers, hardened by the rays of the sun of youth, should then be subjected to the heat of fire—heat due to the frolics of the flower-bowed potter.⁶

8. The banana plant, if it were tainted by the burning barren soil of the desert, would experience the suffering of her thighs, as they then lay buried by Cupid in the heat of the grief of desolation.

9. Damayanti's hands, feverish by the strokes of Cupid's arrows, resembled the lotus of a pool dried up by the summer, the rays of the sun falling freely on the flower.

1. Applied to arrow, श्रुतिपक्षोपगत means 'drawn as far as the ears.'

2. Lit. she who has a belly composed of two atoms.

3. i.e. the swan.

4. i.e. she was too morose to cast any sideglance.

5. These were famous for their beauty, so were Nala and Cupid. Cf. 5. 46.

6. i.e. Cupid.

10. The obstructing pressure of the plump and stout breasts was guilty of preventing Damayanti's heart from flying away, bursting under the excessive heat of Cupid.

11. What a pain is caused by the tip of a beard of corn, if it enters the foot! Then why should not a mountain—a king that upholds the earth,⁷ staying in her heart, having entered it, cause pain to the tender-limbed girl?

12. Her eyes, as if gone within in their eagerness to see her beloved residing in her mind, could not grasp even objects resting in front of them.

13. The face of Damayanti, whose countenance drooped owing to her forlorn state, being reflected on her bosom flooded with tears, shone forth, as if by drawing near it had come to kiss Nala who was in her heart.

14. The breeze of the gazelle-eyed damsel's sighs assumed a magic power of secret entry, inferred only at the time of exit, in order to stir up its friend, fire, namely, Cupid living in her mind.⁸

15. Her vision acting as an artist painted the ten directions with figures of Nala by means of the pallid yellow produced by her grief of separation, the crimson hue (of passion), the black of inky stupor, and its own white lustre serving as colours.

16. Her sighs shook the scarf resting on her bosom, as if by way of speaking repeatedly and abundantly of her heart's plight caused by Cupid. Who is not afraid when his place of refuge⁹ is in distress?

17. During the fair maid's fever caused by the grief of desolation, the lotus blossoms known as her hands, feet, face and eyes emitted for a long while, in the guise of their incessant heat, the glow of the sun which they had erstwhile absorbed in profusion.

18. It was a wonderful thing that her friends, after consideration, inferred Nala to be the cause of her fever, by merely looking at the tears of the princess—an inference that did not prove false.

7. i.e. Nala.

8. The sighs are fancied as air secretly entering her body in order to fan the flame of Cupid burning in her mind. Its secret entry is not noticed, and can only be inferred at the time of its going out in the form of sighs which alone are noticed.

9. The scarf was moving as the bosom heaved up and down with her sighs. The sighs are calling attention by that means to the imminent danger to their place of refuge—the heart—from Cupid's oppression.

19. Cupid, smiting Damayanti's heart with his arrows for the sake of Nala, and deeply piercing his own self present in her heart, lost all consciousness, his mistaken action thus bearing fruit.¹⁰

20. Lo, if she fancied the moon to be the sun, then why did the sun, too, with its rays thus set her heart on fire—the heart that was clearly shown to be stone as it was not rent even under the weight of the grief of desolation?¹¹

21. Where was there a maiden to resemble her as she lay buried in grief from her beloved's absence, with a lotus placed on her bosom? Was she then Rati, lying in the flames of the funeral pyre to follow her dead husband,¹² clasping on her bosom the (flowery) bow of her beloved?

22. She did not know the secret that the grief of her forlorn state lurking in her mind was a fire; for in order to calm it she wished to cast into the blazing fire her life, making it a handful of straw.¹³

23. Why should not a soft heart, the natural characteristic of women, be present in her? The wise Cupid manifested it clearly by hurting her heart even with flowers serving as arrows.

24. Assuming the form of lotus stalks, the overhostile rays of the moon perhaps entered through the windows, afraid of expulsion if they entered in any other way, in order to cause a feverish heat to her who never went out of her mansion.¹⁴

25. Damayanti's face, eyes and lips, mirrored on her bosom full of tears, owing to her face drooping low, were evidently all arrows planted by Cupid, consisting as they did of flowers comparable with those very limbs.¹⁵

10. i.e. in the midst of her ardent longing for Nala her feelings were deadened, and she was reduced to a state of stupor.

11. Moonlight being highly oppressive to lovers in separation, Damayanti was being burnt by the rays of the moon, which she therefore regarded as the sun. But even as the sun, it set her heart on fire, as if it were a sunstone which is supposed to catch fire in contact with the rays of the sun.

12. i.e. Cupid, after he had been burnt by Śiva.

13. i.e. her grief will not be calmed by death; even in the after life the fire of grief caused by Nala's absence will continue to burn.

14. The lotus stalks, placed on her body to allay her sufferings, and glistening with moonlight, are the rays of the moon stealthily coming in to oppress Damayanti who kept indoors to avoid the light of the moon.

15. The reflections of Damayanti's face, eyes and lips are fancied as the five flowery arrows of Cupid fixed in her heart.

26. The moon mirrored on the surface of Damayanti's cheek, pale with the grief of her forlorn state, easily made her face resemble it, by attaching to it its emblem—the deer, while its white radiance remained imperceptible.¹⁶

27. Decorated with paleness by the sandal dust on her body, hot from the grief of separation, and adorned with lotus stalks looking like snakes; so appearing like Śiva, she was an object of terror to Cupid.¹⁷

28. The sandal paste applied by her to her heated bosom looked beautiful, with bubbles appearing on it, as if it were the moon with a retinue of stars accompanying it, coming on a visit to its friend Cupid residing in her heart.

29. Inflamed by Cupid's fire, she repeatedly cast away a fresh lotus blossom, approached toward herself for use (as a sedative), but made to rustle, midway, by her sighs.¹⁸

30. The two lotus blossoms placed on her bosom seemed to say, shrinking with heat, to the full-breasted maiden, "So will thy breasts obtain the grasp of the hands of thy beloved; why do they now shrink?"

31. By means of the paleness caused by the absence of her beloved, she was making known to Nala, the lord of her heart, her purity in the fire of Cupid, as if by saying, "None other than thee have I ever thought of as my lord."

32. Did the lotus plant placed on her body, heated by the grief of her forlorn state, try to remove her intense heat, or seek to overcome it with fists in the shape of its closing leaves?

33. Overpowered as she was by the poison of her desolate grief spreading on account of the bites of those snakes, Cupid's arrows, whom did she not plunge in an ocean of pathos, looking like a digit of the moon oppressed by the rays of the sun?

16. i.e. the moon reflected on her cheek could not be distinguished from it, as the white portion of the moon was not noticed on the pale cheek, its dark spot alone coming into view, with the result that her face with the lunar spot visible on it looked like another moon.

17. The sandal paste applied to her feverish body, when it dried up, looked like ashes, while the lotus stalks looked like snakes, both together giving her the appearance of Śiva. It seemed as if Damayanti was using these to scare away Cupid who dreaded Śiva, being once burnt to ashes by him.

18. i.e. the lotus blossom, withered by her sighs, rustled like dry leaves, and had to be thrown away as useless.

34. The moist, creepery lotus stalk applied by her to her bosom, burning with the suffering caused by Cupid, faded completely, as if out of shame before the adjoining hands of Damayantī, which surpassed it in beauty.

35. A spray of moss placed by her on her bosom, which throbbed when the voice of the cuckoo was heard, looked beautiful as it moved, as if struck by the fish, the emblem of Cupid ever present in her heart, while rubbing its body close against it.¹⁹

36. It was not through any mistake that Nala's mind regarded her face as a moonstone; otherwise how was it that at moon-rise water flowed from it in tears?²⁰

37. Damayantī was thriving just like Cupid's victorious weapon—his arrows; so he wished to connect her definitely with the number five, like his own arrows.²¹

38. The forlorn maiden, thinking a fiery weapon of Cupid was emerging in the shape of the moon, at once took up a watery counter-weapon suitable for it in the guise of tears.

39. The beautiful damsel, seeing a new rain-cloud, a cloudy weapon hurled by Cupid, discharged at him a suitable windy weapon in the guise of her long-drawn sighs.²²

40. The fair damsel, believing the south wind to be a windy weapon sent by Cupid, seemed to adopt for a snaky weapon the lotus stalks which she had taken for fear of Cupid's intense heat.²³

41. Cupid placed two darts, as it were, in her heart—the absence of her beloved and life in spite of it: did he after that

19. As Cupid occupied Damayantī's heart, his emblem—the fish—is also supposed to be there. It is fancied that the cool spray of moss, which was applied to her bosom, and moved as her heart throbbed, was shaken by this fish from inside her heart.

20. Śaṣikānta ('beautiful like the moon') means also moonstone which is believed to exude water in contact with moonlight. Damayantī's face was a moonstone in the sense that at the sight of the moon it used to be wet with tears for Nala.

21. The idea is that she was as charming as Cupid's flowery arrows. The latter, however, are five in number; so Cupid wanted to connect her also with that number, i.e. he wanted to kill her; "to be reduced to the five elements" means "to die."

22. A new rain-cloud is one of the phenomena regarded as unbearable to love-sick people. Damayantī's sighs are blasts of wind which would blow away the mischievous rain-cloud.

23. As snakes are believed to feed on air, the lotus stalks which were placed on her body as a sedative are snakes used by her to drive away the south wind.

drive them home, by hitting them with a couple of Bilva fruits, her own breasts?

42. Cupid, hitting her with his arrows in extreme profusion, and then hurling even fruits, owing to all his flowery arrows being exhausted, clearly dowered her bosom with a pair of palm fruits, her own breasts.²⁴

43. Then Damayantī, who repeatedly and severely reproached the moon, and repeatedly praised Rāhu,²⁵ suffering as she did from Cupid's fever, addressed a friend whose visage was covered with tears.

44. "As with regard to men, gods and Brahmā, it has been calculated how much time constitutes an age in the case of each, why is it that in the science of numbers the same has not been done in the case of lovers in separation, measured by the moments of young lovers in union?²⁶

45. "Sati accepted her birth from the Himālayas, 'the abode of snow', because she was heated by Cupid, not because of her esteem for its greatness; on the forehead of Śiva, too, it is not his eye, but his separation from Sati that burns engraved.²⁷

46. "The pain of burning caused by fire is not great, it is the pain caused by separation from one's beloved that is great; if it is not so, why do women hastily enter the fire, eager to attend on their departed lords?

47. "Friend, look at the impudence of the moon; those of its digits which are heavily stained with the sin of killing lovelorn maidens are playing in its heart, but those which make friends with the night lotus have been thrust outside.²⁸

24. I.e. two palm fruits flung at her by Cupid stuck to her body and became her breasts.

25. The moon being an oppressor of Virahins, she rebuked the moon and praised Rāhu who swallows the moon during an eclipse.

26. I.e. what is a moment to lovers in union is an age to lovers in separation; to the unhappy even a moment appears as long as an age.

27. Sati committed suicide, as her father Dakṣa insulted her husband Śiva during a sacrifice performed by the former, and in the next life she was born as the daughter of the Himālaya mountain under the name of Pārvaṭī. It is here fancied that she chose the snowy Himālaya as her father in order to calm the fire of her grief for Śiva; while the third eye of Śiva, glowing on his forehead, is the fire of Śiva's grief for the absent Sati.

28. I.e. the moon keeps its dark spot representing vice carefully in its heart, while its white portion, which by its lustre makes the night lotus bloom, is kept by it at a distance.

48. "Friend, ask the moon clearly this, 'Inert moon, from what teacher didst thou learn the generosity of thy heat? Is it from the poison that hath withered Śiva's throat, or from the submarine fire in the ocean?'

49. "Verily this moon, on account of the sin of killing women separated from their lovers, is, after being whirled round, flung from heaven on the rock of the dark night, while the sparks bursting forth and flying upwards make the sky richer in stars.²⁹

50. "Friend, do thou speak to the moon on my behalf thus, 'Why set about such a thing? Thou mayst have no regard for thy birth in the ocean, but thou hast forgotten even thy position on Śiva's head.'

51. "Moon, it is a pity thou wast not pounded by the Mandara mountain falling into the ocean³⁰ nor consumed even in the fire of the stomach of the sage Agastya, who drank up the ocean.

52. "Foolish moon, dost thou think, 'Damayanti's mind will be merged in me when she dies?' The learned Cupid declares that the relevant scriptural text refers in my case to the moon-like face of Nala.³¹

53. "Moon, sound forth the new drum of thy fame; now brighten the dynasty of the ocean; do thou also acquire the heroism of killing a woman; only give up torturing.

54. "Vicious moon, at night masquerade as the sun and inflame me in the absence of the sun; but when day comes, I shall see thy pride eclipsed by the sun.

55. "Moon, Terrible to maidens like me, shining as thou dost at night, abiding in the sky,³² this thy ghostly nature, dizzying the heads of others,³³ is astonishing in thee, who art composed of nectar.

29. The moon is fancied as a criminal who is dashed against a rock by way of punishment. Here the rock is the dark, moonless night, while the stars, more in view on such a night, are increased in number by the fragments of the moon when it is smashed.

30. i.e. during the churning of the ocean, the birthplace of the moon.

31. The ruling idea of the verse is fidelity even after death. The text in question says that the mind, after the death of the body, is merged in the moon. The moon, oppressing and wishing to kill the love-sick Damayanti, is planning to have her mind after her death, but she says Cupid has so ordained that her mind, after her death, would go not to the moon in the heavens, but to that other moon—the face of Nala.

32. Also "resting on Śiva", i.e. on his head. See Vocab. under भूतपति.

33. i.e. forlorn lovers suffering from the exciting light of the moon.

56. "Friend, cast the sprout of that Tamāla leaf, thy ear-ornament, into the mouth of the deer in the moon; the deer, so fattened, might cover the moon by a little, and quickly thereby I may breathe for a moment.

57. "Truly the idea flashes upon me at the wrong moment: the Amāvāsyā night which was in my hands is gone, but if it returns, it shall be held back and compelled to abide. Dear, never will I see the face of the moon more.

58. "Friend, will not this young Cakora bird of mine become a disciple of the ocean-drinking sage Agastya? How many drops will the rays of the moon be, to the bird drinking them, after it has been trained to gulp down the ocean?

59. "Dear, take in thy hand a heavy iron club, and take my mirror outside; as soon as the moon there enters, do thou kill that malefactor quickly with ease.

60. "Why did not the ocean keep in its womb the unbearable moon, as it does the submarine fire, and why did not mighty Śiva swallow it, when it was discarded like poison by the ocean?³⁴

61. "The black poison of the ocean, swallowed by one god (Śiva), did not appear again; but the moon, the white poison of the ocean, though destroyed by the gods by drinking it,³⁵ rises spontaneously anew.

62. "Know thou the full moon to be a sinner, dominated by a passion for killing lovers in separation; and know the moon, whose nectar is drunk up by the gods³⁶, to be free from sin; why do then astrologers assert a contrary dogma?

63. "Verily the fortnight, which forlorn lovers held in great esteem, became on the earth the 'great'³⁷ fortnight; and was the lunar day, on which all those lovers made that esteem immeasurable,³⁸ made Amā (or Amāvāsyā) ?³⁹

34. While the ocean was being churned, the moon came out of it, as did poison, which was, however, swallowed by Śiva in order to save the world.

35. The waning of the moon is believed to be due to the gods drinking the nectar constituting the body of the moon.

36. I.e. the invisible moon of the Amāvāsyā night, regarded as inauspicious by astrologers.

37. The literal meaning of बहुल, which, means, however, the dark fortnight.

38. Immeasurable, because on the Amāvāsyā night the moon is totally invisible.

39. The word "Amā" standing for "Amāvāsyā" means "immeasurable." See also Notes.

64. "Does Rāhu swallow the moon, mistaking it for the sharp Sudarśana wheel of his enemy Viṣṇu? Otherwise why does he give it up, fallen in his mouth and coming into his possession, looking like the curd-rice offered at his worship?⁴⁰

65. "Friend, truly Rāhu does not willingly let go the moon coming within his mouth; as soon as it is swallowed by him, it slips through the passage of the hollow of his throat without any harm.⁴¹

66. "Experts in ancient lore, taking a plain view of things, say that Viṣṇu cut off the head of Rāhu, but do not say he is one who cuts off the heads of lovers in separation; the moon would be extinct, if Rāhu possessed the consuming power of the stomach.⁴²

67. "Friend, the divine physicians, the two Aśvins, being the friends of Cupid by virtue of their beauty, at once joined to the body the head of the deer-shaped Sacrifice⁴³ severed by Śiva, who was Cupid's foe; who would do the same to Rāhu?

68. "Or, will not the head of Rāhu be joined to the throat of the headless body of some enemy, decapitated by Nala in battle, and hastily flying up for fear of death, the link being cemented with his blood?

69. "Friend, ask thou the Ogress Jarā why she doth not sew up the head of Rāhu with the headless body of Ketu, as she did the two sections of Jarāsandha's body.

70. "Friend, ask Rāhu on my behalf, 'Dost thou spare thy enemy,⁴⁴ thinking him to be the king of the Brāhmaṇas? If he were one, would he return to heaven, once he had fallen, by coming into contact with Vāruṇī?'⁴⁵

40. i.e. Rāhu gives up the moon, because he finds it extremely sharp and biting.

41. It will be remembered that Rāhu has no body, possessing only a head.

42. i.e. if Viṣṇu had not severed Rāhu's head from the body, he would have swallowed and digested the moon. So Viṣṇu being responsible for the survival of the moon, is also responsible for the killing of separated lovers by the moon.

43. The reference is to Dakṣa's sacrifice destroyed by Śiva. For the allusion see Vocab. under तारामृग.

44. i.e. the moon which is regarded as the king of the Brāhmaṇas.

45. Vāruṇī means both "the west" and "wine". The moon goes down in the west; a Brāhmaṇa who drinks wine goes down from his caste and position. Such a Brāhmaṇa cannot come to heaven, but as the moon does so, in spite of his connection with Vāruṇī, he cannot be a Brāhmaṇa.

71. "Has Rāhu, like Garuḍa,⁴⁶ spared the moon, being under the impression that it was a Brāhmaṇa, because it burnt his throat? Rāhu, to burn is the nature of the moon; tell me, what Brāhmaṇa quality it has in the case of one innocent like me.

72. "For the use of the god of death, the moon was carefully made with all its digits serving as teeth, as a device for crushing maidens separated from their lovers : it is why the moon is known as Dvijarāja.⁴⁷

73. "The moon is the burning face of Cupid, which the Creator pulled out of the fire issuing from Śiva's eye;⁴⁸ after that it was marked with a black spot in the guise of a hare, owing to its manifold sins resulting from the killing of forlorn lovers."

74. Then thinking it was useless to censure the distant moon with varied expressions in this way, Damayanti suffering grievously from the fever of desolation began to upbraid Cupid who was in her heart.

75. "Cupid, if in my heart thou art taking refuge, why art thou thus burning that very heart? Wretched one, like fire, where wilt thou be thyself, after having burnt up thy own fuel in a moment?

76. "Śiva made thee invisible,⁴⁹ fearing lest there should be an overabundance of 'three-eyedness'; Cupid, is there any one, in whom, on seeing thee, 'three eyes' did not emerge?⁵⁰

77. "People say that thou art the companion of Rati (Cupid's wife), but why is it that in spite of thy presence (in my heart) I have no Rati (pleasure)? Or, perhaps now thou and she live not together; for she did not follow thee at thy death.

46. Garuḍa was once devouring a low-caste man, but when he felt a burning sensation in his throat, he gave him up, knowing by that means that his victim was a Brāhmaṇa. See Mahābhārata (Ādiparva, chap. 27 ff.), Cal. ed.

47. The word द्विजराज, an epithet of the moon, meaning "the king of the Brāhmaṇas" may be construed also as meaning "the king of teeth."

48. i.e. while Cupid was being burnt to ashes by Śiva. The love-inducing moon is imagined as Cupid's face saved from the fire.

49. i.e. by burning and reducing him to an ethereal form.

50. Śiva, the terrible destroyer of the world, is credited with three eyes, hence the appearance of three eyes means an outburst of anger. It is here fancied that owing to the mischievous nature of Cupid everybody became "three-eyed" or enraged whenever he was present. But this roused the fear of Śiva whose reputation as the only being possessing three eyes in the universe was thus jeopardised. He, therefore, made Cupid "invisible" in order to remove the necessity of people becoming "three-eyed" on seeing him.

78. "Thou who art incapable of discriminating between thy own self and others, hast thou heated me as thou heated thy own self separated from thy Rati? Otherwise if thou thyself didst not bear heat, how is it that my heart is being burnt in contact with thee?

79. "Cupid, why did not Rati die with thee, though she was renowned as a devoted wife? Thou art such a sinner on account of thy killing helpless women that wast thou forsaken even by thy love?

80. "Buddha, the conqueror of his passions, had already, by vanquishing thee, destroyed the body of thy expansive fame; then Śiva destroyed in battle thy physical body—all that had remained.

81. "Alas, Cupid, because of the result that thou didst obtain by fighting Śiva with flowers, the science of polity, being frightened, disapproves of fighting even with flowers as weapons.

82. "How is it that Śiva reduced thee to that plight, in spite of thy drinking nectar like the other gods? Confess. Truly thou didst not drink nectar, disdaining it owing to thy addiction to the taste of Rati's lip.

83. "Lifeless Cupid, didst thou, owing to the sin of deluding the world, become a ghost that thou now goest about oppressing one like me, pale with the sufferings caused by my forlorn state?

84. "Alas, Cupid, thou givest not death, nor does thy bow slip from thy hand out of pity; but then thou art dead, and one who is dead⁵¹ opens not a fist that is clenched.

85. "Cupid, devotion to other gods removes blindness, untimely death and deformities; but utter blindness, emaciation of the body and paleness are his who worships thee.

86. "Cupid, thou art the cruellest of all; that is why the Creator made flowers thy weapon; if he were to create for thee a strong bow and arrows of iron, the three worlds would be in ruins.

87. "Did the anxious Creator drench the flowers serving as thy arrows with honey, in order that the fire of thy arrows might not burn down the three worlds, as did the fire of Śiva's arrows the three cities of the demons?

88. "Verily the Creator made the mind of man thy target, observing it to be indivisible and impenetrable; had he given even thunder (as thy target), it would have been cleft by thy arrows.

51. Cupid assumed an ethereal form after he had been burnt. Damayanti speaks of him as if he were dead.

89. "Cupid, the Creator was not content even with making flowers thy arrows; he gave thee five by specifying them; lo, even so they have shattered the world.

90. "What a number of flowers do the five celestial trees offer to a god, whoever he may be! But owing to thy inferior rank they give thee only one flower each.⁵² Fie on thee! Even at this, thou hast no shame.

91. "Did the Creator, after giving thee thy bow, take it back, as it proved passing mischievous, although composed of flowers? But what could he do to thee? In the place of that one bow, there arose now two in the shape of the eyebrows of Nala.

92. "The six seasons which simultaneously delight the garden of Nandana give thee each a flower of its own out of pity; with these thou shapest one like a bow and five like arrows.

93. "It is good for the world thou hast no body; where is a sage who would be able to bear thy shots, if thou couldst discharge thy arrows, drawing them with firm hands as far as the ears?

94. "Cupid, thou wast suddenly reduced to ashes along with the arrow which thou didst aim at Śiva; of thee, now formless, verily the voice of the cuckoo hath become that fifth arrow of thine.⁵³

95. "Cupid, even the labour of the mighty Śiva, in burning thee, was rendered futile by my sins; for thou wast immediately reborn in heaven, having sacrificed thy body for the good of the gods.

96. "To a lover in separation, turning his back at the rising moon, the Dakṣiṇa (South) wind is not 'dakṣiṇa'; if it is 'dakṣiṇa', it is thy own arm bending at the end the flowery bow.⁵⁴

97. "Is not the mighty Śiva celebrated as the conqueror of Cupid, the demon Andhaka (Blind) and Death, simply because he conquered thee alone, blind as thou art with the joy of pride, and death to lovers in separation?

98. "Cupid, no one expert like thee in doing ill to others hath ever been seen or heard of; for thou didst light thyself from the

52. i.e. just enough for his five arrows.

53. The song of the cuckoo is here regarded as the fifth arrow of Cupid, as the voice of the cuckoo is supposed to reproduce the fifth note of the scale.

54. There is a pun on the word "dakṣiṇa" meaning both "south" and "right." Applied to the arm, it means "right". See Notes.

fire (of Śiva's eye) in order to set fire to all the worlds, by embracing them with thy burning self.

99. "Śiva rightly made thee a sacrificial oblation for the pacification of the world in the fire issuing from his eye, but what purpose, alas, did Viṣṇu serve by killing the demon Madhu, while leaving thy friend Madhu the spring?"⁵⁵

100. Even with these few words her mouth, greatly athirst for the lip of her beloved, quickly became dry as dust, as if from being struck by the Withering arrow of Cupid, enraged at her unpleasant words.

101. Severely wounded by Cupid's arrows in the core of her heart, and unable to speak much, she then talked with her dear friends in verses, she herself speaking one half and her friends the other half.

102. (*A friend*): In danger, save thy life with thy inborn patience from the cruel flower-arrowed god.

(*Damayantī*): Life itself is opposed to me to-day. How dost thou, friend, tell me to save my foe?

103. (*Friend*): Submissive one, why dost thou not listen to good counsel? Save thy life even by force.

(*Damayantī*): Friend, if thou art so good to me, why dost thou wish to preserve my enemy—my life?

104. (*Friend*): Damayantī, it is the nectar-rayed moon; why feelest thou heated by its rays?

(*Damayantī*): Friend, if the rays of the moon were dead, there would be no heat.

105. (*Friend*): Have patience, give up unreasoned fear, it is the cool-rayed moon that rises.

(*Damayantī*): It is clearly burning me with the heat of a smouldering fire; friend, thou dost eclipse feeling with words.

106. (*Friend*): Dear, I swear by thy heart it is the light of the moon that thou feelest.

(*Damayantī*): Friend, the effect of its light is clear: it is burning my skin and disrupting my life.

107. (*Friend*): Why dost thou, then, avoid the cuckoo, which calls the lunar day hostile to the moon?⁵⁶

55. i.e. Viṣṇu ought to have killed the spring (Madhu) as the chief accomplice of Cupid rather than the demon Madhu.

56. The cuckoo cries "kuhū" which means also the moonless Amāvāsyā night.

(*Damayantī*): Friend, it is useless to hunt up meanings. The cuckoo pours on me a voice that is full of harm.

108. (*Friend*): *Damayantī*, that loved one is in thy heart, why art thou sorrowing still?

(*Damayantī*): Friend, I am sad, because he is only in my heart, and not without.

109. (*Friend*): The gem in thy necklace having burst with Cupid's heat, thy bosom is without any ornament to-day.

(*Damayantī*): Friend, woe is me if my beloved is banished even from my heart.⁵⁷

110. Thus saying, immediately she fell into a swoon with Cupid's fire growing intense in her mind; prostrate with grief, how could she endure the loss, though but imagined, of the fragment of her hope?⁵⁸

111. One of her friends put water in her mouth; one covered her breasts with lotus petals; one fanned her bosom; some one put ice on the fair maid's body.

112. The multitude of her dear friends attended her long with soft and cool lotus stalks and fibres, water and the like in such a way that by degrees she slightly came to her senses.

113-14. "Kalā, look, she distinctly breathes; Calā, observe, the eyelashes move; Menakā, guess the quivering of her lower lip; Kalpalatā, hear, she speaks something; Cārumatī, cover her breasts; Keśinī, bind her unloosened hair; Taraṅgiṇī, wipe off her streaming tears"—then were words like these heard.

115. In quick accents from the mouth of her friends rose that loud noise, hearing which the king of Vidarbha came in fear to the mansion of his daughter.

116. Then the great minister of the king and the physician, owing to whose being in office there were no evils to disturb his daughter's inner apartments or the inner constitution of her body, both of them spoke to the king words that were alike. The former, "Sire, listen, I know everything from reliable reports and the statements of spies; none could overcome her grief, except some one who would give her Nala." The latter, "Sire, listen, I know

57. The girl said अनलंकृतम् "without any ornament," but *Damayantī* takes it to mean अनलं कृतम् "deprived of Nala."

58. To be connected with the preceding verse. *Damayantī* imagined that she was really going to lose Nala, at the very thought of which she became unconscious.

everything from Suśruta and the statements of Caraka; no expedient can suppress her heat, except the herb known as Nalada."

117. What was being simultaneously said by them was, though alike, mutually opposed; but the ears of the king, who was worried by the apprehension of a hundred evils with regard to Damayanti, did not take in anything.

118. The king knew his daughter, prostrate at his feet, to be overwhelmed by sufferings caused by Cupid, though she had quickly shaken off all signs of her grief due to the absence of her beloved; the wise, indeed, know at once the thoughts of others.

119. Then the father gave his blessings to his daughter whose head was bent by quickly raising her head: "Mayst thou in a few days obtain in a Svayamvara the virtuous husband of thy choice."

120. After that he said to the friends of his daughter: "As soon as the winter of such maidens is past, even flowers act as arrows on their bodies; so nurse her properly.

121. "In a few days your friend will herself choose a noble husband in accordance with her desire; so with her leanness at an end, she ought to regain all her beauty through the care of maidens like you."

122. Damayanti's friends made their minds an ocean of joy and shame, thinking that the king, speaking thus, did not ask his daughter about what was a matter of shame;⁵⁹ that he concluded her swoon to be caused by Cupid from the paleness, heat and the like of her body: thinking also of what he had said under the pretext of giving his blessings, and what he had said about the kind of consolation that would be suitable for her.

123. Epilogue. [The poet refers to his work *Sthairya-vicāra-prakarṇa*, A Treatise on the consideration of Stability (or Permanence) of Things.]

59. i.e. her secret love for Nala.

CANTO V

1. Then while the king was waiting for kings for the Svayamvara, the sage Nārada was ascending to heaven in order to see Indra.

2. There was nothing surprising in the fact that the sage Parvata followed him; for he was his friend: but Nārada, the preceptor of the world, was traversing the sky to the great astonishment (of all).

3. The sage, making his way without any aerial conveyance, was plunging into the ether. There is a restriction of means for others, but for ascetics everything is accomplished by their austerities.

4. The sage went beyond the aerial chariots which wounded the pride of the mansions of Indra and the like,¹ and did not, though begged by their owners falling at his feet, accept their hospitality.

5. Being afraid of heating him, the sun diminished its own lustre exactly so much as not to be speedily heated in its turn by the lustre of the sage, as the moon is by the day.

6. Alas, as the sun used to overpower with its rays Dvijarāja 'the moon', another Dvijarāja, 'the great Brāhmaṇa' (Nārada), now overpowered it with his lustre. Who on this earth reaps not the fruit of his actions?

7. Then to him, coming as a guest, the celestial Gaṅgā presented a grass-made seat with the rows of Kuśa grass growing on its banks, water for washing his feet with its own waters, offerings of worship with Dūrvā blades, and Madhuparka with the honey of its lotus beds.

8. Just as an ascetic attains the Absolute, beautiful with the plenitude of bliss, after crossing through the ocean of worldly existence without a beginning; similarly Nārada reached the mansion of Indra, after going beyond the sky, whose depths are unfathomable.

9. Indra finely entertained the guest with a homage greater than what was due. For the good, to do just as much as is proper removes the sin (of omission), but brings no merit.

10. The mountain-cleaving² Indra then quickly welcomed the sage who was the friend of mountains owing to a similarity in

1. i.e. by going high above them.

2. Formerly mountains had wings which were cut off by Indra.

name.³ Why should not even a 'mountain' who was a Brāhmaṇa receive honour, when coming to the lord of the gods ?

11. The great sage (Nārada) knew even the celestial trees to be generous with the highest degree of charity, well-learned from the extremely lavish hand of Indra, owing to their living together with him in heaven.

12. Indra conversed with Nārada, suppressing all talk with others. The meeting of friends is, as a rule, a mine of extensive talk about themselves and others.

13. As Indra's interest in the conversation grew very intense with the mutual talk, he said to Nārada, wishing to know why the kings of the earth had not long come to heaven.

14. "Do not the royal dynasties now produce as before valiant scions who, on attaining their maturity, fall on the surface of the earth, wounded by the weapons of their enemies ?

15. "Heroes betake themselves to the magnificence of my hospitality, by discarding in battles their earthly bodies, by their weight a grave hindrance to an upward journey.

16. "Mighty one, as those kings do not now come to me as guests, as if I were under a curse, I do not set a high value on this my wealth, rendered vile by a selfish enjoyment.

17. "Abundant riches being considered an evil, acquired as they are at the expense of the wealth of good deeds performed in former births, their bestowal on the lotus-hands of worthy suppliants is the prescribed religious rite calculated to calm that evil.

18. "So let the words of thy sublime self, forming the essence of the Vedas, act to-day as the Vedic 'Sin-destroying' verses, by forthwith wiping out my accumulated sin that is causing in this matter doubts in my mind."

19. Thus saying, Indra stood, heightening the abundance of his courtesy with the depth of his attention, and fixing his thousand winkless eyes on the face of the sage.

20. Astonished to see the maturity of his politeness, in spite of his occupying the position of Indra, Nārada said with a smile in a voice thrilled with joy.

21. "Having experienced the labour involved in acquiring the religious virtue accruing from a hundred sacrifices, thou alone, if any one, showest this disregard for the fruit of that labour, thy

3. The name of the sage was Parvata, Mountain.

wealth, though what is gained through pains causes one to have greater attachment to it.

22. "Who will believe that even thy riches, which are beyond the range of expression, have not destroyed thy politeness, unless one's own intimate, immediate perception says so ?

23. "Thou hast a certain superior power of vision, seeing as thou dost the outside as well as the inside of things ; for thou sayest, 'Let me give away my great riches to guests ; selfish enjoyment is not good.'

24. "Ah, I am deeply moved by this sweet, unaffected expression of thy sentiments. Rule thou the heavens well for limitless ages. O Indra, prosper thou well !

25. "As to why kings do not come here, lessened in weight by reason of all their sins being washed away by the blood flowing from their bodies wounded in battle, hear a piece of news, the joy of the world's youth.

26. "There thrives a maiden, an indescribable, priceless gem, the ornament of the earth, who is the daughter of king Bhima, Damayanti by name—an unfailing weapon of the god of love.

27. "At present growing every moment marvellous in beauty with the speed of youth, she is said to be cherishing love for a youth that bears in full measure the essence of virtue.

28. "With thy lips moving art thou going to ask me, 'Why not say who he is?' : but thou mayst check thy query midway ; fatigue it not by making it go out (of thy mouth).

29. "For even an ascetic's intellect which goes only as far as the atom, sees not this youth who has been made by the maiden a lion lying in the cave of bashfulness inside the atom of her mind.

30. "Her limbs speaking of the sufferings due to her beloved's absence indicate her as being the target of flowery arrows, and she has caused the desire of her father to further the Creator's will in order to bring about the festival of her Svayamvara.

31. "Then as the Creator gave orders to Cupid to go on a mission of summoning all kings ; the lords of the earth, devoted to Cupid, now regard war as poison.

32. "The endeavour of the kings now is to attain distinction, however slight, in those things, whether finery or qualities, of which Damayanti is fond.

33. "Daily has Cupid's passion of hunting in the youthful society of kings grown lively in eagerness since the days of her youth.

34. "Hence those kings, (now) longing for the earth, are not eager to become thy guests ; ah, there is a vast difference between the desire of the kings for Damayanti and their desire for heaven.

35. "Discontented with this, I have come to heaven to see thee, in order to have the pleasure of seeing a war ; for on the earth I do not see any conflict among the kings whose minds are absorbed in her.

36. "Alas, though I know that no one is offering any resistance to thee, cruel as thou art to enemies, I am asking thee about warfare ; for the outpouring of affection on a thing tends to wipe away one's judgment."

37. The great divine sage having said thus, the seal of silence on Indra's mouth burst at once ; the gradual conversation of the great is something extremely pleasant and increasingly happy.

38. "There is no question of my practising warfare so long as my own younger brother Viṣṇu, the enemy of demons and my defender, keeps watch ; happily do I sleep without any fear, using the victory-marked palm of his hand as a pillow.

39. "Owing to Viṣṇu's assuming the form of the universe, his identity with the sage Jaimini became proper, and (as such) being unable to tolerate any corporeal form for gods, he made my thunderbolt devoid of meaning."⁴

40. Having said to the sage such words as these, he, the ocean of politeness, paused, and then there issued forth Nārada's faint voice, coming after a long succession of sighs.

41. "Residing on earth, I am not content, thinking of wars that may be going on in heaven and the nether world, and when I come to heaven, there rises in my mind a surmise, unhappy in the end,⁵ as to wars being waged by the heroes of the earth and the nether world.

42. "Now that I have seen thee, permit me to go to the earth ; will not perchance the kings coming to marry Damayanti quarrel with one another there ?"

43. Saying thus, the sage set out for the earth, forcibly turning back Indra ; but the latter, though deterred, carefully followed him a few steps more.

4. According to Jaimini, the author of the Mīmāṃsā philosophy, the gods have no corporeal form, being in the form of mantras, in which case the fact of Indra's having a thunderbolt becomes meaningless; consequently Indra cannot make any use of it in fighting as desired by Nārada.

5. i.e. a surmise that does not come true in the long run.

44. The sage Parvata (Mountain) echoed the rumbling words of Nārada, having taken them in ; he himself did not manifest any Pakṣa (opinion) of his own to Indra who had clipped the Pakṣas (wings) of mountains.

45. Then Cupid prescribed for Indra's hand the grasping of Damayanti's cool and tender hands as a fit remedy for its long accumulated hurts caused by the presence of the thunderbolt in it.

46. The beauty of the physicians of heaven, the two Aśvins, is present in Cupid also, and Cupid, having the knowledge of the science of medicine transferred to him through the medium of that beauty, was, I ween, acting as a physician in that way.

47. Then as her husband was going after a mortal woman,⁶ the wife of Indra, assuming an air of humility, indicated that her solemn pride was wounded by the drooping of her lotus face.

48. Verily the thick gloom that came over the nymph Rambhā, as Indra was leaving heaven, was the colour which playfully shewed the erotic sentiment of her heart fading away.

49. The nymph Ghr̥tācī said, not in words, but through the heaving of long sighs, "The life of nymphs is now fruitless, it is proper for us to die."

50. As the Cāmara stick dropped from the lotus hand of the nymph Tilottamā, while her arm like the lotus stalk was agile in waving the Cāmara, she, too, seemed to say thereby, "It would be well for us thus to fall from heaven."

51. The nymph Menakā, as she sought to hide her feelings, wishing to cover up the grief rising in her mind, seemed to apply an external plaster of clay, while her bursting heart was being heated, as if wrapped in leaves.⁷

52. Under the pretext of her motionless posture at that moment the nymph Urvaśī, who had charmed the world with her excellence, was with her body doing the work of a boundary post marking the end of her friendship with Indra.

53. One of the nymphs said to another, who wished to know what the matter was, Indra hearing some of her words, "Look, this

6. I.e. Damayanti.

7. The twofold pressure of grief and the effort to hide her feelings is compared to Puṭapāka, which is a 'particular method of preparing drugs, the various substances being wrapped up in leaves, covered with clay, and heated in fire'. The idea recurs in 17. 168.

son of the sage Kaśyapa—Indra, the performer of a hundred sacrifices—is going to the earth.”⁸

54. One of the nymphs, proud of her beauty, said to a friend within Indra’s hearing, “Why disdain even to look at mortals? Art thou not going, too, for the sake of company?”

55. Then did the lords of the quarters, Agni, Varuṇa and Yama follow Indra with pleasure: let some one first show only the way ahead; he who follows his footsteps is not rare.

56. Then they separately sent to Damayanti women messengers, expert in the stealing of hearts, and sent to her father presents concealed under a pretence of joy at his success in wars.

57. Alack, it was strange that even those gods followed the way to the earth, leaving the heavens; or, perhaps there is no heaven called as such; that is heaven where one’s heart goes.

58. Then those great gods were taken to the earth by horses which quickly covered the distance; on the way, in a posture in which their necks were turned aside and raised, they heard a sound far away.

59. They did not have the time even to guess whether the sound came from the clouds or the ocean; they saw only a chariot close by, which had arrived simultaneously with the hearing of the sound.

60. In it the great gods recognised Nala, the supreme reward of the existence of their eyes—Nala who used to delight in giving rest to his charioteer, and was expert in understanding the instinct of horses.

61. Was it not natural that Varuṇa should be reduced to a state of complete inertia at the sight of Nala’s youth, being motionless, lord of the waters as he was, with a sense of profound astonishment?

62. Observing Nala’s beauty, Yama, the ornament of the solar dynasty, became so very gloomy that that god is called even to-day Kāla (black)⁹ by all.

63. When Agni, reflecting on the exuberance of Nala’s beauty, felt the heat (of grief), the cause was not that he was fire, but that he was not Nala.

8. “Kaśyapasutā”, earth, lit, the daughter of Kaśyapa, in which case the insinuation is that of incest. Kaśyapa means also ‘a drunkard’, in which case Indra is visiting the daughter of a drunkard.

9. Kāla is an epithet of Yama and means “time”: it is here taken in its adjectival sense “black”.

64. Kauśika (Indra), with his many eyes gazing at Nala's beauty surpassing that of Cupid, and (then) looking round the whole of his own body thought he himself was really a Kauśika (owl).

65. Considering him to be the Monism of Beauty, rising up incarnate, the gods surrendered their hearts to amazement, and so lost control over them.

66. Since the features of his beauty corresponded to what they had heard before, the gods said to one another in a low voice, "Is he that Nala?"

67. His adornments, appropriate for choosing such a bride, the time itself, the way of the chariot leading to Kuṇḍina—all these spoke to them of the king's intentions.

68. Having found Nala, the life-breath of the world, Yama, Varuṇa and Agni, respectively glad, restless (with joy), and exceedingly warm (with fervour), secretly thought in their minds thus.

(Yama thought)—

69. "Whether Damayantī chooses him or not, she can be dear to me in neither of two ways : on the one hand,¹⁰ lie on her, unable to discern merits ; on the other,¹¹ how can I have her ?"

(Varuṇa thought)—

70. "She will choose me, if she does not know the measure of his superiority to me ; but how will the princess know my own superiority to him ?"

(Agni thought)—

71. "If Damayanti chooses Nala, I shall not merely be put to shame in the outside world ; how shall I show my face drooping with shame to my wife at home ?"

72. The three gods, pondering thus, did not know in the least what to do ; with the sole exception of Indra, they looked at one another's face.

73. Noticing the dumbfounded look of his followers thinking, 'What is to be done now ?', Indra, expert in guile as he was, with a view to deceiving Nala, said loudly.

10. i.e. if she does not choose Nala.

11. i.e. if she chooses Nala.

74. "Art thou thriving in all respects? We think thou art that Nala; we seem to see in thee the splendour of King Virasena,¹² our friend occupying half our seat.

75. "Nala, where art thou going?—it is no use asking thus; as this our journey to the earth has become auspicious (by our meeting thee). Has not that very journey, about to achieve its end, made thee come forward half the way?

76. "Nala, here is Yama; he is Agni, shaggy with a mass of flames; here is Varuṇa, and know the remaining one¹³ to be the ruler of the gods.

77. "Nala, to thee we have come as suppliants; know this to be the gist of our words; after taking rest for a while, we shall communicate our business to thee."

78. Thus saying, Indra became silent and said nothing in particular; there was nothing marvellous in this skill in speaking; his teacher from his childhood was Bṛihaspati.

79. As the king was bowing with all his hair standing at the word 'suppliant', he was offering, as it were, his own self like a mass of full-blown Kadamba flowers for the worship of their feet.

80. "What is unattainable for these divine lords of the quarters? How can a thing like that be under my control?"—pondering on such a contrast as this, Nala was long in doubt.

(Nala's musings)—

81. "As any suppliant may easily obtain from me anything that he asks for up to my life, with what gift will my heart be content when the suppliant is the lord of the gods?

82. "As for Damayantī, who is more valuable than even my life and wealth, she is only in my heart; she is not mine; the earth is not worth even a sixteenth part of her.

83. "How can I know their desired object? How can I give unasked? Fie on him who, though he knows a suppliant's wish, waits for the occasion of his speaking.

84. "A donor, by making a belated gift, cannot remove the sin which he commits, by making a suppliant go through the humiliation of flattering and humble entreaties, and undergo the shame of profuse begging.

12. Nala's father.

13. Indra himself.

85. "The water given to a suppliant by the generous, after having brought to him the gifts to be made, is meant as a remedy against the accidental death of the suppliant falling into a swoon, owing to his fright caused by an apprehension of the failure of his prayer."¹⁴

86. "Not only one's wealth, but even one's life should be given away like a straw to a suppliant; this is the meaning of the cleverly worded rule about the making of gifts, when it enjoins the giving of water together with Kuśa blades."¹⁵

87. "The lotus, stained in contact with mud, is not fit to be occupied by the goddess of wealth;¹⁶ hence, the wise should make the pure lotus hand of the suppliant the abode of the goddess.

88. "The earth is overburdened, neither with trees nor with mountains nor with oceans, but with the man whose birth does not serve the purpose of fulfilling the desires of suppliants.

89. "The miser might not out of greed give his riches to others while he is alive; but what surprises me is that he does not do so, even when dead."¹⁷

90. "What can be a recompense for the gods for the fame which they have conferred on me, by making their request to me, neglecting all other donors in the world?

91. "Alas, this man is going to the other world alone, leaving behind his wealth at his death"—thinking thus, the friendly suppliant, taking pity, desires to take that man's wealth to the other world."¹⁸

92. "He who accepts a gift is a debtor, who takes one thing in this world to give it back multiplied by a crore in heaven; only a good man, if there be any, comes to practise this everlasting usury in the next world by virtue of his good deeds."

14. A gift is preceded by the act of pouring water on the suppliant's hand, signifying the resolve to give, and so removing any doubt about the gift to be made.

15. Nala interprets the rule that a gift is to be preceded by the formality of offering to the suppliant water with a few blades of Kuśa grass. The significance of the blades of grass is obvious: with regard to the water, the word जीवन "life" is one of the synonyms of water; hence the conclusion that even one's life should be given away.

16. The lotus is the seat of Lakṣmī, the goddess of wealth.

17. This is an apparent contradiction. The real meaning is, "On his death he surrenders his wealth to the king."

18. I.e. wealth, charitably spent in this world, comes back to the donor in the next world. The idea is continued in the next verse.

93. Thinking thus for a moment, Nala said to the gods who were glad to find the countenance of the man supplicated¹⁹ beaming with joy—something difficult for suppliants to get.

94. "There is not much difference between a cause and an effect, and it is true that a person's body is produced by food; looking at your nectar-fed bodies, my eyes are being immersed in nectar.

95. "Compare my slight religious merit with its result, namely, you come within the range of my eyes! It is the religious austerities of my forefathers which, maturing in this way, thrive in glory.

96. "Ah, verily the merit resulting from the vow of enduring everything, installed this earth in the rank of a goddess, and even you are honouring her with your lotus feet.

97. "Whatever you desire from this mortal child, whether an offering as great as life itself, or more, let him with it worship your feet: say, what can such a thing be."

98. Then Nala having politely said thus without any hesitation, Indra, the master of hypocrisy in his actions, spoke these words crooked with insincerity.

99. "Moon of the earth, we desire that festive occasion—marriage with Damayanti; conqueror of Cupid, act thou as our messenger in this matter, casting aside for ever the fear of Cupid.

100. "There are hundreds of kings on the earth; thou art certainly an ocean, they are wells: are there not so many planets in the heavens, which of them is like the sun?

101. "We have all-seeing eyes; we know the unfathomable ocean of thy merits; none of us would be content without engaging thee in this secret affair in this way."

102. Though he came of a pure family and felt himself to be an abode of virtues, Indra in his desire to oust the sincere and friendly Nala at once became crooked like a bow, which, though made of good bamboo and provided with a string, becomes bent in order to let go the straight and feathered arrow.

103. Nala, who was very subtle, understood Indra's guile from those very words and then made a suitable speech. Sincerity is not the policy towards those who are insincere.

104. "It is the gravity of my own sins committed in another birth that desires to defy even your greatness that transcends the limit of words.

105. "You know the minds of all; yet I must not maintain a silence which might be prejudicial to the main object in view; let there be shame through speaking, rather than the acceptance of the unrefuted words of others.

106. "How can you, in whose mind is present as in a clear mirror all that is, give such a command to one, to whom it is not fit to be given?

107. "Strange. How can I go on a mission on your behalf to one whom I am at this moment going to choose as my bride? Do not high personages like you feel even contempt for deceiving a straw like me?

108. "Owing to her absence I go mad and lose my senses in a moment; tell me, how can I as such keep your secret²⁰ before her?

109. "How can I dissimulate my emotions in the presence of one, cherishing whom in my heart in the form of desire I take my breath? Even the wise cannot resist the objects of sense.

110. "Besides, how can one like me even see her without crushing the sentinels? Where does a maiden confide in a man, ruthless in conquering a hundred thousand sentinels?

111. "The fame that was valued by the generous including the sage Dadhīci had only life as its maximum price. How can I accept it by paying a price a hundred times greater than my life, my beloved Damayanti?

112. "Just as you are asking me for her, I too ought to ask you for her; I must make yourselves my teachers in the matter of flattery in entreaties for the sake of my desired object—Damayanti.

113. "Worshipping you daily, first of all have I begged Damayanti of you; if you do not feel shame in transgressing my prayer, I too am not bound to feel it overmuch.

114. "It is said that Damayanti has already resolved to choose me as her consort; when she sees me, she will only blush; certainly she will not accept you.

115. "So be pleased. Grieve not. This mission is entirely unsuitable for me; wishing to carry it into effect by a wrong method, you will simply acquire ridicule, and not the desired object."

20. i.e. the secret of your appointing me—her lover—as a messenger to her.

116. Then thinking over these words of Nala, Indra said, smiling slightly, and furtively looking at the face of his companions.

117. "King, didst thou not thyself, a scion of the dynasty of the moon, say all this? Is thy tongue not ashamed of its refusal, having promised of its own accord to give suppliants the object of their desire?²¹

118. "Thoughtful one, how is it that thou dost not see this world, transient and false, that even thy mind, strangely enough, is going to forsake virtue and fame?

119. "Who was ever born to thy dynasty, the crown of the world, but did not fulfil the desires of suppliants? The very first member of the dynasty, the moon, was indeed marked with a stain; alack, mayst thou not be like him, too!

120. "But the hare in the moon is only a sign (not a mark of disgrace), while even a sour look or silence or displeasure with regard to a suppliant—all this is disgrace for one like thee.

121. "'Did he not read the letter 'Na', while reading the alphabet, or has he forgotten it even if he did read it?'—thus the letter 'Na' used to sway to and fro in the swing of doubt in the minds of suppliants."²²

122. Agni said to him, "Nala, why dost thou let this renown escape thee, white as the moon, that has come to thy hands? No one else on earth has thus had Indra, the owner of the all-giving Kalpa tree, coming as a suppliant.

123. "Let our desire, never thwarted while procuring the joy of the inhabitants of heaven, renounce to-day its pride of being without an equal, owing to our having crowned thyself in its place."

124. Then said Yama to Nala who was sad: "Light of the family of Virasena, is the strange gloom that seeks to dominate thee worthy of thee who dost belong to the dynasty of the moon?

125. "A suppliant was not disappointed even by the Rohana mountain,²³ hard among hard objects, and even by the wish-cow, a mere animal; alas, child, what is this that thou art about to do?

126. "Does a thoughtful man ever delay, when asked for a favour? Who can be a guarantee for one's life even for a moment? The two eyes rolling by way of winking speak instantly of death.

21. See Verse 97.

22. i.e. formerly Nala never said No, when asked for a favour.

23. A legendary mountain producing jewels.

127. "Because of the disappointment suffered by the beak of the Cātaka bird asking for water, a gloom spreads over the expanse of clouds, though it was willing to give cool water to the bird."²⁴

128. Varuṇa, too, raising his hand, spoke some appropriate words to him, "Fame alone, whose pearlstring is the stream of water offered in connection with gifts,²⁵ is thy beloved wife.

129. "Thoughtful one, if it is true that even Kārṇa and Dadhīci were not everlasting on earth—Kārṇa whose skin was an impenetrable armour, and Dadhīci whose bones were hard as the thunderbolt—then neglect not religious virtue.

130. "A wise man like thee cannot get rid of the noose that is fidelity to one's promise—the noose, bound by which Bali and Vindhya are still unable to move.

131. "Fame, that dear one, the beauty of whose visage surpasses the moon, and who does not forsake her lover, even when she goes to the farthest ends of the directions,—who will maltreat even Fame for the sake of a gazelle-eyed damsel, union with whom is of transient duration ?

132. "Strange. Even we whom others ask for boons ask thee for a favour ; hero, do thou fulfil not only our desire, but also fill the regions with thy fame.

133. "The gods have come to thee as suppliants. Let the divine Kalpa tree, the lustre of its vast fame for charity being thus tarnished, make to-day the heaven white with its flowers alone."²⁶

134. "Nala, even thy name recalled like those of Bharata, Arjuna and Prithu gives a traveller his desired object ; if thou dost doubt the success of thy own journey, all those benign agencies must also be futile.

135. "Make thy pious promise,²⁷ which was to-day delightful with its accents respecting our desired object, true to its literal

24. The gloomy colour of the clouds is fancied as the result of the sin caused by their delay in giving a drink of water to the thirsty Cātaka bird.

25. See Verse 85.

26. The divine tree, which usually supplies the wants of the gods, is white with its fame as well as its flowers; but as this fame no longer exists owing to these gods having diverted their prayer to Nala, it is now white with its flowers only.

27. See Verse 97.

meaning, by making it a rival of the scriptures²⁸ (in its regard for the truth); and, let thy fame, purifying the three worlds, destroy the connection of things with the terms 'black', 'yellow', 'red' and 'green', by proclaiming 'white' as the only colour on earth.²⁹

136. "How is it that Śani, begotten by the thousand-footed Sun, was born lame? It is said a son has a tendency to resemble the father. But the Sun, manifesting himself to be lame in the act of rising above thy might, in spite of his thousand feet, has provided us with the answer to-day."

137. Thus hearing these flattering words of the group of gods, the king, though in love with Damayanti, undertook the mission forcibly imposed on him. When he gave his consent, Indra said to him in great joy, "Let the power of being invisible be everywhere subject to thy will."

138. Epilogue. [The poet refers to his work Śrīvijayaprasāsti.]

28. Setting aside the usual derivation of the word प्रतिभुति "promise", the poet derives it as ध्रुते: प्रतिभटा प्रतिभुति: "a rival of the scriptures."

29. The fame, white in its purity, is to make all things white, leaving only one colour on the earth and banishing the rest.

CANTO VI

1. Then starting on Indra's mission, the king of Niṣadha, the repeller of enemies, made the capital of king Bhīma the destination of his chariot.

2. Just as the sage Agastya did not consider even the irresistible Ocean-fire as an obstacle to his drinking up the ocean, similarly the firm-minded king did not consider the loss of Damayantī a hindrance in the path of carrying out his mission.

3. The gods, wishing to drink the nectar of news about the lotus-eyed Damayantī coming to them through Nala, as through a conduit, remained as the ornament of that place, winkless as if to look at the direction in which he was going.¹

4. Just as a wish attains its fulfilment, similarly Nala's chariot in a moment reached that city, the Amarāvati of that Indra of the earth (king Bhīma), disguised under the mere name of Kuṇḍina.

5. "This is the city whose streets are hallowed with the touch of Damayantī's feet"—overwhelmed with anxiety at this thought, Nala, looking wistfully at the city for a moment, heaved a deep sigh, his hopes destroyed by the gods.

6. His left eye, perspiring with a drop of joyful tears, while the eyelashes thrilled, as well as the other eye, quivering with throbs, felt the joy of the first union of lovers at the sight of that city.

7. Just as a mass of rays, going out of the solar disc, enters the lunar orb,² similarly the king then descending from the chariot, occupied by the charioteer, went into the city.

8. Wonderful was it that the figure of Nala, when he entered the city, remained invisible;³ more wonderful was it that his figure still remained the one thing 'visible'⁴ in the world.

9. Nala's eyes, after long traversing the city, which, owing to its clever inhabitants and beautiful buildings, was like an (all-giving) Kalpa creeper of wonder, became at last the guest of the royal palace.

10. He held the armed sentinels in contempt, but was ashamed in his heart that he was going about unseen; he was delighted that

1. A special reason is here fancied for the winkless character of the eyes of the gods, who by nature do not wink.

2. The reference is to the idea that the moon shines by the reflected light of the sun, familiar to Hindu astronomers. Cf. *Bṛhatsaṃhitā* 4. 1-4.

3. See 5. 137.

4. Here, "worth seeing".

he would see Damayantī, but became sad, remembering he was a messenger.

11. Then repeatedly turning his eyes in all directions, with the object of seeing Damayantī, he entered the palace without any hesitation, unseen through Indra's (magical) feat by the guardsmen in the rooms of the palace.⁵

12. The mighty sovereign, though he passed through the palace door, looked round, curving his neck, with eyes motionless with surprise, at the voice of the sentinels who were preventing other people from coming in, shouting, "Who is this?"

13. Having closed his eyes, on seeing in the inner apartment a young woman, who had uncovered her thighs to paint them, he was startled to have jostled another maid who was passing by.

14. Perhaps Nala had perceived Damayantī in the cycle of creation without a beginning or in pictures, or it was perhaps a magical illusion produced by Cupid that he saw in all the directions.⁶

15. He had no liking for the nymph-like maidens owing to his seeing them along with the illusory figure of Damayantī; thanks to this very mistake⁷ about Damayantī, he mistook them not for Damayantī.

16. Nala was overwhelmed with grief at his beloved's absence, the grief to which Cupid gave a helping hand in his heart despairing of Damayantī. Having seen there her illusory figure, he grieved, seeing her no more, having in a moment recovered from the illusion.

17. As he was delivering a little the message of the divine lords of the directions to the figure of his beloved called up by his imagination, he was brought to his senses by the shout of the many timid girls, who were frightened by the voice coming from an invisible source.

18. Seeing there a slender damsel's breasts, from which the breeze had removed the cloth, as if to touch them, Nala, being ashamed, stood with his face turned aside, the face that did not brook the full moon's presence.⁸

5. This Canto, it will be remembered, describes the adventures of Nala going about invisible in the inner apartments.

6. Though Nala had never seen Damayantī before, he seemed to have her vision before him on all sides.

7. i.e. illusion.

8. i.e. Nala's face was as beautiful as the full moon, but the face was pure, while the moon was marked with a stain.

19. Cupid, though he cast a net in the inner apartment, with the manifold charms⁹ of the multitude of maidens, was unable to catch that black antelope—the pair of Nala's deep black eyes.

20. Seeing (first) the root of the arms as a girl was binding her hair, then the breasts as she was painting them, and then the navel as her clothing got loose, he thereafter closed his eyes, having had his eyes drawn here and there by degrees.

21. As he was standing with his eyes closed, he could not be tightly grasped by two women, coming towards each other, being kept apart by their bosoms; stepping aside, Nala afterwards reproached his own limbs; the two women were, however, thrilled to come in contact with the body of a man.

22. Harassed by this (alternate) closing of eyes and looking distinctly,¹⁰ and (hence) looking at the women with side-glances only, he was greatly ashamed, appearing (thereby) to look at them with passion;¹¹ the good, indeed, feel shame much more before their own selves than before others.

23. The flowers serving as the arrows discharged at Nala by Cupid, who was misled by the glances he was casting at a woman whose body was thrilled,¹² were not wasted, but served as offerings of worship to his steadfast character.

24. Leaving the foot-path, Nala, the light of the good, became the ornament of a quadrangle to have a look at the people, thinking, "Here it is easy to avoid the contact of passing women."

25. The eyes of the king falling on the bosom of a woman, who was painting it, turned back at once, as if expelled by the crescent-shaped nail-marks on her breasts, owing to their enmity with lovers forlorn.¹³

26. The eyes of the forlorn Nala, which speedily closed on meeting the moon that was the face of a slim damsel, confirmed two

9. Means also: "with intertwined cords of hair."

10. In the first case there was the risk of being jostled by passing women; in the second the shame of surprising them in delicate situations.

11. Sideglances being expressive of love and passion.

12. Obviously by a chance contact with his own body.

13. Moonlight being highly oppressive to forlorn lovers, the moon is regarded as their enemy. Now as the nailmarks resemble the half moon in shape, they are fancied as so many half moons, which are hostile to Nala owing to his being a lover in separation, and drive off his eyes when they come in contact with them.

things—the fact of the face being the moon, and that of themselves being lotus blossoms.¹⁴

27. Women coming from all sides would easily have caught hold of him, as he was standing on the quadrangle with his eyes closed, had they not themselves made way for him, turning back in terror on jostling his (invisible) figure.

28. Dragging away in his haste the scarf of a girl which got stuck to the points of the diamonds on his ornaments, as the girl knocked against him, and laying bare (by so doing) the hips of the slim damsel, the king felt grief at the resulting sin.

29. Struck on the way by one girl with a ball (which she was throwing at another girl), scratched with nails by another knocking against him, smeared by another with the saffron powder of her breasts—thus became he almost an object of dalliance to them.

30. Some one of the girls saw him in the form of a reflection on her pearlstring; then as he passed and was no longer seen, the slender damsel, thinking of him, decided well in her mind that the figure vanished into her own heart.

31. Cupid, unable to distinguish in any way his wife Rati among those damsels who greatly rivalled Rati in beauty, doubtless embraced each one of the girls, whose patience was exhausted by the beauty of Nala's reflection.¹⁵

32. Restless with the delusion produced by the beauty of his reflection, they were not too afraid even of his invisible figure: fair-eyed maidens who obey Cupid's commands regard even their lives as straw.

33. The tremor, which came over the fair-eyed damsels when they saw his reflection, and which spread through them when they came to touch him, was greatly enhanced by the fear caused by the sound of his footsteps when he speedily ran away from them.

34. Let Cupid thrill with joy those limbs of the maidens which came in contact with Nala's limbs or even their eyes which drank in Nala's image; but when he made their hair stand—hair that is insensible even to cuts—he was making really stones dance.

35. A gazelle-eyed damsel went back to the place where she

14. Nala closed his eyes in order to avoid looking at the girl. The closing of his eyes at the sight of the girl's face is compared to the closing of the petals of a lotus at moonrise.

15. i.e. Cupid took possession of the hearts of the damsels who fell in love with Nala's reflection.

was thrilled to get a "touch"¹⁶ of Nala, and falling on his footprint on the dust of the earth, said in a low voice, "Please, (come back)."

36. Languishing on account of Damayanti's absence, Nala, tired of walking about in the place, frequently took rest in the grounds¹⁷ alongside the rows of buildings.

37. Who (among the women) was not astonished to see Damayanti (in a portrait), with Nala's pearlstring presented to her by him, after having drawn her exactly in the same way as the swan had shown her to him, by drawing her on a lotus-leaf?

38. Nala looked at her, having drawn her in a portrait as a girl on the threshold of youth, being marked with a cane in the shape of the line of hairs on her body, and suppressing those habits which still smacked of childhood.¹⁸

39. The circle in his footprints, a mark of emperors, which was visible on the way where a crowd of young princes was playing with a thick mass of camphor powder, caused amazement to the elderly ladies who were looking at it.

40. Stepping for a moment between two gazelle-eyed damsels, who were looking at each other's beauty charming with youth, he caused their astonishment by this sudden hiding of each other's figure.

41. At one place the women, wondering and wondering a thousand times, saw their own reflections appearing in the air on the invisible ornamental jewels of Nala standing in front of them.

42. Some maidens (playing the game of ball-throwing), their face fair like the moon, seeing that the ball dropped midway, having struck Nala in its course, and that it was tinted with the ornamental paint of his body, were lost in astonishment, remembering that the ball was being thrown at one another only among themselves.

43. The queens (in the harem), though they were devoted to the austerity of not looking at any man except their own consort, obtained the supreme joy of their eyes, by looking at his beauty in his reflections on the floor.

44. Looking at his shadow, they thought, "Just as we bear Cupid (i.e. love) in relation to our husband, so is the earth, too,

16. स्पर्शकः a kind of light embrace.

17. The reading उपत्यका has been adopted.

18. The line of downy hairs growing on her body at the approach of youth is fancied as a cane with which she was suppressing the last vestiges of childish conduct.

in that way, in relation to her husband (the king), carrying this Cupid, turned blue by the flames of Śiva's eyes?"¹⁹

45. Although to their heart's content they looked at his beauty, presented by his reflection, they did not see that beauty of his,²⁰ which surpassed a lump of gold.

46. It was wonderful that the forlorn king, by becoming invisible, by spreading out a series of bodies in the shape of his reflections on the bejewelled floors, and by entering the upper story of another's mansion, shone like an ascetic (who also becomes invisible at will, assumes a plurality of bodies, and enters the body of another).²¹

47. "I touched something like a man as I was passing", "I saw something like the shadow of a man", "I, too, noticed as if some one were talking"—he heard such words of women.

48. The beautiful Damayantī came across Nala on the way, as she was coming, after paying obeisance to her mother; but he could not distinguish her among the illusory Damayantīs (seen by him), nor did she see him owing to his being invisible.

49. A wreath of flowers, obtained from her mother as a favour, though thrown by her at Nala's neck, having seen him in an illusion, did actually reach him as he was standing close by.

50. The king was astonished that this wreath—a favour from one whom he used to see in the train of his thoughts—was something real; the maiden, too, was surprised to see that the wreath thrown by her went out of sight.²²

51. Seeing each other, as if they were at different places, even at a place occupied by them both, they did actually come to embrace each other in the midst of the embraces of their illusory selves.

52. Again, Damayantī, though she felt his touch, thought it an illusion owing to her not seeing him, while the king, though he saw her, could not catch hold of her, being suddenly paralysed in his movements.

53. Starting (to touch each other) with the idea of the touches being real, owing to the great joy caused by a touch (that was real), but encountering a check owing to the falsity (of

19. The shadow is fancied as Cupid, turned back, when burnt by Śiva.

20. i.e., his real beauty.

21. An apparent contradiction is also implied. The king, though a वियोगी "separated", "forlorn", was acting like a योगी, lit. united.

22. Because it was taken away by Nala.

subsequent touches), they did not, being confounded, believe even when they actually touched each other again on the way.

54. Never interrupting each other,²³ corresponding as they did in every respect to their real selves,²⁴ and extremely pleasant as they were with the wealth of their beauty, they could not abstain from the joy of play, even on discovering each other to be unreal.²⁵

55. Just as the flame of a lamp, when too much oil is poured into it, goes out a little and then burns with twice as much light as before; similarly the grief of separation in their hearts, abating a little for a moment, blazed up with redoubled force owing to being drenched by a wave of affection caused by their mutual touches.

56. Damayantī entered her apartment, having repeatedly both right knowledge and delusion, owing to the union of her strength of mind and grief of separation, while Nala went about there in a frenzy, seeing before him the fair-browed damsel again and again.

57. Walking and wandering long with great fatigue, the king reached the sky-scraping palace, charming with Damayantī's presence.

58. On a bejewelled terrace at the entrance of the palace, he saw Damayantī's hall, which with the winsome gestures of hundreds of girl companions made one take it for Cupid's harem.

59. There Nala inwardly praised a certain damsel who was talking sweetly, "Does her throat marked with three lines indicate that it has conquered three things—the cuckoo, the flute and the lyre"?

60. There he feared he was discovered, on hearing from the mouth of a sparrow perching on the hand of a woman, these words of consolation uttered by her friends, "Damayantī, look at this Nala, give up sorrow."²⁶

61. There, before his eyes, a girl disguised as Damayantī was bashfully placing a wreath of Madhūka flowers, brought by the gardener, round the neck of a girl friend disguised as Nala.

62. There a damsel, as she was putting on a friend's moon-like face (on the forehead) a moon-like ornamental mark of mica, on which was reflected her own moon-like face with a similar orna-

23. i.e., the vision of each other.

24. i.e., the illusion was extremely lifelike.

25. i.e., merely seen under an illusion.

26. The bird had learnt these words frequently used by Damayantī's friends as a make-believe.

mental mark of mica, seemed to produce a state of flux of the moon.

63. There on the inside of a petal of the golden Ketaka flower, using the finger-nails as a pen, Damayantī wrote her love-letter destined for himself, on which the sketching of the letters took an inky colour in a moment.

64. There one of the friends, though highly renowned (for her artistic skill), succeeded in depicting in Damayantī's portraits the toy-lotus in her hand, but not the hand; the lotus-bud on her ear, but not the eye.

65. There Gandharva women, Nārada's favourite disciples, whose lyres were equal (in sweetness) to her throat full of the honey of melody, came and sang to Damayantī to the accompaniment of lyres.

66. There a number of girls was saying to a friend, on whose breasts was a nail-mark resembling the half-moon in shape, "Is Cupid, hiding for fear of Śiva, sporting in a canoe on thy pitcher-like breasts?"²⁷

67. As flowers perturbed Damayantī's heart by becoming Cupid's arrows, a maiden there who was making a garland took vengeance upon them, by thrusting into them the point of her needle.

68. But Damayantī said to her in terror, "Friend, leave off, leave off this rashness: thou art thyself offering to Cupid flowery arrows, furnishing them with a string."

69. There a fair-waisted damsel, drawing with her hand the figure of a female dolphin among the pictorial designs on her friend's breasts, was saying to her, "Friend, here is a steed, I ween, for the celestial river—thy pearlstring."²⁸

70. There that damsel was saying again to the same friend, "Let this sea animal—this female dolphin, staying on thy pitcher-like breasts as the wife of that dolphin, the emblem of Cupid

27. The crescent-shaped nail-mark on the breasts is compared to a miniature canoe. The phrase पयोधरे कुम्भे means also "in a pitcher full of water," which makes vivid the idea of rowing on a miniature scale. Cupid, being once burnt by Śiva, is fancied as hiding himself.

28. The painted figure of the dolphin is to serve as a conveyance for the pearlstring which is fancied as the divine river Gaṅgā represented as riding a dolphin.

residing in thy heart,²⁹ serve as a panegyric of the fame of the expanse of thy breasts."³⁰

71. Nala had a significant laugh at the plaint of a house sparrow which was frightened, thinking it was going to be killed, a girl having said while casting the die, "Friend, kill this moving 'sparrow' (die)" (as the expression goes).

72. There observing near Damayantī the beauty of a golden swan serving as a receptacle for betel, he was firmly mistaken that it was the (golden) swan which had done him a great good by acting as a messenger to his beloved.

73. Then in that throng of her friends a certain exuberance of beauty clearly announced her of itself, unasked, removing Nala's doubt regarding her identity.

74. His reflection, though clearly appearing on the raised seat of jewels, was not noticed among his portraits, joyfully drawn on the floor by her friends for her diversion.

75. He brought back his hope of winning Damayantī, though it had receded far, on hearing her words while she was rejecting the messengers of Agni, Yama and Varuṇa, who had made piteous entreaties (on behalf of their masters).

76. He heard, however, with an inward fear and all too slender hopes, the declaration of the messenger of Indra to Damayantī, which was being cheered by her friends in the hall.

(The speech of Indra's messenger)—

77. "While I declare my message, with thy attention do thou favour me, a messenger of Indra, who sends thee a verbal message, as the writing of the gods cannot easily be read on earth.

78. "Indra greets thee,³¹ gracefully pressing thee in his embrace: what remained (to be said) was conveyed to thee by the hair of his body, standing on end at the very mention of his embracing thee.

79. "When he comes to thy Svayaṃvara, do thou, with thy wreath of choice, quickly fetter Indra's throat, which, though

29. As Cupid is in the heart of the girl, his emblem—the dolphin—is also there, and now it is to be joined by its mate depicted on the girl's breasts. Cf. 4. 35.

30. As the dolphin is a big animal, its presence on the breasts would proclaim their bulk.

31. Lit: enquires about thy health.

urged by the heart, was guilty of being shy in the matter of asking for thy hand.

80. "Forsake him not. Let not the gods who brought out Lakṣmī for his younger brother (Viṣṇu), by churning the ocean of milk, take pains to raise up another Lakṣmī for him, by churning the ocean of sugar-cane juice.³²

81. "In the cycle of worlds heaven is the greatest, in heaven the gods, and among the gods Indra: when Indra himself asks to be thy slave for love, is there a climax of glory even beyond this?

82. "Indra invites thee in flattering terms to that position which he acquired by performing a hundred sacrifices: do thou a favour, adorn it with the toil of moving thy eyebrows in token of acceptance.

83. "Thoughtful girl, in thy mind think of the happiness that is in pleasure walks along the celestial Gaṅgā and in the garden of Nandana, in having a god as thy husband, Viṣṇu as thy husband's younger brother, and Lakṣmī, the wife of thy husband's brother, as a companion.

84. "Thou alone hast acquired the glory of this invitation from Indra,—'Be happy in the sovereignty of the three worlds', to attain which Viṣṇu humiliated himself by his begging of Bali, and is (still) called Dwarf.³³

85. "It is not meet for thee to make the gods ungrateful, to whom thou dost obeisance three times a day: be pleased to release them from debt who would fall at thy feet at dawn, noon and eve."³⁴

86. The garland of Pārijāta flowers, a favour from Indra, presented by the woman saying this, and heartily accepted by Damayantī, filled with its fragrance all Āśās (directions), excepting the Āśā (hope) of Nala.

87. Then one of the damsels said, "Madam, it is useless to think over the matter"; another said, "Well, friend, it will be proper (to choose Indra)"; and yet another said, "Let the reply 'yes' be the one thing propitious in the matter."

32. i.e., in the case of Damayantī's refusal, the gods will have to find for Indra a wife even more beautiful than Lakṣmī, by churning the ocean of sugar-cane juice sweeter than milk.

33. According to the story, Viṣṇu assumed the form of a dwarf.

34. i.e., be pleased to allow them to repay their debt to thee by falling at thy feet etc. Damayantī is asked to become the queen of the gods and receive their homage.

88. "Am I at any time disobedient to you? But there remains something in particular to be said"—Damayantī having said thus, her friends and the messenger of Indra felt a limitless joy.

89. As Nala was thinking, 'Neither have I won Damayantī nor executed my mission;' if the day lotus that was his heart did not burst, the reason was solely the vision of the moon, Damayantī's face.³⁵

90. Bowing in honour of Indra with that very garland (on her head), Damayantī, with the corners of her lips slightly brightened by a smile, replied to the messenger, after she had restrained each of her friends (from further speech), by making a sign with her eyes.

91. "Give up the audacity of praising Indra; if any one knows how to describe him, it is only the Veda to a slight extent: to him, a witness in the hearts of men, a reply on my part, which can enlighten only the ignorant, will be but futile.

92. "Whose tongue utters the discourtesy of a 'No' respecting his commands? Yet accepting his command as a garland on my head, I, a humble girl, offend him by individual utterances of my own.

93. "This kindness of Indra, because it is the result of my religious austerities, does, indeed, engage me in (further) austerities. The sweetness of a result produces an impatience in the matter of proceeding to the means.³⁶

94. "Him will I therefore serve as my husband for happiness and for the fulfilment of my vows, but with this iota of difference that I will serve him in his mortal shape, partially incarnate in this world as a ruler of the earth."³⁷

35. Nala's heart was the lotus, and Damayantī's face the moon. The day lotus, in the presence of the moon, does not open, but closes its petals; similarly Nala's heart did not burst with grief, being to some extent consoled at the sight of Damayantī.

36. She means that as her former austerities have brought on her the kindness of Indra, she is anxious to undertake further austerities which might bring her still happier results (i.e. the love of Nala).

37. The body of a king is said to be composed of elements derived from the eight Lokapālas, and as Indra is one of them, marrying a mortal king would be almost equivalent to marrying Indra.

95. "I have heard thy words in favour of Indra, sharp as being extremely prejudicial to the vow of a devoted woman: already in my mind have I given myself not to the immortal, but to a mortal Indra.³⁸

96. "Like as the fact of having spurned the pleasures of the world brings no repentance to a firm-minded man bent on his salvation, so let not this kindness of Indra cause me to repent; for it is after deliberation that I have chosen Nala in my heart.

97. "I am desirous of attaining that religious virtue, blended with waves of bliss, by serving my husband here in this Bhārata, which the greatest among the good extol among lands, just as they do the family stage among the stages of life.

98. "Those who live in heaven have happiness, but no duties, while here in this land (of Bhārata) exist both the former and the latter; the gods, too, can be pleased here by the performance of sacrifices; how can I thus wish for one,³⁹ rejecting three?

99. "Even a virtuous man must come down from heaven, but when he departs from here (at his death), he goes to heaven: to one who thus reflects on the two types of future, do not the ultimate results of the two appear to be 'gravel' and 'sugar'?⁴⁰

100. "What thoughtful man wishes to enjoy heaven that is like unwholesome food, and leads to transient happiness;⁴¹ and comes to men only when their span of life acquired through deeds reaches its end, and not while it lasts? "

101. Thus interrupting her reply to Indra's messenger in the middle, she said to her friends, whose faces, by the beauty of the lips quivering in an attempt to speak, surpassed lotus blossoms with unfolding petals.

102. "Noble friends, a man has his mind dependent either on God or on the current of the chain of causes⁴² of the succession of individual souls wandering without a beginning: does such a man,

38. I.e., a king who is called "the human Indra" or "the Indra of the earth." She means Nala.

39. I.e., happiness in heaven.

40. "Gravel" in the case of life in heaven with ultimate expulsion as the result, and "sugar" in the case of life in the land of Bhārata, promising at the end a life of bliss in heaven.

41. See the preceding verse.

42. I.e., the good and bad deeds of previous births causing the cycle of transmigration.

therefore, deserve censure (for thinking or acting in a particular way)?

103. "Every one being subordinate to fate for ever, even a man who acts knowingly does not deserve any censure, nor does fate itself, being inanimate, deserve any reproach: on the other hand, he who speaks (by way of censure or reproof) only suffers from fatigue of the mouth.

104. "An animal that likes soft things scorns the camel, and the thorn-loving camel scorns the former; the satisfaction of both eating what they like being equal, a neutral attitude, and not ridiculing the one or the other is right.

105. "Indra's merits, though charming, do not make me give up the man that pleases me: do you not see the world unwilling to give up the trio of virtue, wealth and desire, inferior though it is to final release?

106. "The sense of success on the attainment of one's desired object is common to a worm as well as Viṣṇu; aversion or liking for particular objects, on the part of those who have different desires, is not subject to any established rule.

107. "It is proper to restrain a friend, if on his way a hidden pitfall of danger lies ahead; but let him who knows the present situation (that there is no such danger) remain silent: one should ask one's own wish about the way to joy."

108. Thus putting an end to the intention of her friends to speak something in opposition, by the force of her learning, the young maid said to Indra's messenger, whose head was moving in wonder, though she was accustomed to hear the wise utterances of Indra's minister—Brihaspati.

109. "So I repelled the messengers of Yama, Varuṇa and Agni who had come to me, resolute, with great speed—the messenger of Yama, as if on the mind,⁴³ that of Agni, as if on the wind, and that of Varuṇa, as if on the three-streamed Gaṅgā.

110. "Indra's curse on thee,⁴⁴ if thou speakest to me about this matter again! I would rather efface this severe offence of mine against Indra with the inner vows of a devoted woman."

43. i.e., using it as a conveyance owing to its great speed.

44. Lit. thou dost touch the feet of Indra,

111. The messenger of Indra having departed, owing to all opportunity of further speech being thus destroyed, life re-entered the throbbing heart of Nala, just as sanity returns to a staggering drunkard.

112. In this way could Nala drink in intense joy the honey issuing from the loving words of the maid, and carefully brought to him by the chalices of his ears, thanks to the device (of invisibility), obtained through the kindness of a lord of a cardinal point.⁴⁵

113. Epilogue. [The poet describes his epic as "more capable of standing criticism than even the brother work *Khaṇḍanakhaṇḍa*" composed by him].

45. i.e., Indra, the regent of the east.

CANTO VII

1. Then the king considered his desire fulfilled by the mere sight of the princess, the desire that had previously grown rank in respect of attaining his beloved, enjoying her company and the like.

2. The king's eyes sank first in every limb of his beloved, then in an ocean of the nectar of inward bliss, and then in the current of his tears of joy.

3. He felt the joy of realisation of unity with the One Brahma, even when he first saw the tip of a hair on her body; then, as was proper, he likewise felt, at the sight of the entire body, the joy of being merged in the One Cupid.

4. It was on her high bosom that Nala's eyes took refuge, when the ocean of his passion swelled up, overflowing its extensive shore, in contact with the nectar-flow of the vision of the moon of her face.¹

5. Was his eye immersed in the nectar of her moon-like face? Did it remain fixed between her breasts? Did it leave her all too slender waist slowly for fear of tumbling down?

6. Nala's furtive eye, a wayfarer on the limbs of his beloved, wandering, and turning back again and again, rested with a gleam on her breasts, as if it lost its way in the gloom of the musk smearing on her bosom.

7. The messenger's² eye, which was losing its footing, after moving about on the circle of her beautiful hips, long rested firm, by closely clasping with its ray³ the banana stems that were her thighs.

8. His eye rested on her feet, as if saying, "Is only a silken robe Netra; am I not also Netra (eye)? So, be pleased, make me also embrace thy bosom, hips and thighs."⁴

9. Then, after having presented his beloved and her friends to his eyes to his heart's content, the king said thus in his mind, full of joy and wonder.

1. Nala's eyes are likened to a man taking shelter on some high place to avoid a rising flood.

2. Ref. to Nala.

3. कर which means also 'hand', making the imagery of grasping the thighs vivid. On the ray of the eye see Appendix I, I (c).

4. Nala's नेत्र (eye) wants to be that other नेत्र (a silken garment) to explore Damayanti's limbs.

10. "It is doubtful if the creation of this amazing beauty pervading each limb would be possible, even if Cupid himself or my own fancy were to be installed in the Creator's place.

11. "I know her to be a river of the sentiment of love coming from 'a mainstay of the earth,'⁵ in whom youth, plump with swelling bosom,⁶ has caused a flood of graceful charm.

12. "Since she is attended by the climax of beauty, visibly heightened in contact with her limbs, does Cupid display in her a new art of assuming a succession of shapes?⁷

13. "Possessing a lustre resembling that of an object coloured with turmeric, was she not extracted from the clay of the River of Gold?⁸ Because, on her body not even the unevenness marking the joint of two limbs can be guessed.

14. "As her limbs are superior, in spite of some resemblance, to all similar objects through some particular excellence, is any comparison of them possible? The fact is, any comparison of those limbs (with other objects) would be for them a humiliation.⁹

15. "Verily the women created in former times served only as sketching practice for the Creator's hand in order to create her, while the creation of present and future women is meant to procure her the fame of surpassing them in beauty.

16. "Beautiful objects of nature danced in proportion to their inferiority to her limbs; for (in spite of that), the poet was sure to bring them prestige by comparing them to those superior limbs.¹⁰

17. "She was not touched, I ween, by any defect, fearing she would, when seen, charm it into unconsciousness (by her beauty); so in others merits are marred by defects, but in her they abide happy without any rivals.

18. "The limbs of my beloved shunned the rough beauty of the seed-pod of the lotus, not because of its watery fort,¹¹ but out of sheer contempt; they shunned the dusty beauty of the golden

5. In the case of the river, "mountain"; in the case of Damayanī, "king" (i.e. her father Bhīma).

6. Or, ".... youth which is, as it were, a loudly rumbling cloud".

7. I.e., Cupid was to be seen in all her limbs indicating youth, passion and beauty.

8. Jambūnadi, the river which produces gold.

9. Or, "all simile is to them a humiliation."

10. I.e., by saying, for instance, "The lotus is like Damayanī's face" instead of "Her face is like the lotus."

11. I.e., not because it is inaccessible in its watery recess.

Ketaka flower also out of contempt, not because it is covered with thorns.

19. "It seems as if Indra, in love with her, has, in order to protect her, employed his own weapons on every limb of hers—his Vajra ("thunder", also "diamond") in the shape of her ornamental gems and his bow¹² in the shape of their gleam.

20. "The lock of her hair that surpasses the peacock's train, though it has so many 'moons'¹³ on its feathers, has very properly found a place above her face which has but one moon as its friend.¹⁴

21. "It is the darkness in the front and on either side, dispelled by the moon of her face, that is tied behind her in the guise of her clearly undulating hair.

22. "Did the lock of her hair and the peacock's train betake themselves to the Creator in consequence of a dispute?¹⁵ Did he adore the former with these flowers, and rebuke the latter 'by giving it a half moon'?¹⁶

23. "She is clearly the Aṣṭamī night with the gloom of her hair and then the half-moon of her forehead coming into view; it is therefore well that Cupid, having acquired her, should attain a supernatural power to conquer the world.¹⁷

24. "Did the flowery bow of Cupid, turned black during the latter's burning (by Śiva), have only the filaments as its residue? Did Śiva in his wrath split even that into two, wherewith the Creator made Damayanti's eyebrows?

25. "And the (flowery) bow of Cupid, becoming the eyebrows of my beloved, turned solid and strong; for it has now acquired a greater force than it had in its unburnt state.

12. i.e., the rainbow. The lustre of the multicoloured gems is fancied as a rainbow.

13. i.e., moonlike patches.

14. i.e., its like in beauty.

15. i.e., to have a decision in a dispute regarding each other's beauty.

16. "To give a half moon" means "to turn somebody out by seizing him by the neck with the hand bent into a semicircle." The phrase means also that the Creator gave the peacock its half moons, viz., the brilliant spots on its feathers. The idea is that the tresses of Damayanti's hair studded with many-hued flowers were more beautiful than the peacock's train.

17. i.e., by using her as a weapon. Aṣṭamī is the night when mystic rites are performed for attaining magic powers. Damayanti's dark hair and her crescent-shaped forehead are fancied as the darkness followed by moonrise on the night of Aṣṭamī.

26. "Cupid's bow and the streak of black given up by the moon, when it became her face,¹⁸ these two, (becoming) her eyebrows, obtained a birth, in which was a childlike nature befitting an agile grace.¹⁹

27. "Owing to his conquest of the three worlds with just three arrows, the flower-arrowed Cupid utilised the remaining two by crowning them as my beloved's lotus-eyes.

28. "Here she is, the tender arch of Cupid's flowery bow, with a waist capable of being held in the grasp of the hand, who, in order to stupefy us, casts a shower of arrowlike glances let loose from the beautiful corners of her eyes.

29. "Her lotus-eyes are like her lotus-eyes,²⁰ rolling and possessing rich lashes, surpassing the moon by the whiteness of the lustre of their corners, and having pupils, pure, blue and radiant,²¹ like two rolling balls of sapphire.

30. "The gazelle would be fortunate, if she had her face furnished even with the lotus bud decorating her ear, (the lotus bud) that is put into the shade by the lustre of her eyes; but what would she then do with her eyes?²²

31. "Methodically removing the (outer) sheaths from the (inner) sheaths of the banana stem and the petals from the blue lotus, in strippings of as many as five or six layers, the Creator made, with the essence extracted therefrom, the beauty of her eyes.

32. "Have the Creator's efforts to make her eyes extracted this essence composed of effusions of nectar from the eyes of the Cakora bird and the eyes of the gazelle as well as blue lotus blossoms, 'by employing the winking of the eyes and the closing of the petals as an instrument (of pressing)'²³

18. The moon, when it became the spotless face of Damayantī, had of course to give up its black mark.

19. The eyebrows are likened to two playful children. ".....in which was a childlike nature" etc., may be rendered also as ".....in which was a hairy growth suitable for" etc.

20. i.e., not admitting of comparison with other objects.

21. See Vocab. under तार.

22. The idea is, the eyes of the gazelle are inferior even to Damayantī's lotus ear-rings which are, besides, obscured by the lustre of her eyes. But the animal would be glad even to have these lotus buds as its eyes, making thereby its own eyes useless.

23. Lit. 'with the instrument of closing'. See Notes.

33. "Did the gazelles ever borrow from her the beauty of her eyes that she has by force realised it from the timid animals manifold and entire?

34. "Would not her unsteady eyes, stepping far, meet with each other, if the fear of falling into the earholes did not create an obstacle to their going?²⁴

35. "At the advent of the winter, I ween, the lily of the field died to gain a happier existence; for its flowers became Damayanti's eyes, and its buds the Cakora bird's eyes.

36. "Her nose is a quiver made of sesamum flowers holding two of Cupid's (flowery) arrows, inferable from the richness of the fragrance of her breath, Cupid having shot the (other) three arrows at the three worlds each.²⁵

37. "The outline of her lower lip emerging along with the moon of her face calls itself the twilight of childhood and youth, resembling as it does the Bandhūka flower by the beauty of its crimson hue.²⁶

38. "This lower lip on her moon-like face is the fit image of a Bimba fruit of some nectar-fed soil;²⁷ but the beauty of the fruit is found in any treebearing place, that of the lower lip is possible only in a place without trees.²⁸

39. "I know, it is her lower lip that is the Bimba fruit owing to its deep red hue, while the inferiority²⁹ of the Bimba fruit to it is evident; people were mistaken regarding their names, being unable to understand the difference between the two.

40. "The two sides of her lower lip close to the centre look somewhat swollen: am I not perhaps myself guilty of having bitten it with my teeth in my dalliance with her in dreams?

24. I.e., she had long eyes reaching as far as the ears.

25. It will be remembered that Cupid has five arrows.

26. The red lip with the fair face is compared to the evening twilight, bright with the glow of sunset, with the moon rising above. As the twilight indicates the junction of day and night, so the red lips indicate that she is on the border line of childhood and youth.

27. Also, "This lower lip on the moon of her face is a fit image of the orb of the moon." See Vocab. under सुषाम्बिम्ब.

28. i.e., in a city. The idea is, the beauty of the Bimba fruit is wild and coarse, that of her lip urban and refined. विद्रुम 'treeless' means also 'coral'.

29. अधरत्व "inferiority" as well as "the character of being an अधर (lower lip)." The अधर, ruddier than the Bimba fruit, is to be called Bimba, and the Bimba fruit itself is to be called अधर which means in this case "inferior", i.e., to the lip.

41. "How many branches of learning with their sub-varieties dance on Damayantī's lower lip?"—thus being curious, the Creator, free from his toils, seems to have reckoned them (by marking the lip) with lines.³⁰

42. "Playing with her to-day in a dream in the early hours of the morning, I felt her as possessing lips full of sweetness; otherwise how could I believe her to have such infinitely charming lips?

43. "If she were pleased to give the moon even a thousandth part of her smile,³¹ that deity would make the existence of the lunar rays fruitful, by worshipping it (with the rays) as with a circular waving of lights.³²

44. "The slightly elongated drops of lustre, thicker than the rays of the moon, emitted by her face excelling the moon, are acting as the two rows of her teeth, the drops oozing first having become second³³ (in the process).

45. "Here she shines—the morning twilight of the night of swoon caused by my sorrows of separation—she who is the cause of Indra's passion reaching its climax, and attended by those teeth, (as the morning twilight which causes the crimson hue of the east is worshipped by Brāhmaṇas).

46. "These four frontal teeth of hers I know to be pearls in the line of her teeth; for bright with the polish of the colour of betel and the like, they possess the lustre of learned Brāhmaṇas, (free from worldly bondage, possessing luminous minds, and pure owing to the effacement of worldly cares, passion and the like).

47. "The Creator, having made all the limbs of Damayantī who is softer even than the cup of the Śirīṣa flower, and attained perfection in the creation of tender objects, put the final seal of softness on her voice.

48. "Or, perhaps, does not the cuckoo bird living on alms from trees learn from her moon-like face³⁴ a certain mystic doct-

30. The lines on her lower lip are fancied as indicating the number of sciences with which she was acquainted.

31. i.e., her smile was purer than moonlight.

32. In the case of the reading निमित्तः 'by casting it' (i.e. the smile) among the lunar rays.

33. i.e., the smaller drops oozing first have formed the second row, i.e., the lower teeth. The white teeth are fancied as drops distilled from the lustre of the face.

34. "Mouth" would be more appropriate. In Sanskrit the same word is used for both.

rine propounding the oneness of Cupid,³⁵ (just as a Brāhmaṇa living on alms learns from a noble Brāhmaṇa the monistic doctrine of the Upaniṣads)?

49. "Has Sarasvatī, the goddess of learning, seeing that Lakṣmī has her home in the lap of a lotus, betaken herself to Damayanti's moonlike mouth that surpasses the lotus in beauty, with the object of excelling Lakṣmī who is her cowife owing to both being attached to Viṣṇu?

50. "As the clever Sarasvatī, residing in Damayanti's throat, plays on her lyre, its sound, becoming the voice of the gazelle-eyed girl in the latter's mouth, acquires the sweetness of nectar in the hearer's ears.

51. "Did the Creator, on finishing her beauty, look at her, raising up her face? For there appears on her chin, slightly depressed (in the middle), something like an impression of a finger caused by a grasp.

52. "The moon, by becoming my beloved's face, thrives contented owing to the fear of Rāhu³⁶ being at an end, and the newborn circle of its rays has assumed yonder grace of her Bimba-like lips.³⁷

53. "Should not her mature face have a glory, having surpassed the moon that is the face of the full-moon night,³⁸ (the face) whose third part—the brow—is verily the half moon, bearing the eyebrows as the lunar spot?

54. "The Creator made her lotus face an emperor amid the entire race of lotus blooms; hence it is that two lotus kings named 'eyes' wait upon it.

55. "When the moon afraid of the sun during the day and the day lotus afraid of the moon at night deposit their beauty in her face, they are then without their beauty; but by virtue of the beauty of the one or the other, when is her face not lovely?³⁹

56. "It is the reflection of the beauty of her face that the lotus and the moon seem to put on from time to time, by asking

35. I.e., the amorous song of the cuckoo is an imitation of her voice.

36. Because it is no longer in the sky, having become Damayanti's face.

37. I.e., its newborn rays have become her Bimba-fruit-like lower lip.

38. I.e., the full moon.

39. I.e., in the daytime when the moon is absent, her face has the beauty of the moon, and at night when the day-lotus is no longer in bloom, it has the beauty of the lotus.

it of the paternal water and the friendly mirror, as an ornament obtained by begging.

57. "Verily during water sports, the lilies, manifesting their emotion to their lord, the sun, and stretching forth their lotus-hands, beg the beauty of Damayanti's face, perceived with their eyes, the bees.⁴⁰

58. "Verily her face, red with saffron as with anger, having vanquished the moon, its constant rival, must have forcibly tied it up, the rope being (still) attached to it in the shape of its halo.⁴¹

59. "Did the Creator, destroying hundreds of lunar discs on the Amāvāsyā nights, month after month, install this moon—the face of Damayanti, unique and endowed with an imperishable beauty?⁴²

60. "Cupid abides on her face with Rati ('his wife' as well as 'pleasure'), accompanied by an affectionate friend—the spring in the shape of her lips, and furnished with his emblem—the dolphin in the shape of the ornamental designs painted on her cheeks, and desirous of conquering the worlds with her eyebrows serving as his bow.⁴³

61. "Are her ears two ceremonial cakes—such is Brahmā's skill—to be offered to Cupid and his consort, the water and flowers accompanying a gift being offered in the guise of her lotus eyes adorned with her tears of separation?⁴⁴

62. "The channel-like line carved on her ear-rings that runs in the direction of the ear-holes is the path, by which the eddying⁴⁵ nectar flow of the essence of the scriptures entered her ears.

63. "Is it a new kind of numeral denoting the number nine with its deep-set outline carved within her ears, (indicating) that

40. The bees flying about are fancied as the eyes of the lotus plants, while the flowers floating on the surface of the water are fancied as their hands.

41. The halo of the moon is fancied as a rope with which Damayanti's face tied the moon round, after it had beaten it in a contest of beauty.

42. The Creator is represented as an artist who destroys many preliminary sketches before producing the final specimen.

43. Damayanti's face is fancied as the seat of Cupid; the designs painted on the cheeks form, as it were, the dolphin which serves as his emblem; the sweet lip is the spring, and the eyebrows his bow.

44. The ears are the ceremonial cakes, the lotus-like eyes are the flowers, and her tears the water—thus combining all the characteristics of a religious gift. Here the gift is made by the Creator to Cupid to serve as one more weapon in his armoury.

45. Lit. extremely crooked.

her ears, dividing the eighteen branches of learning, held one half each?⁴⁶

64. "Methinks, with those two inflexible nooses in the shape of her creeperlike ears, Cupid conquered the single-noosed Varuṇa, without putting forth any great effort."⁴⁷

65. "Being the image of a four-armed father,⁴⁸ Cupid, too, has rightly become four-armed; are her broad creeperlike ears, strips of bamboo-skin as it were, the strings of his two bows in the shape of her eyebrows?⁴⁹

66. "Wonderful is her neck: it is beautiful with the nape and adorned with a necklace of pearls; it assumes a shape worth embracing, and by it the entire upper portion of the body looks beautiful."⁵⁰

67. "In her throat the Creator fashioned poetry, song, courteous speech and truth, and under the pretext of putting three lines on it, he apportioned boundaries for them to live."⁵¹

68. "Let my beloved's arms conquer the stalk of the lotus—nothing surprising in it; in a duel⁵² victory there must be; but it is highly amazing that the heart of the lotus-stalk broken (in defeat) is seen to be 'without any pain'.⁵³

69. "Did she, whose navel is beautiful with its whirl, conquer the lotus-stalk with her tender arms? Is it not for that reason

46. The reference is to the curve of the outer ear resembling the Nāgari nine. The idea of "hearing" different sciences from the guru is continued.

47. Varuṇa who was one of Damayantī's lovers had but one noose in his hand.

48. Cupid's father, Viṣṇu, has four arms.

49. Cupid is represented here as having four arms and consequently two bows. Damayantī's eyebrows are the two bows, and the creeperlike ears the two bowstrings.

50. By a clever choice of words the poet makes this verse sound strange in the ears of the hearer: "Her neck is something strange, being adorned with a माणवक (boy), though it is beautiful with an अवटु (one who is not a boy); it looks beautiful (सुसुप्ताभाक्), possessing a whole ऊर्ध्वक drum, though it is assuming the form of an आलिङ्गय drum". The apparent contradiction is to be removed by taking these words in a more appropriate sense.

51. The presence of three lines on the neck is regarded as a sign of luck. Cf. 6. 59.

52. I.e., in a contest of beauty victory must come to one of the two.

53. निर्व्ययन which means also a hole. The plain meaning is: when broken, it is seen to have holes inside.

lying helpless,⁵⁴ immersed in dense clay, its humiliation in a tangible form?

70. "In the guise of the five fingers with their rosy nails, Cupid's five arrows with unique tips of gold and polished joints are to be seen in the dear one's hand, a lotus-made quiver dyed with cinnabar.⁵⁵

71. "Verily the leaf that was eager to vie with her hands did play the fool;⁵⁶ again, boasting of a likeness to her lower lip, why should it not prove an arrant fool?⁵⁷

72. "The making of lotus blossoms is my sketching practice for the making of thy hand⁵⁸—did the Creator announce this to the deer-eyed damsel by sketching lotus blossoms on her hands?⁵⁸

73. "Are these creeperlike arms lotus-stalks visible on both sides of this my 'joy-giving' Narmadā?⁵⁹ Are these breasts the islets that emerged when in her the waters of childhood dried up with Cupid's heat?⁶⁰

74. "The palm fruit would be able to imitate her breasts, happy in their ascent, if it did not (at times) fall to the ground; not, however, by simply clinging on to the high tree; for the breasts of the slender girl are high by themselves.⁶¹

75. "The pot is cited as an illustration in philosophical works, being celebrated for its rivalry with her breasts; and, it is on account of this art (of pot-making) that the potter became famous,⁶² though he makes jars and other things as well.

54. निःसूत्र meaning also "without any fibres" i.e. extremely young and fragile. The lotus-stalk surpassed by Damayanti's arms in beauty is fancied as lying despondent on a mass of clay.

55. The fingers are compared to Cupid's arrows, the hand to his quiver, and the nails to the tips of the arrows; both the fingers and arrows have smooth joints.

56. बाल which means also "young", so that it is implied that "the leaf became young" in order to be like her hands.

57. प्रवाल "extremely foolish" means also "a new leaf" and "very young". The leaf putting forth young and yet younger shoots to vie with her hands and lips manifests its foolishness in proportion.

58. The presence of lotus marks on the palm is regarded as a sign of luck. The idea is that the Creator was putting these marks by way of acquiring practice, in order to make the hands as beautiful as lotus blossoms.

59. i.e. Damayanti, who is fancied as the river Narmadā (lit. joy-giving).

60. i.e., at the advent of youth.

61. i.e., without any outside help.

62. i.e., known as potter. Lit. and, the potter, the maker of jars and the like, became famous on account of this art.

76. "The rosy splendour of a ruby necklace is emerging on Damayanti's bosom, the middle of which is foamy white with exceedingly pellucid pearls, looking like drops of water, being located in her pearlstring.⁶³

77. "Here rises in her the orb of the moon as her face, unhesitatingly making the lotus shrink⁶⁴; but, strange, still that couple of red geese in the shape of her breasts is not undergoing separation in the least.⁶⁵

78. "These breasts have taken away the beauty of the temples of the elephant, but the latter have not been able to take away that of the former; for the temples of the elephant have concealed their pearls in fear, while the breasts have their pearl ornaments exposed to view.⁶⁶

79. "No insane Bilva fruit would be deemed worth even a 'cowry', if it compared itself to her breasts, longed for by that Indra who holds the thunderbolt at the tip of his hand.⁶⁷

80. "The traces left by the minds of the entire race of young men, as they slipped into the hollow of her bosom, slippery with sandal-paste, are flashing in the shape of the beams emitted by the gems in her pearlstring.⁶⁸

81. "It is a curious phenomenon of the kingdom of Cupid on Damayanti's frame, perfect in every limb, that the slender belly is not attacked by its folds, though it stays amidst them.⁶⁹

63. पयोधर 'bosom' means also 'a cloud', and it is intended to imply the picture of a rainbow. See Vocab. under रोहित.

64. i.e., her face eclipses the lotus, just as the moon causes its petals to shrink.

65. The Cakravāka couple, to which the breasts are compared, is said to separate from each other when the moon rises in the evening. Here, the face being the moon, the Cakravāka breasts ought to separate; but there being no intervening space between the breasts, they remain joined together.

66. The breasts are represented as the victors, and the temples as the vanquished in a contest of beauty. The victors are showing off their riches; the vanquished are timidly guarding what they have. The reference is to the pearls supposed to be inside an elephant's head.

67. Or, "who holds hundred crores (of valuable things)....".

68. It is fancied that the minds of young men slipped into the intervening space between her breasts, as they were brooding over her beauty; while the jets of lustre emitted by the gems in the pearlstring across her bosom, wet with sandal paste, are fancied as the traces of slipping left by these minds.

69. The fatty rolls of skin on the upper belly, called Ball or Vall, meaning (by sound) also 'powerful', might be expected to attack their weak neighbour, the slender belly; but it remained free from all such attack, hence the wonder. The idea is, her waist was slender in spite of the fatty rolls

82. "If the Creator, by making her waist slender, did not lay by some beautiful portion, how could he now in her youth make her breasts, her frame being without any resemblance to anything else?

83. "Round her waist, the Creator put a blue string in the shape of a row of hair, as if thinking, lucky like Pārvati, she, too, would one day realise through her husband the completion of her half-complete self.⁷⁰

84. "Alack, on reaching her deep well-like navel, her pitcher-like breasts and the string-like line of hair on the body, my thirst for seeing would cease, if they were not thus covered with her clothing (just as the thirst of a man, on reaching a well with a rope and pitchers, would be satisfied, if it were not guarded with a number of swords).⁷¹

85. "She is perhaps the abode of Cupid, gone mad like an elephant; she has a navel resembling the hole of an uprooted stake to which an elephant is tied; she has rows of downy hair on her body resembling torn chains slipping off the body, and a high bosom similar to a mound on which the animal sleeps.

86. "It is strange that Cupid the hero has become a conqueror with the line of downy hair on her waist, the eyebrows on the forehead, and the flowers on her head serving as his bow-string, bow and arrows respectively, even though they are stationary and detached, one from the other.

87. "Verily on this plate of gold, namely, her back, this is a panegyric in honour of Cupid in letters of silver in the shape of the halos of the jasmine blossoms that are on her hair bound in knots.⁷²

88. "Does Cupid, seeing that his father Viṣṇu's 'clearly visible' circular blade Sudarśana had conquered the world in battle, wish to conquer the world with an invisible circular weapon in the shape of her hips?

projecting over it. See 10. 127. The imagery is that of a weak ruler living free from attack in the midst of powerful neighbours. It is also implied by means of word play that it is surprising that a weakling (अनङ्ग "limbless") should be able to reign in the territory of a terrible (भीम) sovereign which is well provided with all the "limbs" i.e. components of a kingdom.

70. The row of downy hair on the waist is fancied as a string with which she would be joined to her husband.

71. The portion within brackets is implied by means of word play.

72. Verse 87 in N.S. edition is a variant of verse 86, and not counted in here.

102. "The Creator,⁸⁷ angry at the pride of being unique on the part of her single ear, eye, lip, arm, hand, foot and the like, which surpassed all objects similar to them, made on the self-same body a companion limb to each.⁸⁸

103. "The Creator's begging of the beauty of these five limbs of hers—the face, the feet and the hands, being desirous of creating again the lotus-beds destroyed by frost, is now like the begging of those mendicants who restrict themselves to five households for their daily alms.⁸⁹

104. "The Creator drew on her, in the shape of her toes, as many lines as there were directions,⁹⁰ from which kings oppressed by Cupid would come to take shelter under those lotus feet.

105. "It is well that the Creator joyfully made ten moons which have become the nails of my beloved's feet; otherwise how could the moon have the luck of enjoying the beauty of those crimson lotus blossoms disguised as her feet?⁹¹

106. "Why should not the sixty-four arts find an abode in this fair-browed girl, who carries about her four full moons in the shape of her fame, face and the two nails of the great toes of her feet?⁹²

107. "The Creator had already created her as above the world; youth took her even beyond that; and then, Cupid, by training her in all accomplishments, put her beyond the range of words."

108. Thus describing the gazelle-eyed maiden, beginning with her hair and ending with the nails of her feet, the king whose heart was swimming in an ocean of amazement, and whose joy was overflowing his heart, made up his mind to make himself visible to Damayantī surrounded by her friends.

109. Epilogue. [Śrīharṣa describes his poem as "brother to the composition of the Panegyric of the royal dynasty of Gauḍa].

87. i.e., while he was making Damayantī.

88. i.e., made a second ear, eye, etc. to wound the vanity of the first ones.

89. At the advent of the spring, the Creator is fancied as recreating the lotus-beds destroyed by the winter, by borrowing the beauty of Damayantī's limbs.

90. The ten toes are fancied as lines indicating the ten directions.

91. The moon cannot enjoy the beauty of the day lotus which closes up in the evening; but, by assuming ten forms in the shape of Damayantī's toe-nails, it can enjoy the contact of lotus blossoms in the shape of her feet. A nail-mark is in Sanskrit called अर्धचन्द्र "half-moon" which facilitates the description of the nails as so many moons.

92. The four full moons have each sixteen कलाs (digits), so that there are in all sixty-four कलाs (arts).

CANTO VIII

1. Then all the fair-eyed damsels as well as the daughter of king Bhīma drank in, with their eyes, that youth, whose hairs stood up and eyes ceased to wink in amazement.

2. How long, indeed, could the words of the god¹ hide him? A sugarcane sapling, covered with straw, does of itself come into view.

3. Before the ray of Nala's eyes² reached even their corner with Damayantī as its aim, Cupid's arrows sank up to the very end of the shaft in every limb of the fair-browed girl.

4. As Cupid hit both Nala and Damayantī at the same time owing to his possession of an equal measure of strength and skill, why did not his (five) arrows, which do not admit of division into equal halves, produce any inequality (in their effect)?

5. She felt affection for him, thinking he was Nala, but became indifferent, thinking every moment, "How can he be here?" Nala's heart, too, went out to her, but was turned back by him, because of his duty as a messenger.

6. (Among the girls present) one blushed at the sight of Nala; the heart of another was immersed in his lustre; a certain damsel thought him to be Cupid; another resigned herself to Cupid's power.

7. Owing to the encumbrance of their embarrassment, the slender-limbed damsels could not even ask him, 'Who or whence art thou?' With diverse emotions they rose from their seats, as if with a desire to welcome him.

8. Like as a river, at the advent of the sporting season of the clouds,³ acquires a great speed in its waters, so did Damayantī, on seeing him, experience a certain vehemence in her raptures of joy.

9. Her eyes, fixed on any limb of his, which they saw before them, would not have moved to any other limb, had not the winking of the eyes given her at long intervals a stream of consciousness, cutting short her view from time to time.

10. She could not discern a limb, though her eyes were fixed on it, owing to the joy caused by some previously seen limb; and

1. The words of Indra conferring on Nala the power of invisibility.

2. See Notes.

3. I.e., the rainy season.

then, when she saw some other limb, she could not, turning back, remember the one erstwhile seen.

11. Her eyes, unsteady by nature, leaving one limb of his, and stepping on the threshold of the enjoyment of another, long came and went, in their eagerness to enjoy both.⁴

12. The fair-browed maid of Vidarbha,⁵ eagerly drinking in his limbs with her eyes, both those well-seen and those imperfectly seen, and experiencing an equal measure of joy, was not aware of the difference between the two.

13. The Khanjana birds in the shape of her eyes, totally motionless by falling into the snare of Nala's hair, fine and thick, could not get away by unloosening the tie.

14. The lotus-bed that was Damayanti's eyes, obtaining the embrace of the lotus blossoms in the shape of the king's face, hands and feet did not forsake for a long while the contact of their kin.⁶

15. At that time, becoming joy itself, and labouring under an inexplicable and ever-increasing delusion, she experienced a sweet delight that had two different tastes owing to the presence in it of the joys of both emancipation and mundane life.⁷

16. Surely the Creator did not make Indra act as his own messenger to her, disguised as Nala, in order that she might not be tainted by the sin of being attached to a messenger assuming the beautiful form of Nala.⁸

17. Is there even a sage whose mind is sure in the matter of virtue, prone as it is to sin as well? But God, being merciful, checks a devotee's mind when it thinks of sin.

18. Just as she, maddened by Cupid, could not keep silence, though extremely modest, when she had the illusion of seeing Nala before her, so even in the presence of the real Nala, she could not refrain from speech: in those who are under a delusion is there any power to distinguish the true from the false?

19. Then with her effort to conceal her emotion proving futile, she herself addressed him in a weak and faltering voice,

4. i.e., she moved her eyes to and fro to look at both the limbs.

5. Damayanti.

6. Damayanti's eyes and Nala's limbs are fancied as relatives embracing each other.

7. The state of pure joy is the state of final emancipation, while the delusion produced by the pleasures of sense is the characteristic of worldly life.

8. In that case, Damayanti would unwittingly be faithless to Nala; so the Creator made Nala himself the messenger.

bending her moon-like face, while her friends maintained silence in fear.

20. "He who knows social usage should offer to guests water for washing the feet even by bowing with the lustre of the gems on his head; the prescribed satisfaction of a guest with the Madhuparka offering should be brought about even by a mellifluous current of courteous words.⁹

21. "One's own self should be made as grass by courteous manners; one's own seat should be given up for the guest; water for washing should be furnished by means of one's tears of joy, and questions asked with honeyed words.

22. "Offence is possible even on account of the delay in bringing water for offering at the feet; so one's very sincerity should meanwhile be made one's store (of hospitality), by folding one's hands (before the guest).

23. "Leaving my seat, long ago did I offer it to thee; even if thou hast the desire to go elsewhere, shouldst thou not adorn it for a moment, though unworthy of thee?

24. "Lo, tell me to what distance thy cruel mind wishes to subject thy feet to toil, that have put an end to the pride of softness which the cup of the Śirīṣa flower had.

25. "What country hast thou to-day (by thy departure) reduced to the condition of a forest forsaken by the spring? May I not even hear the name that is blessed by being a symbol of thee?

26. "Hast thou not crossed the ocean itself by this thy entry into this closely guarded place? But I cannot even now discern the object of this daring act.

27. "I consider the merit of my eyes the cause of the fact that, at the moment of thy entry here, thou wast not noticed by the warrior sentinels, and that thou who hast surpassed by thy form the flower-bowed Cupid, art being gazed upon by those very eyes.

28. "As thy figure is something indescribable, as thou hast a power making the sentinels blind, as thou art pleasing by a lustre surpassing that of yellow orpiment, thou art akin to the gods.

9. The lustre of the gems on her crown is to take the place of water, and sweet words that of the Madhuparka offering consisting of curds, butter, sugar and honey, as water and the rest are not at hand in Damayanti's antechamber. The idea is continued in the next verse.

29. "Thou art not Cupid, because he has no corporeal form, nor art thou one of the Āśvins,¹⁰ because neither of them is without the other. Or, what is the use of any other distinctive marks? Thy very beauty is a distinctive feature marking thy superiority to them.

30. "Thou who hast gratified the world by the vision of thee, what dynasty is that which produced thy nectar-rayed self, and is now rightly going forward to rival the ocean?"¹¹

31. Owing to the eyes of the sentinels being thus baffled, the girl, thinking him to be some god, beautiful like Nala, really praised once more the beauty of her beloved, present in him, under the pretext of courteous words of hospitality.

32. "If one is silent about a thing, marvellous by its merit, it means the futility of one's faculty of speech—an unbearable thorn; on the other hand, if one speaks too little, there is the charge of wickedness: so let one rather be liable to be mistaken for a professional panegyrist.

33. "Cupid, I ween, found in thee a second birth by dint of his religious merit; for he sacrificed his body in that fire-pit, Śiva's terrible eye."¹²

34. "Thou hast (by thy beauty) made Purūravas bow his head in shame—Purūravas who surpassed the Kailāsa mountain by the fame of his lustre; thou hast made the Āśvins shed tears by taking away their splendour by force; thou hast made even Cupid renounce his pride of beauty.

35. "I know the white rows of swans are but the moving grains of the fame¹³ of thy beauty, which flying and falling, as is proper, float in all directions on the waters of rivers and pools.

36. "Truly Cupid hath not acquired even the beauty present on the great toe of thy foot; indeed, the half moon, the emblem of Cupid's conqueror Śiva, is there in the shape of a toe nail."¹⁴

10. The Indian Dioscuri. Cf. 4. 5.

11. The ocean produced the nectar-rayed moon, when it was churned by the gods.

12. The burning of Cupid by the fire of Śiva's third eye is represented as an act of self-immolation.

13. Fame in Sanskrit poetry is always white.

14. The half moon being the emblem of his destroyer Śiva, Cupid was afraid of it and anything that resembled it; so he kept away from the nail which resembled the half moon in shape and could not take any part of its beauty.

37. "Every month different, does the moon, by emaciating its full-sized body by means of austerities, and becoming invisible on Amāvāsyā nights, merge itself in thy face?

38. "Did the Creator, after making thy eyes, variegated with many a colour, give to the eyes of the black antelope a finger-thrust in the shape of the deep-cut line of the slit visible near its eyes?¹⁵

39. "Cupid is called *mugdha* ('beautiful,' also 'foolish'), because of his foolishness, not because of his beautiful form; for, having given his bow (to the Creator) for the making of thy eyebrows, he became conquerable by thee at any moment, with this beauty of thine, by a mere wrinkling of them.¹⁶

40. "On this moon—thy face—are visible the two eyes of the antelope, the presence of which is inferred because thy face is the moon, while its tail with a flashing bunch of hair is visible in the guise of thy flowing locks.¹⁷

41. "Let the old tradition that Cupid is invisible, because destroyed by Śiva, be set aside; forsooth, a new tradition appears that he is so, because the beauty that is in thy body did not enter into possession of him.¹⁸

42. "The great god Śiva installed the Moon, though a child, on his head as well as in sovereignty over sacrificers,¹⁹ because in a world, the quintessence of whose beauty was taken away by thee, the Moon sought its living by gleaning the grains left behind.²⁰

15. The idea is, the Creator, while making Nala's eyes, saw near him the antelope which wanted its own eyes to be like those of Nala; but the god punished the animal for its audacity with a finger-thrust, which caused below its eyes a rent resembling the half moon. Literally: the Creator gave a "half moon stroke" in the shape of the channel-like line etc. Cf. 7. 22

16. Beautiful eyebrows are usually compared to Cupid's flowery bow. Here, Cupid lent his bow to the Creator for the making of Nala's eyebrows, but Nala with his beauty so heightened is now in a position to vanquish Cupid by a mere "wrinkling" of those very eyebrows, i.e. by a mere frown.

17. As Nala's face is nothing but the moon, the presence on it of the deer believed to be in the moon is to be inferred. The animal itself is not visible, but its eyes and bushy tail are visible in the form of Nala's eyes and hair. Cf. 2. 83.

18. I.e., he hides himself for shame.

19. The moon is called *Dvijarāja* "the king of the Brāhmaṇas."

20. To earn one's livelihood by gleaning the grains of corn left behind by reapers was considered a religious merit. Here, the Moon gleaned the grains of beauty left behind by Nala, and on account of the virtue resulting therefrom Śiva gave it a place on his own head and made it the king of the Brāhmaṇas.

43. "I know, God, having made the world destitute of all talk of beauty since the burning of Cupid, hath after an age taken pity on it again, by creating thy limbs.

44. "If thou art a human being, the earth has attained the end of its existence; if thou art some one of the gods, the heavens reign supreme; if some family of serpents is adorned by thee, the serpent world, though lying below, is above all the worlds.

45. "When my mind ponders on thee, it no longer entertains that great absurdity (that the ocean was drunk up as it is by the sage Agastya like a palmful of water); for the ocean easily proved equal in measure to the hollow of his palm, having its distinctive features, depth and magnitude, taken away by thee.

46. "I know, in this ocean of the world Nala exists as thy reflection; indeed, apart from an object and its reflection, the Creator hath never been seen to create two things completely alike.

47. "Lo, who in the mundane sphere has accomplished such glorious good deeds that even thy feet, moving towards him, are creating a wreath of lotus blossoms on the dust of the road?²¹

48. "I know not what my mind, resorting to the swing of doubt, is saying to me; thou art perhaps going to be a guest in the house of some blessed personage: or, what is the use of a false surmise?

49. "My eyes, drinking in the texture of thy beauty, have already attained the end of their existence; may not my ears, too, welcome nectar into them provided thou dost them a favour with thy speech?"

50. In this way did the five flowery arrows of Cupid, emitting a flow of honey, and discharged from that bow of Bandhūka flowers—the lips of Damayantī—enter his mind through his ears in the guise of her speech.

51. Drinking in the beloved words of his beloved, in nectar did he sink up to his neck. Is not the sweetness of praise, that sounds sweet even in the mouth of an enemy, immeasurable in the mouth of one that is dear?

52. Then, just as the sun, accepting the offerings of worship brought by the people, occupies the mountain of the east, so Nala, accepting the hospitality offered by his beloved, occupied a seat.

21. The presence of lotus marks on the soles of the feet is a sign of luck. It is here hyperbolically stated that the visitor, being endowed with these marks, has left impressions of them on his footprints.

53. His strength of mind and Cupid fought with each other, taking Damayanti herself as the arena where her eyebrows serving as Cupid's bow, rent in the middle, proclaimed respectively their victory and defeat.²²

54. Then Nala, though treated to the lyre-notes of her speech, spoke, ignoring Cupid's command by his strength of mind. Never can Cupid defile the mind of the good, purified as it is by conscience in a hundred showers.

55. "Know me to be a guest of thine, come from the council of the lords of the quarters, bearing the message of the gods, like my life, with an esteem inwardly deep.

56. "Stop, honour is done. Be seated, why hast thou left thy seat? That mission of mine, which has to be crowned with success, would be abundant hospitality indeed.

57. "Blessed maiden, art thou well? Is thy mind at rest? Useless to delay. Thou with eyes stretched as far as the marge of the ears, hear thou my words.

58. "Since thy childhood the multitude of thy virtues hath charmed the lords of the various directions—Indra, Varuṇa, Agni and Yama.

59. "Their mind, of which the wealth of moral strength has been plundered by Cupid, who is also entirely stealing their lustre,²³ suffers by long brooding over thee, who art under the dual sovereignty of childhood and youth.

60. "Now, in their heart, it is solely the hope of getting thee that is flashing without cessation, while their wives—the various directions, the east and the others, flash not by assuming noble forms as before.

61. "Slender maid, simultaneously with this thy youth, Indra's abiding love for thee reached its climax; and, at the same time, the tough string of Cupid's bow mounted the other end of the bow.²⁴

22. The eyebrows are as usual fancied as the bow of Cupid. But here the clear-cut eyebrows detached from each other are compared to the two pieces of a bow broken in the middle. Cupid was fighting with Nala, using Damayanti's eyebrows as his bow, and the fact of its being broken in twain indicated his defeat by Nala whose weapon was his strength of mind, i.e., Nala resisted Damayanti's charms for the sake of his duty as a messenger.

23. i.e., by making them pine with love.

24. i.e., during Damayanti's childhood Cupid's bow was lying idle with its string attached only to one end, but at the advent of her youth he joined the string to the other end also, ready to use the bow.

62. "When the sun rises in the east, Indra, owing to thy absence from him, taking it for the moon, because of its heat and similar shape, fixes on the sun, through the fault of another, the multitude of his eyes, red with wrath.²⁵

63. "The thousand-eyed Indra being angry to-day, I know not what will happen to Cupid, who hath not yet been able to conceal even the effect of what Śiva, who had but three eyes, did in his anger.²⁶

64. "Owing to the displeasure caused by the mere voice of the cuckoo, the mighty Indra delights not even in the Nandana, the garden of pleasure; he does not practise even the worship of the trident-bearing Śiva on account of the offence of the child moon residing on Śiva's head.²⁷

65. "The flowery arrows of Cupid, making in the eyes of Indra all directions dark with their pollen, make the beak of the bird that sings 'kuhū' speak the truth even on a full moon night.²⁸

66. "Lo, what would not Indra do with his thunderbolt to make him a relic of the past—the Cupid that torments him with arrows of flowers, were not his lack of corporeal form—Śiva's favour to him²⁹—an invulnerable armour for him?

67. "The trees of the gods, which remove the poverty of others, have themselves become destitute of leaves, cut off for preparing beds, one after another, for Indra pining on account of thy absence from him.

68. "Indra's ears have turned deaf with the twangs caused by the stir of the string of Cupid's bow; how will he hear his preceptor's words, capable of awakening one from the sleep of infatuation produced by Cupid?

25. Indra being a Virahin finds the exciting light of the moon as hot as the rays of the sun. Hence, distracted with love, he takes the sun for the moon, and with his thousand eyes casts angry looks at the sun, though it is the moon that oppresses him.

26. The effect of being burnt by Śiva was that Cupid lost his body and was reduced to an ethereal form.

27. The moon decorates the head of Śiva, and its offence has already been referred to in verse 62.

28. The idea is, Indra, distracted with love, sees only darkness in every direction even on a full moon night, so that to him a full moon night is as dark as an Amāvāsyā night. So, when the cuckoo sings 'Kuhū,' 'Kuhū' on the moonlit night, it speaks the truth; for Kuhū means also the night of Amāvāsyā, and what is a full moon night to others is Amāvāsyā to Indra. As in 1, 100, there is a pun on the word Kuhū.

29. See under Verse 63. The idea is, Indra can do no harm to Cupid, because the latter has no physical body.

69. "Spring after spring, the lilies on the river of heaven, frequently tortured—stalks and all—for the solace of his heat, caused by Cupid, might well have a liking for the winter.³⁰

70. "Damayanti, this thirst of Indra ranks among those things in the world which have to be counted first; for the ocean of his eyes is suffering from an eagerness to have only a glance from thee.

71. "Damayanti, Agni, one of the lords of the quarters, the refulgent incarnation of the eight-formed Śiva, daily worshipped by sacrificers, has also been commanded by Cupid to be thy slave.

72. "Verily the Cupid that is in thee, by heating the god of fire, makes him so pliable that having himself had a taste of what it is to be heated, he would not heat others again.

73. "Cupid, who was aforetime burnt by the god of fire with his abode in Śiva's eye,³¹ is not now a defaulter in paying the debt of hostility, burning as he does the god of fire, taking up his abode in thy eyes.³²

74. "It seems as if the lovelorn Agni, angry with one Soma (the moon), gulps another Soma (the juice of the plant of that name), offered as an oblation in sacrifices: who among the powerful can, indeed, bear with a fellow, with whom is associated the name of an enemy, be it only the name?³³

75. "Youthful maid, unceasingly tortured on account of thee by the flowery arrows of Cupid, he is, methinks, afraid even of the flowers offered by his worshippers.

76. "The fresh sprout of a leaf, variegated with a spray of moss, placed by him on his heart,³⁴ burnt by Cupid, shone like a line of flame of Cupid's fire, dark with smoke.³⁵

77. "The mighty Yama also, whose father is the sun, the friend of the lotus, and whose wife is the region redolent with

30. In the winter only the flowers wither, the stalks remain; but in the spring, when the plants are in bloom, they are uprooted, flowers and stalks, to be applied to Indra's feverish body.

31. Cupid, as is well-known, was burnt by a flame issuing from the third eye of Śiva.

32. I.e., with Damayanti's charming eyes as his weapon.

33. Agni being a Virahin, the real offender is the moon; but he is fancied as drinking up the juice of the Soma plant in sacrifices as a punishment for its bearing the same name as Agni's enemy, the moon.

34. I.e., as a sedative.

35. The ruddy, new leaf is compared to a flame; the green spray of moss to smoke.

sandal,³⁶ hath sacrificed for thy sake his patience in the fire of Cupid's might.

78. "Him, burning in the fire of Cupid, the Malaya mountain worshipfully serves even with hands that are being burnt, the young leaves of its trees: whoso always fixes his hope on someone³⁷ doth not give up serving him even in times of woe.³⁸

79. "Owing to thy absence from him, he has his limbs pale and shaken by a violent fever, as if they were whitened by Cupid's fame and consumed by the might of Cupid's arms.

80. "Slender maid, he who is the lord of the direction that is fond of painting its body with saffron at eve,³⁹ sent his heart to thee at a moment, starting at which a traveller doth never return.⁴⁰

81. "The hungry submarine fire doth not heat the oceans so much as their own master, the lord of the waters, is doing now, staying in their midst, ill from Cupid's heat.

82. "The cool lotus stalk, applied by him to his body, rather augments his heat; for it knits together, mischievous, the wreath of the memory of thy tender creeperlike arms.⁴¹

83. "Then a piece of lotus-stalk, placed by him on his heated bosom, gleamed, as if in a moment bored into a hundred holes by Cupid's arrows buried in his heart.⁴²

84. "In this way, with regard to those gods, the ornaments of the three worlds, continues the wanton tyranny of Cupid, whose frivolity is running riot with the blindness of pride, having found in thee an unfailing weapon.

36. The South.

37. Also, "he who always adopts (as his abode) the region belonging to someone." The Malaya mountain lives in the region owned by Yama, i.e. the south.

38. The idea is, oppressed with Cupid's heat, Yama lies on beds made of young leaves provided by the trees on the Malaya mountain. The leaves withered by Yama's feverish body are the hands of the mountain which is represented as a faithful servant serving his master, though in so doing his own hands are being burnt.

39. i.e., the west presided over by Varuṇa, of whom Nala is now speaking.

40. There are certain inauspicious dates and occasions which are to be avoided by travellers, if they want to return to their homes. Varuṇa's mind obviously travelled to Damayantī on such an occasion, so it never returned.

41. i.e., reminds him of thy arms.

42. As the lotus-stalk as a whole proved oppressive, as described in the preceding verse, Varuṇa tried the expedient of putting on his bosom only a small piece of it as a sedative. Here, the holes visible at the ends, when a lotus-stalk is broken to pieces, are fancied as being made by Cupid's arrows.

85. "Tomorrow comes thy Svayaṃvara"—this report reached the ears of these gods, gladdening their hearts, like a stream issuing from the quintessence of nectar.

86. "Then the gods of the quarters, suffering from the heat of the fire of Cupid's might, started for the earth, simultaneously with the sighs of their wives, sighs heavy with sorrow at the prospect of having a co-wife.

87. "Omitting to take any supply of nectar as provision for the way, happily did they make their journey with their desire alone fixed on thee—the sweet desire allaying their hunger and thirst.

88. "For thy sake, plunging their celestial wives in the conflagration of Cupid's arrows, those great gods are now making this earth the object of their grace, by setting their feet upon it.

89. "Having adorned (with their presence) a place near by, the gods have made me acquire the beauty of a moving script to thee, by putting on it letters in the shape of a message.

90. "Each of them, greeting thee with an embrace, pressing himself against thy full breasts, sends this message to thee—'Be for our joy the creeper Viśalyā, for us who are fainting under the darts of Cupid the savage.'

(The message of the gods continued)—

91. "Tell us, how long shall we, with the mere solace of desire, deceive our eyes,⁴³ wishing to drink in thy beauty?⁴⁴

92. "Give thy arms the shape of a halo around us who are gods; be pleased to quench our heat with thy limbs, cool with the ripples of Cupid's play.

93. "Have pity, art thou about to have us destroyed by the invisible arrows of that Caṇḍāla—Cupid? Rather would we die, pierced by the pointed arrows of thy glances, sanctified by the emotion of love.

94. "There may be suitors beyond a thousand for thy hand, but our life depends upon the favour of thy feet; if thou thinkest we are feigning, Cupid living in our heart is witness.

95. "Within, these our hearts have ever been occupied by thee; without, let our bosom now be adorned by thee, even as Viṣṇu's bosom is by Lakṣmī.

43. Lit. glance.

44. i.e., their eyes want actual seeing, not a mere desire to see.

96. "If thou take pity on us, do thou adorn heaven; useless is delay; but, if thou like thy own land—the earth, we will give the designation of heaven to earth.

97. "Slender maid, the worship thou daily offerest to us with the lotus 'that grows on water' pleases us not, but let our worship be with thy lotus feet placed on our head bowing in the hope of obtaining thy favour.

98. "Fair-eyed one, what shall we do with the objects of gold offered by thee in thy worship? Ah, verily our hands ask for thy limbs that have destroyed the pride of the colour of gold.

99. "Thou with eyebrows akin to the (flowery) bow of the flower-arrowed Cupid! Like goldsmiths shall we burn that impudent, tawny gold which vies with the fair complexion of thy body.

100. "This our heat of Cupid caused by thee is not allayed even by pools of ambrosia, still less by nymphs 'that inhabit waters'; but it will be quenched by one word uttered by thee—'mine'—acting as a spray of the honey of flowers.

101. "Is sugar-candy only a fragment of thy voice, and sugar but the gravel on its path? Slender-limbed damsel, is not the sugar-cane a marshy grass, famous in the regions, growing on the sweet flow of the modulations of thy voice?

102. "What can we give thee? Nectar in the shape of thy lips is already on thy mouth of its own accord, while thy face, by conquering the Moon, will itself come to enjoy the sacrificial portion allotted to him.⁴⁵

103. "As we ourselves wish to remain alive by taking shelter under thy lotus-feet, will it not be shameful for us to say 'Beloved, choose thou immortality from us'?

104. "The nectarean elixirs of life are powerless to save us from untimely death at the hands of Cupid; so be pleased to allow us to drink thy more availing lips.

105. "By thy grace, let Cupid rise in our mind, acting as the mindborn giver of joy! He was, indeed, burnt (by Śiva) along with his bow and arrows and his emblem—the fish; but now, slender damsel, with thy eyebrows let him be an archer; with thy

45. The two gifts in the possession of the gods are nectar and the share of sacrificial offerings to which each of them is entitled. But Damayanti has nectar in the shape of her lips, while she can easily acquire a share in the sacrificial offerings, by conquering the moon with her beautiful face and taking possession of the share allotted to the lunar deity.

pure white smiles a warrior with victory-giving arrow-tips; and, let the fish, the emblem of his banner, be subordinate to those two ever-fickle Śafara fish, thy eyes.⁴⁶

106. "When every night dreams bring thee to us, our glance sinks in thy charms, the ears in the ocean of the nectar of thy song, the skin in the tenderness of thy body—a floral spray, the nose in the fragrance of thy breath, the tongue in the honey of thy lips, and the mind in thy acts: slender-limbed damsel, none of the antelopes that are our organs of sense have skipped over the net represented by thee."

(Nala speaks)—

107. "Choose thou one of these lords of the quarters, using thy own judgment, and crown my mission with success—I am the bearer of a letter that is my own tongue holding the garland of the message of the gods.

108. "Slender-waisted damsel, cheer up Indra; then, with ever-new dalliance, rescue Agni, immersed in love; or take pity on Yama, or if such be not thy will, choose thou Varuṇa."

109. Epilogue. [Śrīharṣa describes his poem as "a traveller on a path unseen by the race of poets,"]

46. Cupid is to be reborn, more powerful than before. He is to have two bows in the shape of Damayanti's eyebrows, an unlimited number of tips for his arrows in the shape of her smiles, and two emblems for his banner in the shape of her eyes.

CANTO IX

1. Thus did Damayantī listen to the message of the lords of the quarters, not out of respect for them, but only from a desire to hear Nala's words, while she was anxious to manifest her reluctance, evident from the hints present in the movements of her eyes and eyebrows.

2. The daughter of the king of Vidarbha said thus to Nala, the moon of the earth, as if she had not heard the speech conveying the message of the gods delivered by him.

3. "Ah, I asked thee thy name and family; avoiding these, why hast thou spoken of something else? Owing as thou dost a reply to me herein, is not this thy indebtedness a matter for shame?

4. "Thy speech (Sarasvatī), incomprehensible in some places and lucid in others with regard to my query, desires to rival the river Sarasvatī, visible in some places and faint-streaming in others.

5. "Already have I heard thy words, serving as nectar to my ears, but unrelenting is my longing to hear thy name: thirst for water is never allayed by milk nor honey, nor even by something better.

6. "What dynasty holds such a jewel of a hero as thou art—one that removes all gloom? Eager am I to honour it, great because of thee, but scorned by me, thinking it is one like others."

7. When she stopped, having spoken thus, the king highly favoured her again with his words, just as the raincloud favours the Cātaka birds tired of crying at the end of summer.¹

8. "Well, my tongue is indifferent to both of them,² neither is very necessary: verbosity and superficiality of meaning are the two poisons of speech; eloquence consists in speech that is concise and weighty.

9. "What series of letters, and in what order, is assigned to me as a symbol—all this is idle talk; the words 'you' and 'I' are certainly able to give effect to our direct relations.

10. "If my family is not brilliant by nature, where is the propriety in mentioning it? If it is pure, alas! any such talk would be a mockery, coming as I do as a servant of others,

1. Cf. 5. 127.

2. I.e., his name and family.

11. "Any eagerness to persist in a matter which I have neglected, after deliberating thus, looks ill on thy part as well; the effort of thy words is now in place only with regard to giving a reply to the lords of the quarters.

12. "Thou who art still persistent! Or, why do I not with a few words comply with thy wish in the matter? Will not thy persistence be satisfied on hearing that I am a scion of the dynasty of the moon?

13. "Such is the traditional custom among the great that the good do not utter their own names; so I am loth to speak about it: people censure one who deviates from custom."

14. Saying thus, Nala, the destroyer of enemies, became silent, as does an autumnal peacock, the oppressor of serpents; then Damayantī, blushing at each word, uttered these words, like the female of a swan that bears on each foot the red hue of its beak.

15. "Though I have heard thee to be the ornament of the dynasty of the moon, my doubt regarding particulars is not removed; great, indeed, is thy skill in deception—silence over certain things and extensive talk about others.

16. "But I, too, must not give a reply to thee, as thou dost not make thy name the nectar of my ears; conversation on my part, too, with a stranger is not compatible with conformity to the custom prevalent among women of birth."

17. Then Nala, without any reply on account of her retort, said to her with a smile, welcoming in his heart her delightful words: "Fair-eyed one, waste not thy words, I say, such as these, surpassing honey in sweetness, on matters alien to thee.

18. "Wilt thou not bring this toil of mine to fruition? Wilt thou not favour any one of the lords of the quarters? Thou shouldst thus honour the gods with words sanctified by being drenched with the nectar of poetic emotion.

19. "Wilt thou not send to the gods, in the shape of a message, such words as these, detailed and drenched with a flow of sentiment—words that, delivered by me, will act on the gods consumed by Cupid, as rain does on a forest oppressed by fire?

20. "In proportion as this person³ delays here, be it for a moment, owing to thy neglect, Cupid hastens in anger at this very moment to make the gods his target.

3. *Le.*, Nala himself.

21. "Are not Indra's eyes, intent so long on my path,⁴ made of thunder? But fie on me, slow in a matter requiring haste, in whom is absent even the quality of a servant of others!"

22. The king having stopped after saying this, the clever maiden said to herself, as she pondered on the lack of politic wisdom of the gods who were sending him, the Cupid of the earth (in beauty), as a messenger to a woman.

23. "Certainly the king of the waters (Varuṇa) has directed thee to me, and obviously the king of the dead (Yama) has sent thee; certainly it is the god 'that has the winds' (Indra) who has sent thee; and thou hast been employed by the light that has an upturned face (Agni)."⁵

24. Then with a secret smile, Damayanti, that indescribable ornament of the race of devoted women, had her mouth distinctly inclined to the graceful manner of a talk with him again.

25. "Useless joking would be insolence; a 'no', 'no' to one like thee would amount to censure; not replying would be slighting thee; so I am willing to give thee a reply.

26. "Even out of kindness how did that message of the gods come into being with regard to one who is characterised by mortality?⁶ Or, in what words do not the great express their pleasure unto those who are by nature devoted in all humility to them!

27. "Strange! How can it be proper that Indra, who shines in the company of celestial nymphs, should on my account have a deep disgrace like that of a lake profusely charming with swans, on account of cranes?

28. "Tell me, what is a mortal woman in the presence of divine nymphs, though she, too, may be beautiful where they are not? Do not brass ornaments lend beauty to a poor woman's limbs that are without any ornaments of gold?

29. "Let the gods pour forth words in any way they please; my ears are deaf even to a letter of them: how can a young doe conceive even a mere desire, improper as it is, with regard to Airāvata, the lord of elephants?"

4. I.e., fixed in the direction of his return journey.

5. It is also implied that these gods are curious creatures. "The king of the waters (जल)' may mean also the 'king of fools (जड)'. The king of the dead is one who is himself dead and has no sense. Marutvat (Indra) 'one who has the winds' (वातुल) implies that he is mad, while the description of Agni suggests a ghostly phenomenon.

6. I.e., with regard to a mortal woman like me.

30. Then said a girl friend who was told something in the ears by Damayanti, who bent her face just after saying these words, "Listen to what she has told me, bashfully entering my heart, and which goes out through the medium of my mouth.

(What Damayanti whispered to her)—

31. "Having long cherished Nala in my heart, I am afraid even to bring such a thought to my mind; for the honour of a chaste woman, fragile like a lotus-fibre, is rent asunder even at the slightest inconstancy.

32. "Why do not the gods ask their own all-seeing intelligence if my thoughts ever touched any one else, Nala excepted, even at the command of sleep?

33. "Perhaps the gods caused their sleepless selves to sleep solely to avoid the knowledge that I am another's wife;⁷ otherwise, being themselves the (saving) pilots on the ocean of vice, how could they knowingly touch such a woman even with their thoughts?

34. "It is merely a favour that they have taken a fancy even to a mortal being like me; if, however, a favour is to be done, may they be able, being pleased, to give me, by way of alms, him alone.⁸

35. "Moreover, hear my unshakable promise: if that king wed me not, myself will I act as an enemy of my life, using fire, hanging or water as an agent.

36. "In danger, when good deeds in no wise save, one ought to do even what is forbidden; when the highway is slippery with rain-water, even the wise go by a wrong way at times.

37. "I, a woman, can never give a satisfactory reply to the eloquent gods; so mayst thou be a commentator, not an adversary, of this series of aphorisms, the words spoken by me."

38. Thus dismissed, after being rebuffed, the messenger,⁹ though courteous, spoke some lively words, like a sweet-voiced cuckoo, enraged by a boy repeatedly mimicking its cooing for fun.

39. "Strange, it is funny, those gods themselves have set their hearts on thee, and even thou art averse to them: does anywhere

7. Gods being all-seeing do not sleep. Damayanti means that they knew her to be devoted to Nala, but purposely went to sleep to avoid the knowledge of the fact, and so to be able to be her suitors.

8. i.e., Nala.

9. i.e., Nala.

a treasure-trove come to a penniless man, and he rejects it by raising a barrier¹⁰ of speech?

40. "Moon-faced girl, I hold thee in high esteem, neglecting all other women, because Indra loves thee; but thou hast spurned that esteem, turning thy back even at such a good present before thee.

41. "A mortal woman does not want a god! It is something new that I have heard from thee; why is it that this thy evil obstinacy is not altogether removed even by some well wishing teacher?¹¹

42. "It is by the grace of the gods that a man attains divinity by shaking off his mortal nature: how can one wish to include iron that is treated with specially prepared mercury among objects made of iron?¹²

43. "Thou who callest thyself wise—art thou not ashamed of being attached to Nala, leaving aside Indra? O thou who hast thighs soft as the border of the palm, I say deliberately, thou art superior even to the camel which neglects the sugar-cane, but likes the *Śamī*.¹³

44. "Alas, why art thou mistaken about the goodness of a mortal, leaving aside Indra, the leader of all the gods? It is useless toil for the current of breath to go through the nostrils, avoiding the mouth.

45. "The wise sacrifice their bodies in the fire of austerities with a view to the attainment of heaven to follow in another life; that very heaven, growing restless, is pulling thee forcibly by the hand, but foolish one, thou movest not.

10. Lit. door.

11. Also, "why is it that this evil caused to thee by some evil planet is not radically removed even by the benign Jupiter?"

12. Special preparations of mercury are supposed to turn iron into gold. The idea is that such transformed iron is no longer iron, but pure gold. So a man made divine by the grace of the gods is absolutely divine and has no longer any mortal element in him. It is implied that Damayanti raised to divinity by the love of the gods is no longer a mortal woman, but a goddess; so her objection that as a mortal woman she cannot marry a god is not valid.

13. This is sarcastic. Indra is compared to sugar-cane and Nala to the bitter and thorny *Śamī* plant. The idea is, Damayanti excels, i.e., is even more stupid than the camel. In this case, the epithet **कर्मभोर** is to be construed as meaning "greater (i.e., more stupid) than the camel."

46. "If, without Nala, thou art intent on hanging thyself, Indra will take thee away, as thou swingest in the air; for he is known as the lord of all that exists in the sky. Who doth neglect his legitimate share?

47. "If, bereft of Nala, thou enter the fire, that would be a mighty favour done to the god of fire; for thou wouldst then thyself give him thy body, to him unobtainable even by praying long.

48. "Varuṇa indeed will carry off the palm, if, leaving fire, thou enter the waters;¹⁴ for then he, the lord of the waters, will ever carry his life, known to be thyself, on his bosom on the exterior as well.¹⁵

49. "Clever as thou art, if thou devise other modes of death, owing to these hindrances, thou wouldst indeed oblige the god of death, thyself coming to his abode as a welcome guest.

50. "Or, perhaps it is an affirmative assertion of thine, disguised as a negative; crookedness in speech does certainly befit thee: the mouth of a clever woman is a mine of that Poetic Suggestion, of which this is a flash.¹⁶

51. "How long am I to whirl, Damayantī, falling into the eddies of the mellifluous current of thy speech? Discarding thy shame a little, make it clear who among the great gods is to be favoured by thee.

52. "Is Indra to thy liking, the lord of the direction that has the temples of the Airāvata elephant for hard and plump breasts?¹⁷ In my opinion no one except the thousand-eyed Indra is able to survey the beauty of thy limbs.

53. "Damayantī, be pleased with him; let him, the lord of the world, continuously enwrap his body with thrills caused by the contact of thy limbs—thrills (acting as) sharp thorns to the eyes of his wife Śacī.¹⁸

14. i.e., if she should drown herself.

15. Damayantī, being loved by Varuṇa, is, as it were, his life and is already inside his heart; united with her, he will place her also on his bosom outside.

16. Nala insinuates that Damayantī's 'No' to the suit of the gods is really a 'Yes' disguised as a 'No' by means of Poetic Suggestion or Dhvani, according to which a negative statement may convey an affirmative sense, or an affirmative statement a negative sense.

17. Indra is the presiding deity of the east. As he is one of the lords or husbands of the directions, the protuberances on the head of his elephant are fancied as the breasts of his mistress—the east.

18. Because Damayantī would be her rival.

54. "Graceful one, I have come to know the truth; thou art spontaneously attached to Agni, the god of fire; how can thy desire, born as thou art of a Kṣatriya family, turn to any one other than that valiant god?

55. "Thou who art the one devoted woman shouldst not turn back thy mind at any cost from the god of fire, for fear of thy body being burnt; at the moment of ordeal his snowlike action on women that are chaste hath been a hundred times proved.¹⁹

56. "Thou whose conduct is just, must have made Yama, the arbiter of just conduct, the guest of thy heart; this order of things appears commendable likewise to me. Indeed, the union of the fit with the fit looks bright.

57. "Without the fear of death, spend with him limitless ages like a moment in amorous sports, without the slightest break, in the region shining pure with the lustre of the star known as Agastya.²⁰

58. "Or, tender like a Śirīṣa flower, dost thou desire the god of the waters, Varuṇa, who by virtue of his watery nature is the lord of the order of tender objects? Leaving all others, did not the night, too, for the same reason, choose the cool-rayed moon?²¹

59. "Slender-waisted one, with him play as thou wilt in that ocean of milk, to which, profusely beautiful, Viṣṇu, abandoning the heavens, resorted day and night."

60. What he thus said was obviously both heard and not heard by her, whose cheek and ear were resting on one side on the palm of her hand—(she heard it) because she was eager for his words; (she heard it not) because of the mockery involved in taking a fancy to the gods.

61. After that, Damayanti kept silence for a long while with her face downcast; then, in a moment, the clever maiden spoke to him, pitifully heaving a deep sigh.

62. "Piercing my guilty ears²² with that heap of needles, the evil message of the lords of the quarters, thou hast clearly done

19. Chaste women are believed to be unhurt while undergoing the fire ordeal to prove their purity.

20. i.e., in the south of which Yama is the presiding deity.

21. i.e., because the moon, too, has a "watery nature", being composed of water.

22. Guilty of hearing overtures on behalf of suitors other than Nala.

to me, as if I were dead, something that befits the nature of a messenger of the god of death.²³

63. "Those evil words of thine, the false calumny in regard to me,²⁴ issuing forth from thy mouth, and taking an inky colour, as if assuming the form of a script, are causing sharp pains like worms, having entered my ears."

64. Then a girl friend, induced by Damayantī, said to him, "This my friend, with one tongue that has taken a resolute vow of silence, is paying homage to bashfulness; with another—myself—she is speaking to thee.

(What Damayantī said through her friend)—

65-6. "To-morrow comes the Svayaṁvara for me to adore that king²⁵ with my wreath of choice; this day, standing in its way, wishes to depart, preceded by my life; so, to me be so kind as to rest (here) to-day; I wish to pass this day, looking at thee; the bird²⁶ described my beloved as similar to thee in beauty, sketching his figure with its nails.

67. "The Creator cheated thy eyes inasmuch as they do not see the beauty of thy face; so, let them, too, attain to-morrow the end of their existence, looking at that beauty in Nala's face.²⁷

68. "Alas, how is it that on the occasion of my marriage with fire as the witness, thou dost not wish to acquire the easily gained, noble and lasting friendship of one who is thy peer?²⁸

69. "With folded hands do I beg. Let me not be oppressed by thee in any way on account of the Dikpāla gods; please, thou shouldst not say such things to-day; I have my eyes filled too much with the rush of tears.

70. "Far from my choosing the lords of the quarters, I am not even looking at the beauty of Nala with any ardour, because it is present in thee.²⁹ I am making my life a handful of straw in

23. Of the gods who sent Nala as a messenger to her, Damayantī makes special mention of the god of death, comparing the bearer of the message to the messenger of death who tortures a sinner after his death.

24. i.e., the calumny resulting from the overtures on behalf of the gods.

25. i.e., Nala.

26. i.e., the golden swan.

27. i.e., the visitor and Nala resemble each other so closely that, when they meet, the former would see, as it were, his own beauty in the face of the latter.

28. i.e., Nala.

29. i.e., though the visitor is as beautiful as Nala, she must not look at him, as he is not Nala.

the fire of womanly devotion; what is then Cupid who is but ashes?

71. "The woman who forsakes that 'wish-fulfilling' Cintāmaṇi jewel—Virtue—placed by Jina among the three jewels of his creed,³⁰ for the sake of 'the ashes of the fire of Śiva's wrath',³¹ does indeed scatter those very ashes over her family."

72. Hearing those words, born of nectar and serving as oblations of butter in the fire of his love, Nala deemed himself not the messenger of the god of death, as declared by her, but the ruthless god of death himself.

73. Rent though his heart was by her pathetic words of grief, he wished not to deviate from his duty as a messenger. Secretly heaving a sigh, slowly he said—he, the Bṛihaspati of clever speech.

74. "Timid one, if Indra, the lord of heaven, ask at any time the (all-giving) Kalpa tree for thee—the tree situate on his own courtyard, how wouldst thou avoid being the mistress of his life? A request to that tree goes not in vain.

75. "If Agni, wishing to win thee, perform a sacrifice designed to fulfil all desires, himself offering in his own manifestations³² the oblation that is his share, how can that Vedic rite prove futile?

76. "Tell me what recourse is there for thee, if Yama ask for thy hand the sage Agastya, who ever lives in the direction owned by Yama,³³ and would perforce be inclined to give him a commendable tribute?³⁴

77. "Who knows how many wish-cows are in the mansion of Varuṇa for the purpose of sacrifice? If he ask even one of them for thy hand, thou wouldst at once be in the possession of Varuṇa.

78. "If, owing to thy disregard of her husband, Śacī, Indra's wife, absent herself, devoted as she is to her husband, with a view to creating obstacles, how could the Svayaṁvara itself, attended

30. Right discernment, right knowledge and right conduct constituting Dharma. These are Jaina tenets.

31. i.e., Cupid who was burnt to ashes by Śiva.

32. i.e., the three sacrificial fires. Ordinarily in a sacrifice oblations are offered to Agni by others in the sacrificial fires, but in a sacrifice performed by the god of fire himself he would have to offer oblations to himself in his own manifestations.

33. i.e., the south. Cf. Verse 57.

34. Agastya, being an inhabitant of the southern region, will have to pay a tribute to its king—Yama.

by rival suitors, take place in the face of the (mutual) slaughter of the crowd of kings?³⁵

79. "Dost thou then wish to see a hand-to-hand fight among the kings present, the rods detached from their umbrellas dancing about, and no one knowing what their own mouths, angrily reviling one another, mean to say?³⁶

80. "Lotus-eyed one, if, on the occasion of thy marriage, the god of fire burn in anger, but not in flame, rendering futile the toil of blowing on the part of the priests, what ceremonial rite can Nala perform without Fire to witness it?

81. "Good-natured maid, if the god of death make some one of the family of the bride or the groom his guest, would not the Svayaṃvara, though magnificent, prove a failure?³⁷

82. "If the other god, Varuṇa, being angry with Nala, prohibit the waters from attending the ceremony, he being their master, how will thy father, tell me, give thee to Nala, though the latter out of greed might hold out his hand (even without the presence of water)?³⁸

83. "Damayantī, this have I said, highly beneficial to thee; reflect, laying aside delusion: when the gods are determined to thwart, what mortal can acquire even the thing that is in his hands?"

84. Weighing in her mind these words of his, she was convinced that so it was; and with a gush of tears let loose, she then reduced her eyes to the condition of the months of Śrāvaṇa and Bhādra.³⁹

85. Two tear drops, dark in contact with the collyrium paint (of her eyes), falling on her bosom like a couple of bees from her eyes, blooming lotuses, with the hope of reaching her bud-like breasts, gleamed like two blue, unsteady gems.

35. There is a belief that Śacī must be present during a Svayaṃvara, if it is to pass off smoothly. Nala means that, if Damayantī slights Indra, the latter's wife, being so offended, will absent herself from her Svayaṃvara, thus causing disturbances and making it impossible for her to choose Nala.

36. Verses 78 and 79 are to be taken together.

37. I.e., in the case of a relative's death the ceremony will have to be stopped according to the requirements of Aśauca.

38. A gift must always be preceded by an offering of water. So if Varuṇa prevents the participation of any water in the ceremony, it cannot be performed.

39. Months of heavy rainfall. Lit.,.....eyes, the gush of whose tears was let loose.

86. A lake she was then of the sentiment of love, shaken by the oncoming arrows of the flower-arrowed Cupid; and, with a stream of tears bent on gushing, her eyes had the grace of the blue lotus with the stalk attached thereto.⁴⁰

87. Then did she wail in a gentle voice, aggrieved at the certainty of not getting her love; she was going mad, she was weeping, her patience was gone, she was bewildered, the joy of her heart vanished, her reason rocked.

(Damayantī's plaint)—

88. "Fire of Cupid, hurry on, spread the expanse of thy fame made up of my ashes. Creator, devoted as thou art to devouring the fruit of the longing of others, descend to hell to-day, content with my fruitless life.

89. "Thou heart of mine, heavily consumed by the fire of separation! If thou art of iron, why dost thou not melt? Thou that art penetrable by Cupid's arrows, nor art thou thunder; wilt thou not say why thou art not rent asunder?

90. "Life, why lingerest thou? Away, quick; the heart, thy abode, is afire! Even now thou leavest not thy false repose; strange is this indolence, such as thine.

91. "Eyes, great⁴¹ as ye are, how did false and vicious desire come to hoax even you?⁴² Hundred years long, wash with your tears the sin that prevents your seeing the beloved's charm!

92. "Mind, what thou wishest never becomes mine; I get neither my beloved nor death—both desired by thee; so do thou wish for my separation from my beloved; (in that way) by thy grace, separation may not be my lot.⁴³

93. "Among my enemies, beseech I will not, with pitiful entreaties, the overhostile Cupid, but I will beg the wind of the south:

40. The eyes are likened to the flowers, and the stream of tears to the stalk. Śuci means also 'summer', in which case the imagery is that of a pool of water in the summer when the stalk of the lotus is clearly visible in the shallow water.

41. Big or long-drawn eyes are regarded as beautiful.

42. The desire of looking at Nala is regarded as vicious, because it is only deluding her without any chance of its being fulfilled.

43. Damayantī means that what her mind desires is never realised; it is just the contrary that comes about. So, she argues, let her mind desire that she may never be united with Nala; in that case, as usual the contrary i.e. her union with Nala might perhaps come about.

let it scatter my ashes towards the direction where my beloved is; for the practice of hostilities ends with killing.⁴⁴

94. "The ages run on, but this moment halts; how much shall I bear? Nor will death come to me; for clear it is, never will my beloved forsake my inner being, my mind will not forsake him, and the life-breaths will not forsake the mind.⁴⁵

95. "Ye gods, who has drunk up the ocean of your kindness, one spray of which is able to remove my burning heat? Will not a crore of women superior to me rise in a trice for your pleasure, at the exertion of a mere thought of yours?

96. "Or, the rainy weather of my own tears day and night, having created by force the season of rains, how will the gods, sleeping soundly, hear my words? Will not my words be as weeping in the wild?⁴⁶

97. "Nala, dost thou not see this suffering of one who is devoted heart and soul to thee? How often, alas, on lake after lake, have I looked for that bird⁴⁷ which might speak to thee! But the Creator concealed even that.

98. "Kind one, if thou knowest my mind to be devoted to thy feet, why not take pity on me? But there is no question of thy offence; the Creator is to blame for plunging the mind of others in gloom.⁴⁸

99. "Truly it will come to thy ears, Damayantī died for thy sake; lord, favour me even then with a jot of kindness, if not now!

100. "Thou who art an (all-giving) Kalpa tree to suppliants! Something do I beg of thee: this my heart is eager to burst; but

44. The south wind is as usual described as an enemy of forlorn lovers. Nala's capital being situated in the north, the south wind is requested to scatter her ashes in that direction after her death. Though an enemy, it might do her this favour, as hostilities cease after death.

45. Damayantī fancies her beloved as the soul. So long as the soul does not depart, the mind and the five life-breaths cannot depart; so there can be no death. The mind here refers to the subtle body composed of the sense organs, the mind, the five elements, the five vital breaths, etc. At death, the soul departs, followed by the subtle body, after which the dissolution of the physical body takes place.

46. The reference is to the belief that the gods sleep in the rainy season. Damayantī means that she has herself created an artificial rainy season with her tears, causing the gods to fall asleep.

47. i.e., the golden swan.

48. i.e., the Creator who keeps Nala in the dark about Damayantī's sufferings.

finding in the heart an exit in the (resulting) cleft, let not him that is equal to my life⁴⁹ depart with my miserable life."

101. In spite of his being (then) in her company, the emotion of forlorn love, subdued in his heart by his duty as a messenger of the Dikpāla gods, but bursting with force at these pathetic words of his beloved, made the king frantic again at once.

102. Then forgetting everything about his mission on behalf of Indra and other things, Nala said thus unwittingly, imagining in his beloved actions blended with graceful gestures lingering in his fancy.⁵⁰

(Nala throws off his disguise and addresses Damayantī) —

103. "O my beloved, for whom art thou lamenting, and drenching thy face, alas, with drops of tears? With graceful sidelong glances,⁵¹ dost thou not see this Nala bowing before thee?

104. "Thou with eyes that have pupils like sapphire!⁵² It is thy expert knowledge of the figure Binducyutaka (Dropping of the Anusvāra) that shines forth in the guise of the flow of thick drops of tears; for doubtless thou art thereby thyself making this Saṁsāra (world) Sasāra (full of substance).⁵³

105. "Why art thou turning thy face into a toy-lotus placed on thy hand that has discarded the lotus?⁵⁴ On thy bosom, that has banished ornaments through no fault of theirs, how long wilt thou create a string of pearls with the streams of thy tears?⁵⁵

49. I.e., Nala himself.

50. I.e., Nala forgot himself, and all that he had fancied about Damayantī rushed to his memory.

51. Lit. with the grace of eyes moving sideways.

52. Cf. 7. 29. Or, 'Thou with eyes shining like sapphire!'

53. Binducyutaka is a kind of word-play in which the removal of the Anusvāra gives a different sense to a word or a sentence, e.g. कान्तो नयनानन्दी बालेदुःखे न भवति means 'The beautiful new moon pleasant to the eyes is not in the sky'; but, if the Anusvāra in बालेदुःखे is dropped, the sentence with the forms बालेदुःखेन भवति will mean 'Girl, the beloved pleasant to thy eyes is difficult to have'. Here, the idea is that Damayantī's tears are so charming that they have made the world full of substance, but as the 'world' (संसार) becomes 'full of substance' (ससार) only when the Anusvāra in संसार is dropped, Damayantī who brings this about by means of her tears is said to be extremely clever in the use of Binducyutaka.

54. It is usual for girls of high station to hold a lotus in the hand. Damayantī in her grief no longer has any lotus, but her lotus-like face which she sadly rests on her hand takes the place of one.

55. I.e., the current of her tears flowing on to her bosom is taking the place of the pearlstring which she has discarded in her grief.

106. "With my hand, let me first wipe off these ill-omened, oncoming tears from thy eyes; with my head will I then wipe off my offence, along with the dust of thy lotus-like feet.

107. "Like the star Rohiṇī, let the ruddy floral spray of the rays of the rubies of my crown worship the moon that is in the form of the bright nails of thy feet!⁵⁶ Thou who art angry without a cause, give up, give up thy ire.

108. "If thou art in the least offended with me, humbly do I pay deep homage to thee; angry one, if thou remainest even for a while, bowing thy face, I bow at thy very feet.

109. "With the plenitude of thy power thou mayst favour me or not; but what toil is there in accepting a mere obeisance? What a measure of difference! Thou art an (all-giving) Kalpa creeper to suppliants, but miserly in casting even a look at me!

110. "Tender as thou art, how art thou bearing the havoc of Cupid's arrows? Or, perhaps the arrows of the fish-bannered Cupid turn back and rebound, falling on thy bosom armoured with firm-based breasts.

111. "With the corners of thy lips express tiny smiles; make the fringe of thy eyebrows move gracefully; be pleased playfully to cast on me looks that frequent the path of the corners of the eyes.⁵⁷

112. "Bring to an end the rainy season of tear-drops; with thy smile give me the joys of moonlight; let the two Khanjana birds that are thy eyes play on me; let thy face be as a lotus in bloom.

113. "Inside my ears, with a garland of letters,⁵⁸ bring about a boundless play of a flow of nectar! Thou with maddening eyes, with the charm of thy smiles make my eyes feast, as it were, on milk-rice after a fast.

114. "Beloved, adorn half my throne; ah no, adorn my lap! Oh, I said that by mistake; mayst thou forgive! What seat can there be for thee except my bosom?

115. "Thou who hast studied the guile of Cupid's arrows! If thou who art inside my heart comest outside to my bosom, my heart, folded in thee,⁵⁹ will no more dread Cupid's arrows.

56. I.e., let me bow down at thy feet.

57. i.e. glances.

58. I.e., with thy words.

59. Lit. "having entered into a sheath composed of thyself."

116. "Clasp me round; let the arrows of Cupid be left without any entry into our two hearts, joined one to the other; this firm expanse of my bosom is the proper handmaid of thy inflexible breasts.

117. "I long for thy lips, by the flow of whose honey honeyed are thy words, my ears being the witness; on the tableland of thy breasts, let my finger-nails bring about a wonder—the rise of the crescent of the moon.⁶⁰

118. "Dost thou not personify Cupid's drama? Thou dost indeed 'hold the thread'⁶¹ in the shape of the clear line of hairs on thy body; well, the central gem in thy pearlstring does look beautiful, as if it were the hero of the play that takes delight in thy graceful gestures; and, the gem on thy crown, obscuring the moon in brightness, is as the jester of the play, a noble Brāhmaṇa, with a gem on the crest of his head.

119. "Let thy lower lip, red like a Bimba fruit, the lip on which is engraved 'a group of eight lines' indicating the auspicious character of the birth of thy love, become like a Bhūrja leaf from the (crimson) colours provided by the marks of biting left by my teeth.⁶²

120. "Be kind with thy words; favour me with thy kisses; be pleased to have thy breast served by me; for thou alone art the life of Nala as the night is of the lunar rays."

121. Then coming to his senses, he became conscious that he was disclosing his identity; and, seeing Damayantī coming to herself,⁶³ he spoke these words, having recollected his past; just as a sage, on attaining right knowledge, becomes conscious of the soul revealing itself, and just as he, seeing the Cosmic Matter near at

60. i.e., the finger nails would produce semicircular marks resembling the crescent.

61. The "thread-holder" (सूत्रधार) is the stage-manager, who by introducing the play gives the clue to the development of the action. Damayantī is here fancied as the "stage-manageress" (सूत्रधारिणी) of Cupid's drama.

62. Nala means to say: 'On thy lower lip there are eight lines which resemble the eight lines of a certain astrological calculation on a horoscope indicating a birth of exceptionally good omen (in thy case, the birth of thy love); thy lip is thus like a Bhūrja leaf on which horoscopes are written, and let the marks of biting, which my teeth will leave on thy ruddy lip, look like coloured letters written on such a Bhūrja leaf'.

63. On hearing that her visitor was Nala, Damayantī was ceasing to weep and growing calm.

hand,⁶⁴ makes (relevant) utterances, having recollected the impressions of his past lives.

122. "Ah, why did I reveal myself! What will Indra in this matter think of me! Reverently bowing before him, and then confounded with shame, I will not look at even the expression of his feelings.

123. "Ah me! this great task of Indra I have forsaken; for I disclosed my name for nothing; Hanūmat and others shed lustre⁶⁵ on the messenger's path with their fame, while I have done so with the laugh⁶⁶ of my foes.

124. "I did not purpose wrong; but I know what others will say—others who speak of Viṣṇu, exerting himself for the protection of men, as the 'oppressor of men' (Janārdana), but give the name Śiva (Benign) to the god who destroys the life of the world during the universal deluge.

125. "But, why is this heart of mine bursting under the weight of shame since its innocence is known to the gods? Let them know this rugged truth, but who will put his hand on the mouths of men?⁶⁷

126. "Owing to this consciousness (of my duty), my toil was bearing fruit; but that consciousness was eclipsed by the powerful Creator; Indra himself is powerless to remedy a thing liable to destruction at the caprice of fate."

127. As Nala was thus deploring the disclosure of his identity, brought about by himself under a mighty wave of delusion, the kind-hearted golden swan-king came along swiftly, wishing to extricate him, as he lay thus buried in grief.

128-29. To Nala, who looked up at the sound of its wings, saying, 'Here is that bird,' said the swan, "Cruel one, bring her not to extreme despair; after this she will surely die. Being conscious of thy offence in respect of the gods, having exerted thyself so much for the success of their affair, thou need not be a false witness; the pure-heartedness of the good has themselves for witness."

130. Thus consoled by the bird which, having said this, went away after taking leave of both Nala and Damayanti, the king

64. i.e., perceiving it to be separate from the soul.

65. Lit. whitened.

66. A laugh in Sanskrit poetry is always white.

67. i.e., prevent them from saying what they like.

gently spoke to her, offering in his mind obeisance to the lords of the quarters.

131. "How much torment shall I give thee—torment fruitless in generating love for the gods? Let them be kind to me for my guileless mission or punish me for my offence.

132. "This my madness stood me in good stead; for (thanks to it) I felt not the pangs of separation from thee: even from an evil issues the abating of an evil, just as from ignorance proceeds the attenuation of a sin.

133. "The fire of the grief of separation which was thine was thus kind to me, in spite of my having harassed thee sorely; for it to-day took pity on thee, maddening me, and making me reveal myself.⁶⁸

134. "These gods are devotedly longing for thee, but thou wishest to make even me thy slave; do what thou wilt, reflecting well; let not repentance, once felt, attack thee in the rear for naught.

135. "Indifferent, I say this to thee, not out of fear of the gods, nor because I am pining with love; even if my death do thee good, that would serve only to repay my debt for thy love."

136. Just as the rich beauty of the spring beams forth with the wide-expanding voice of the cuckoo, so was Damayanti fervently delighted with these nectar-like words, pleasant and true, spoken by Nala.

137. Damayanti who had been censuring her own mind, which had been gravitating to the messenger of the gods, though she had held it in check, thinking of her duty as a chaste woman, gave up hate as well as censure, having now ascertained him to be Nala in her mind.⁶⁹

138. She had been censuring Cupid thus in her mind—"Mind-born as thou art, the mind of mortals is thy parent; art thou not ashamed to plunge it in sin?⁷⁰ Thou hast put an end to the tradition of worthy sons."

68. It was Damayanti's grief that maddened Nala, causing him to reveal his identity; as this, however, consoled Damayanti, her very grief is described as having taken pity on her, while owing to this happy result it was an act of kindness to Nala also, though it was he who first caused her grief by making those overtures on behalf of the gods.

69. Damayanti was reproaching herself for being influenced by the charms of a stranger; but her mind was at rest, when she came to know that the so-called messenger of the gods was Nala himself.

70. In Damayanti's case, allowing her mind to be attracted by a stranger,

139. The usual description of her body was that it was a flower, but it was not particular as to what flower it was. At that moment, in the rainy season⁷¹ created by her tears of joy, the hairs on her body, standing erect, declared it to be a Kadamba blossom.⁷²

140. The succession of gestures accompanying the ravings uttered by Nala,⁷³ removed Damayanti's mistaken idea that he had said so,⁷⁴ considering himself to be discovered by her; for she was wailing, addressing Nala.⁷⁵

141. After that, the bashful Damayanti could not speak to Nala; as she had formerly spoken to him unabashed, face to face, she was now for that very reason immersed in an ocean of shame.

142. When she failed to give a reply to her beloved even indirectly, (by whispering it) in the ears of a girl friend, the girl herself said to him laughingly, "Owing to her bashfulness, silence is now thy beloved's treasure.

143. "Hear from my mouth the mystic doctrine of love which she uttered, making streams of tears the guest of thy feet, thine, who wast depicted by herself in a portrait."⁷⁶

(What Damayanti had said, addressing the portrait. Verses 144-54).

144. "Ornament of the lunar dynasty, doubtless the swan itself did not tell thee about me, whose life was in despair owing to thy absence; otherwise, how is this cruelty inasmuch as it is killing me possible in one like thee?

145. "The moon is surpassed by thy face, Cupid by thy beauty; why are they both resolved to kill me?"⁷⁷ If they are so,

71. Cf. Verse 96.

72. The hairs standing up on Damayanti's body as thrills of joy were passing through her are likened to the erect hairlike filaments of a Kadamba flower which blooms in the rainy season. Cf. 5. 79.

73. According to Nārāyaṇa, "Nala who had himself described the course of the play of his own delusion removed Damayanti's mistaken idea, etc."

74. i.e., revealed his identity. See Verse 103.

75. Damayanti at first thought Nala perhaps disclosed his identity not out of love for her, but because he suspected himself to be discovered, when she began to weep, uttering his name (Verses 97-100). But the impassioned manner in which he declared that he was no other than Nala removed her doubts regarding his sincerity.

76. i.e., Damayanti was shedding tears which drenched the feet in the portrait.

77. To Virahins both Cupid and the exciting moon are regarded as dangerous.

because I am thine, then, indeed, victory is mine; for what the gods conceive in their minds goes not in vain.⁷⁸

146. "In vain does the moon wish to rub off its dark spot with the ashes of my limbs consumed by its rays; but, will it even thereby resemble thy face? For stained will it be again by the killing of a woman.

147. "Be pleased to give thy arrows to Cupid; let him kill me with them, setting aside his flowery arrows; breathing my last with my mind centred on thee, I will conquer him like a straw, becoming thyself.⁷⁹

148. "Devoted as I am to thy feet, what is it to me if the Vedas sing the virtues of the gods? The night lily would never rejoice, when bathers in waters sang the praise of the sun.⁸⁰

149. "To-day let me rather die than live; otherwise thou wouldst not know my love for thee. Lord of my life! Thou who art more than my life! From my having died for thee, believe me to have possessed thyself as my only support.

150. "The sacred vow of Kṣatriyas, common to all suppliants, namely, protection even from the terror of the thunderbolt, is in thy case grievously broken, religious defaulter as thou art, not protecting me even from flowery arrows.⁸¹

151. "I am thine, yet alas! thou sparest that false god Cupid out of respect for his being a god, though he is about to kill me; pray, know that Cupid to be a Caṇḍāla; he is the friend of the Spring who makes his arrows.⁸²

78. Damayantī means to say that the moon and Cupid, both eclipsed by Nala in beauty, wish to take revenge: but, being unable to do anything to him, they have let loose their wrath on her, knowing her to be his beloved. As this, however, presupposes on the part of the moon and Cupid, both gods, a belief that Damayantī is Nala's by love and devotion, that very belief is bound to bring about her union with him owing to the thoughts of the gods always bearing fruit in action.

79. The reference is to the belief that a man is reborn as the person or creature, of whom he thinks at the time of his death. Damayantī expects in that way to be reborn as a man in the form of Nala, in order to 'conquer' Cupid by means of Nala's superior beauty.

80. i.e., the night lotus loves the moon, so it does not bloom at sunrise in spite of the adoration of the sun by bathers.

81. i.e., Cupid's arrows.

82. The spring creates the flowers serving as Cupid's arrows.

152. "It is on lesser and lesser enemies that the wise should first whet their prowess; for, burning on grass, gradually does fire destroy dried cowdung and numbers of trunks of trees.⁸³

153. "How great, too, will be thy offence against the gods, if thou be kind to me, my choice being free?⁸⁴ Being gratified by thee at sacrifices, the gods, in order to save their face, will not even mention it (to thee).⁸⁵

154. "Let them, too, go to the Svayamvara as they like; appeasing those very gods, I will choose thee; even they will somehow be moved to pity; surely they too are not Cupid nor thyself."⁸⁶

(Damayanti's friend addresses Nala)—

155. "This river of the essence of honey,⁸⁷ with isles of silence at every step, was loosed by Damayanti, subject to a confused emotion of bashfulness and love, on seeing thee even in a portrait.

156. "Thy Cupid is a Candāla who is not touched nor looked at,⁸⁸ and who is called deformed,⁸⁹ perhaps because, when vanquished by thee,⁹⁰ one of his fingers was cut off. Making friends with the Spring in the jungle, and entering my friend's heart, he is stealing her life; and, let the directions on that account wait upon thy fame."⁹¹

157. Then the king, his head drooping with shame, took his departure, promising to go to the assembly of kings⁹² in company with the gods, as Damayanti herself had told him unseen by others.

83. i.e., Cupid, though an inferior enemy, ought not to be neglected.

84. Damayanti means that, as she will choose Nala of her own accord, the gods will not be offended with him at the failure of his mission.

85. This and the subsequent verse seem to be out of place here. Damayanti was not aware of Nala's mission on behalf of the gods, previous to her meeting him in the inner apartment; and, as she was in continual conversation with him from the moment of her meeting him, she could not have turned aside to address his portrait. So this verse contradicts Verse 155 where the whole speech from Verse 144 to 154 is represented as being addressed to Nala's portrait, which could take place only before his arrival.

86. i.e., not as cruel as Cupid or thyself.

87. Ref. to Damayanti's speech.

88. Cupid here personifies the influence which Nala exercises over Damayanti, causing all her sufferings. Cupid is, therefore, described as a Candāla employed by Nala to torture Damayanti.

89. अनङ्ग "Cupid" does not mean here "formless", but "deformed".

90. i.e., in a contest of beauty. Lit. thou having triumphed.

91. i.e., let thy fame spread in the directions. This is said sarcastically.

92. i.e., the Svayamvara.

158. As Damayanti, in her anxiety to meet her beloved on the morrow, was rapidly shedding streams of tears—streams with reeds in the shape of high and low thrills on the surface of her cheeks,⁹³ even that one night consisting of four watches was hard for her to pass, owing to her pangs of love; so it seems the Creator decreed all nights to have three watches, in mercy to her.⁹⁴

159. To those gods, Indra and the others, capable of visualizing the story of everything that ever happens to the people of the three worlds, the king quickly and sorrowfully related the whole truth of his mission to her as it actually took place.

160. Epilogue. [Śrīharṣa refers to himself as having composed a work named *Amṛavavarṇana*, 'Description of the Ocean (?).']

93. The flowing tears are compared to streams, and the thrills to reeds growing in them.

94. A *Prahara* or watch is three hours, and a *Ghaṭī* twenty-four minutes. A night consists of four *Praharas*, but it is usually called त्रियामा 'having three *Yāmas* or *Praharas*', by omitting at each end four *Ghaṭīs* which are included in the day. It is here fancied that the night was thus shortened by the Creator out of pity for Damayanti who in her grief was finding it too long to pass.

CANTO X

1. Then came to the Svayaṃvara highborn princes in chariots, expert in arms and the Scriptures, beautiful like Cupid's magic forms,¹ and surpassing Kubera in wealth.

2. No highborn prince was there who was not the object of Cupid's arrows nor any who did not go; as the crowds of kings were going simultaneously, not even a trace of the earth remained without being a path.

3. As worthy heroes were going to win the princess, the unworthy to carry her away by force, others to see, and yet others to wait on the rest, the directions were left to themselves.²

4. All the inhabitants of the directions having departed, with that beauty of the world as their aim, the spaces of the directions felt a relief from the suffering caused by the pressure of these people living in them.

5. So crowded were the highways with soldiers that even sesamum seeds, scattered over them, would not reach the ground; any king who could there manage to make headway felt as if he had already obtained Damayanti.

6. A certain king, with his way barred by those in front of him, and pushed by those behind, deemed himself unsuccessful, though he was in the position of "Successful" seeds³ pressed in a machine.

7. The flags of the capital of the king of Vidarbha, their free ends fluttering, seemed to beckon the kings who were getting late from their inability to proceed, one after another, owing to the congestion on the way.

8. On the earth, the trotting, white horses of the kings, going in the front, were drawing behind them a richly caparisoned force of elephants going towards Kuṇḍina, which an array of mules followed; while in the nether world the serpent Karkoṭaka, going in the front along with the serpent Kambala, was pulling up Vāsuki's army of serpents moving towards Kuṇḍina, followed by the serpent Aśvatara.

1. Assumed by Cupid in order to vanquish the demon Śambara.

2. i.e., became empty.

3. Siddhārtha 'successful' means also mustard seeds. The king pressed between crowds before and after is compared to mustard seeds pressed in a machine. He despaired of being in time for the Svayaṃvara owing to the obstruction of the crowd.

9. The beautiful faces⁴ of those women, the regions of the sky, made pale by the dust raised by the troops of the oncoming kings, clearly manifested an appearance natural to a state of being forsaken by one's husband.⁵

10. The lords of the directions, Indra, Yama, Agni and Varuṇa—these four, but not the rest⁶—went to the Svayaṃvara, as if pulled by Damayantī, binding them with her virtues as with a string.

11. How could demons enter that city, protected by the incantations of king Bhīma's priest? So the demon Nairṛita, one of the lords of the directions,⁷ never attempted to go there.

12. The Air god,⁸ whose conveyance is an antelope, did not betake himself to Vidarbha to marry Damayantī, because he could not bring the animal face to face with her, threatened as it was by her lotus eyes.⁹

13. The crooked Cupid loves not birth, wealth nor virtues, but only beauty; so, Kubera,¹⁰ the god of wealth, witnessing his ugly figure on the transparent mountain, his abode,¹¹ did not approach the beautiful maid.

14. How could Pārvatī, who forms half the body of her consort Śiva,¹² tolerate the latter's marrying Damayantī? Abstaining from going to Vidarbha herself, she prevented him from going.

15. Ananta, the lord of the (nether) region, did not go to Damayanti's Svayaṃvara; for on whom would that serpent who patiently bears the weight of the earth place his burden and go?

16. After due deliberation, the lord of the upper region, Brahmā, conversant with the Law-books, refrained from going to the Svayaṃvara. Where in the world has one seen a marriage with a grandfather,¹³ prescribed whether in Vedic or legal lore?

4. Lit. the beauty of the face.

5. The oncoming kings are fancied as the husbands of the various directions; the dusty appearance of the latter as the paleness of women forsaken by their lovers.

6. The total number of the lords of the directions is eight. The remaining four are mentioned in Verses 11-14.

7. The south-western direction.

8. Vāyu is the regent of the north-western direction.

9. i.e., the god could not induce the animal to carry him to the Svayaṃvara, as it was unwilling to appear before Damayanti, her eyes being more beautiful than its own.

10. He is the lord of the north.

11. i.e., the Kailāsa mountain.

12. The lord of the north-eastern direction.

13. Brahmā, the creator, is called Grandfather.

17. The lords of the directions, Indra and the others, having heard from their women messengers that they were rejected by Damayantī, went to the assembly of the kings,¹⁴ extending the languor of their hearts to their pace and lotus face.

18. "Damayantī might by chance accept us, mistaking us for Nala"—with this as their last hope, the four gods, Indra and the rest,¹⁵ became a miraculous group of four Nalas, false in character.

19. Of the gods trying to assume his form, no one, observed and questioned by the other, admitted his success in attaining similarity to Nala. What is artificial is, indeed, different from the natural.

20. They made the full moon their face over and again; made also the blooming lotus their face again and again. Then looking at the face in a mirror, they repeatedly broke it up; it was not as exquisitely beautiful as Nala's.

21. As the gods were then unable to acquire with their face the charm of Nala's face, the fact of their being 'analānana' could not avoid the defect of repetition.¹⁶

22. They made themselves similar to Nala, as if by means of a quintessence drawn from Purūravas, while consumed by the fire of separation from his beloved;¹⁷ from the moon while crushed by Rāhu; and from Cupid while he was burnt by Śiva.¹⁸

23. The Creator brought these kings to Damayantī in order that she might see what a difference there was between them and Nala. Making the divine lords of the quarters vie with Nala, he declared Nala's superiority to them.

24. With the (four) gods, Yama and the others, duplicates of Nala in beauty, all of them wearing heavenly jewels, the assembly looked, Nala being absent, as did the heavens with the four celes-

14. i.e., the Svayaṃvara.

15. i.e., Yama, Varuṇa and Agni. They now assumed Nala's form to cheat Damayantī.

16. As the gods live on oblations offered to them in the fire, they are called अनलानन "fire-mouthed", which means also "possessing a face not like that of Nala" (अ+नलानन). Thus by virtue of the pun they were twice 'analānana', and incurred, as it were, the literary fault 'repetition.'

17. i.e., Urvaśī.

18. i.e., the gods tried to make themselves beautiful with the essential portion of the charms of Purūravas, Cupid and the moon, all of them models of beauty.

tial trees, when the Pārijāta went to become the guest of Satyabhāmā's courtyard.¹⁹

25. Then came Vāsuki whose body was clear white like the ashy powder decorating Śiva's body. He was accompanied by shouts of "Be pleased", "Live long", common to servants, uttered by a multitude of serpent kings.

26. Kings of divine lands reached that city in a moment from other islands. Was there a youth who was not at that moment turned into cottonwool by the gusts of wind from the feathers of Cupid's arrows?

27. King Bhīma, the lord of the heaven Kuṇḍina, finely entertained the kings, accommodating them in beautiful palaces, with hospitality, courteous words, gifts, esteem, politeness and the like.

28. In the inner apartment²⁰ of kings, where Fame, their wife, is made to abide, the four oceans serving as its moat; charity, kindness, pleasant truth, and hospitality—these four are the chamberlains keeping watch over her.

29. None of the kings who were the guests of king Bhīma, the Indra of Kuṇḍina, experienced, in this and that mutually unseen act of hospitality,²¹ the slightest distinction, which could serve as an index to what they wanted to know, the attainment of their heart's desire.²²

30. Methinks, that multitude was contained in the bosom of the city of the king of Vidarbha, as the ocean was in the palm of Agastya, or the universe in the stomach of Viṣṇu.

31. In that city, on the streets, the doors and houses were decorated in gay colours out of eagerness for the festivities. Even the sky was coloured with many a hue by the rays of the ornaments of the kings.

32. Elegant movements, cleverness (in speech), and the beauty of adornments were present even in their servants to such

19. Pārijāta was the best among the five celestial trees belonging to Indra, from whom it was taken away by Kṛṣṇa and planted in the courtyard of Satyabhāmā, his mistress. Here, the absent Nala is compared to the Pārijāta tree transplanted elsewhere, while the four gods are compared to the remaining trees.

20. Here, the earth.

21. i.e., courtesies offered to each king individually, unseen by the others.

22. i.e., all were treated alike, and no one found in the reception accorded to him any special mark of favour or any hint which enabled him to guess whether Damayantī would be his.

an extent that women, children and ignorant people took them for high personages coming to the Svayamvara.

33. Never sweating, owing to the breeze of Cāmara whisks; never winking, owing to the wonders provided by each object; and, with garlands that faded not owing to their umbrellas, the gods and the mortal kings were not marked by any difference in the city.²³

34. The gods could not be distinguished by the people among those kings, who, coming from various regions, talked in Sanskrit²⁴ for fear of their not understanding one another's dialect.

35. There they passed the days, looking at the various acts of Damayanti, depicted in pictures by the citizens in the city; and the nights with the gaieties of the art of dalliance with her in dreams.

36. Liberal as she was, the virtuous Damayanti did fulfil the wish of the kings who were her suitors. For she gave them the illusion of their winning her, as she on that night appeared to them in dreams.²⁵

37. The next day the heroes, summoned with courtesy by the messengers of king Bhīma, adorned the pavilion on the Svayamvara site, betraying amorous traits.

38. The assembly then looked beautiful with Nala. Seeing him, Indra considered Cupid to be uncouth, though he was richly adorned.

39. As that moon of a king, with beauty-paint applied to his body, appeared in that assembly, which assumed the beauty of the sky, where did the lustre of that galaxy of stars, the Kṣatriya princes, go, vanishing alas! out of sight?

40. At once the eyes of the kings, eager in amazement, were fixed on him. But, after that, as they knit their brows, the corners of their eyes became full dark with jealousy.

23. Absence of perspiration, winklessness and evergreen garlands are characteristics of the gods, which the kings shared with them, as explained in the verse.

24. Sanskrit being the language of the gods, the latter spoke Sanskrit as well as the mortal kings.

25. The illusion of having won her in dreams is fancied as being purposely created by Damayanti in the minds of her suitors as a generous compensation for her inability to choose them.

41. "It is a new moon on the earth. Is he a second Cupid? He is a third *Aśvin*"²⁶—thus under the pretext of praising him, the envious kings spoke ill of him.²⁷

42. The kings said among themselves, referring to the magic *Nalas*,²⁸ "Well, there are so many like him." The envious, when they are inferior to a rival, find a remedy in likening him to others.²⁹

43. That the gods found fault with the fact of his being a mortal, though on account of his beauty the assembly never found fault with him, was certainly a piece of villainy, being the imputation of a sundry defect to one who was worthy of respect for his extraordinary virtues.

44. The real *Nala* said to the well-dressed bogus *Nalas* who were sitting near him, "Are you not perhaps *Purūravas* and *Cupid* together with the two *Aśvins*?"

45. At this they said to him, "None of us was born of *Ilā*.³⁰ We who are near thee are without *Cupid*. No one here is an *Aśvin*."

46. "Know us to be other than they, surpassing as we do *Cupid* in beauty. *Damayantī*, going about in this assembly, will by chance be ours among many."

47. "But king, fie on us, present here with hopes. We are still here, adopting a foolish attitude, even after we have seen thy beauty! Fie on our wisdom!"³¹

48. *Nala*, who did not suspect any guile in their speech, utterly ignored these words. Nothing occurred to him who was absorbed in thinking how to win that jewel of a woman (*Damayantī*).

49. Whoso wishes to acquire his glory, by rivalling another, himself declares the latter's superiority to him. Who will not, then, feel an immense contempt for a rival, who himself admits his inferiority?³²

26. As is well-known, the *Aśvins*, famous for their beauty, were two in number.

27. i.e., by suggesting that an abnormal creature had arrived. Between Verses 41 and 42 there is another verse in the *Nirṇayasagara* edition, which is, however, omitted by some commentators as being a mere repetition of verse 41.

28. i.e., the four gods disguised as *Nala*.

29. i.e., by suggesting that there are many others like him.

30. The mother of *Purūravas*.

31. i.e., it was foolish for the gods to hope to win *Damayantī* with *Nalas* as their rival. See Notes for another meaning.

32. The verse explains why *Nala* felt contempt for the gods and ignored their words.

50. At that moment, Viṣṇu, whose fame and praise were sung by Sarasvatī, and who with the lustre of his body assumed the grace of a cloud, witnessed with joy the pomp of the Svayaṁvara, standing in the sky.

51. At that moment, the (four-faced) Brahmā, wishing to see the assembly, cast his eight eyes in eight directions, (Brahmā) who, without having seen the beauty of the head of the phallic Śiva, made the Ketakī flower falsely declare that he had seen it.³³

52. The twelve-formed Sun³⁴ went round the Meru mountain with one form; with another became Viṣṇu's (right) eye; and with the remaining ten looked at the ten directions full of people.³⁵

53. The moon, though it ever goes round the mountain that is the palace of the gods,³⁶ did not feel any distressing hindrance in witnessing the Svayaṁvara, being itself a spectator in the form of the (left) eye of Viṣṇu.³⁷

54. Eager in their fond desire (to see), the nymphs, looking at the splendour of the noble multitude at that moment, spread out lotusbeds, their own faces, over that ocean of people.

55. Did not hundreds of thousands of Yakṣas witness that assembly of finished beauty, or Siddhas occupy it? Did not Kinnaras attend it out of eagerness, or great sages look at it with pleasure?

56. Vālmīki praised the assembly. Through the avenue of his throat, which contained the three Vedas, trees with many a branch, the divine tongue Sanskrit first came to earth from heaven without any effort.

57. The beautiful assembly was also praised by Brihaspati, the adversary of all doctrines by means of the Cārvāka philosophy,³⁸ whose tongue I know to be the throne of the goddess of speech.

58. Śukrācārya described the assembly in poetic language, the sage who guides the policy of the demons,³⁹ and is a poet, expert in teaching the art of composing wreaths of words, in heaven where the divine tongue Sanskrit doth incessantly play.

33. See Notes for the allusion.

34. See Vocab. under द्वादशरश्मिन्.

35. This is meant to emphasise the brilliant sunshine in which the Svayaṁvara was going to be held.

36. i.e., Meru.

37. i.e., the moon was not prevented from seeing the Svayaṁvara by its daily duties; for as the left eye of Viṣṇu, it was present along with the latter.

38. Brihaspati is supposed to be the founder of the Cārvāka philosophy.

39. Śukrācārya was the preceptor of the demons.

59. "Not merely has king Bhīma brought these kings together, nor has Damayantī attracted them; but the Creator has deliberately shown us these youths, the entire wealth of his art.

60. "As, in times of yore, Śiva killed Cupid, because the latter was then alone, are these youths Cupid's remedy against fear from Śiva, flashing like a multitude of bodies assumed by himself?⁴⁰

61. "The Creator, I ween, kept hidden somewhere the orbs of the full moon, different each month. With these, artist as he is, he created the beautiful faces of these youths.

62. "In vain have they put jewels on their heads, since they themselves are jewels. When the knowledge of the supreme soul spontaneously reveals itself, no other knowledge need be sought for it to dawn.

63. "If the two Aśvins joyfully enter this multitude of highly charming youths, they would not be able to distinguish each other, mixed up with the others, even in thousands of years.

64. "While there are so many clever youths, what harm was there to the world, even if Cupid was burnt? Who doth call the loss of a drop of water to the full ocean a defect amounting to drying up?"

65. As Śukrācārya thus praised the assembly, he was seconded by a singing crowd of Gandharvas with prolonged shouts of 'Hum', and by a multitude of sages reading the Vedas with a volume of Oms.

66. Then the king of Vidarbha made those mighty kings occupy numerous thrones where they looked beautiful as the gods on the peaks of the Mountain of Gold.⁴¹

67. King Bhīma, thinking of them, come from various lands, their character and family worthy of being sung by the gods, grew sad, not knowing how these kings were to be described to his daughter.

68. Being so perplexed, he then recalled, concentrating his mind for a moment, his family god Viṣṇu, who is a wish-fulfilling Kalpa tree in vouchsafing an object, thought of by his devotees.

69. As soon as he recalled Viṣṇu, the god said with a smile to Sarasvatī, "Goddess of speech, let me in this Svayaṁvara ask thee to narrate the family and life story of this multitude of kings.

40. The beautiful youths are fancied as so many forms assumed by Cupid as a protection against any further outrage by Śiva.

41. I.e., Meru.

70. "Thou dost know the family, character and might of these youths, come from various lands. Do thou fully describe them; is this an occasion for thee to refrain from speech?

71. "This assembly is adorned by the scholars of the three worlds. One like this never was nor will be. Under the pretext of proclaiming the merits of the kings, make these learned men hear thy orations."

72. Thus addressed, Sarasvatī, accepting the favour of his command as well as the dust of his feet, all that had remained, after being rubbed off by the crown jewels of the gods,⁴² bore it on her head with esteem.

73. Then that maiden (Sarasvatī) came down to the midst of the assembly. Her throat was the seat of the art of music. The playful roll of the fleshy folds of her waist was formed by the three Vedas. The ripples of her glances were made up of poetic composition.

74. The Atharva Veda, whose lustre was black, befitting the diverse magic rites (prescribed by it), became a streak of hair on her belly, stretching out, after emerging from the root of the three fleshy folds of her waist representing the three Vedas.⁴³

75. The science of phonetics visibly formed her activity. She was adorned with the splendour of the Vedic sacrificial canon. Verily the science of etymology was evolved in the form of explanations of all her meanings.

76. Metres, divided into two classes, on the basis of syllabic instants⁴⁴ and syllables,⁴⁵ became her two arms. The middle of each arm was neatly marked by the joint of the two sections of the arm, to wit, the pause marking the two halves of a verse.⁴⁶

77. Doubtless the science of grammar composed her girdle, which possessed a breadth caused by the length of the threads composing it, and produced diverse series of sounds.⁴⁷

42. I.e., while they were paying obeisance to Viṣṇu.

43. The three folds of the waist are fancied as the three Vedas, and the black streak of hair spreading out from them is fancied as the Atharvaveda which, too, is "black", and supposed to take its origin from the other three Vedas.

44. Metres like अगृह्य in which, Mātrās are counted.

45. The greater portion of Sanskrit metres, in which syllables are counted.

46. The joint between the upper and lower sections of each arm is fancied as the pause between the two halves of a verse.

47. Small bells were obviously attached to a woman's girdle to produce a tinkling sound. It is also implied by word play that the girdle displayed

78. The science of astronomy, resting on her neck to serve her, the science which describes the life of the stars, and is reckoned among the Vedāṅgas, having changed its form, I ween, became her pearlstring, which had a flashing central gem, and was round, and on her person held up in the lap.⁴⁸

79. The two forms of philosophical dissertation, primary objection and final conclusion, both shining with the deep-seated partiality of disputant and respondent each to his own thesis, became her lips, I know.

80. Mīmāṃsā which divides its body of doctrines, effective in the refutation of opponents, into two sections,⁴⁹ according to the Vedic divisions, metaphysical and ritual, formed her fleshy thighs charming with excellent clothing.

81. We believe the two chaplets of her teeth, pearls strung together, form the science of logic, resorted to by those who are desirous of salvation, and characterised by sixteen topics mentioned twice,⁵⁰ first at the stage of enunciation, and then at the time of definition.

82. The teeth of her mouth are to be considered arguments; otherwise, how could it argue with these, and how could it, in disputes, cut asunder the leaf (of counter-theses), and refute a host of meritorious (opponents)?⁵¹

83. Full of diffuse narrations, the Purāṇas, falling into two groups, according as they were composed by Vyāsa and Parāśara, and characterised by names such as Fish, Lotus and the like,⁵² became her two hands, painted with red lac, and marked by figures of fish, lotus and the like.⁵³

84. The law-books, I see, that are free from destruction till the end of time, have the Vedas as their root, and which she knows by heart, have become her head: whom will it not delight?

a multitude of grammatical topics like *guṇa*, *dirgha*, *bhāva* and *krit* affixes, and formed diverse classes of words.

48. I.e., the pearlstring reached as far as her lap.

49. I.e., *Pūrva-mīmāṃsā* and *Uttara-mīmāṃsā*.

50. The teeth are thirty-two in number; sixteen topics mentioned twice would also make that number. Hence the two rows of teeth represent the Nyāya system with its sixteen topics enumerated twice.

51. The implied meaning is: "Otherwise how could it cut asunder a betel leaf (पत्र) and cut open a good betel nut (पूग)?" In this verse the teeth are fancied as arguments with which the mouth refutes counter-arguments; just as it, with those very teeth, chews betel leaf and cracks betel nuts.

52. Ref. to the *Matsya* (fish)-*purāṇa*, *Padma* (lotus)-*purāṇa* etc.

53. Supposed to bring luck.

85. The Creator made her eyebrows with the two sections of the syllable 'Om'; with the Anusvāra of this syllable, he made on her forehead an ornamental mark, like a Tamāla leaf; while with its Candrabindu he made the bow for playing on her lyre.

86. On her body were formed the two ear-rings with the best portion of the circular terminal script Visarga,⁵⁴ the fingers of her hands with the best of golden pens, the lock of her hair with the best of inks, the lustre of her smile with the best chalk.

87. She seemed to have a face constituted by the doctrines of the Kāpālikas, a belly composed of the doctrine of universal void, and a heart formed by the universality of sense knowledge; while her whole frame consisted of the doctrine of sense knowledge having forms.⁵⁵

88. Sarasvatī said to king Bhīma, "An occasion it is for thee to rejoice; useless to sorrow; I shall describe the family and wonderful career of yonder kings.

89. "To narrate the virtues of these kings I have come, obeying merely the command of⁵⁶ Viṣṇu, at whose lotus-feet the celestial Gaṅgā plays as the honey of flowers.

90. King Bhīma, of the same rank as the divine lords of the regions, offered due worship to her, knowing from sounds of good omen and the like, cognisable at that moment, that the trusty goddess had come.

91. Then to the midst of that great multitude of kings, the king called his daughter, who acted as a magic device in the sport of drawing kings from the ends of the regions.

92. She stirred an ocean of amazement in the spectators; which came into being at the sight of the maids in the van, swelled when her friends were by degrees seen, and then surged up on account of the beauty that was in her form.⁵⁷

93. The lustre of her scarf had the purity of the sheen of her jewels that were devoid of all oily touch, artificial water or coating.⁵⁸ The crowd of her girl friends was like her own reflection flashing in the limpid brilliance of the diamonds on her dress.⁵⁹

54. See Vocab. under वृत्तसमाप्तिलिपि.

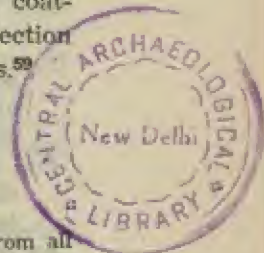
55. Ref. to philosophical doctrines. See Appendix I.

56. Lit. being some one subservient to the command of etc.

57. For the construction see Footnote on Verse 107.

58. i.e., her scarf was as bright as her jewels which were free from all kinds of artificial embellishment.

59. Lit her own reflection staying in the water of the lustre of the diamonds etc.



94. A bee, Cupid's messenger, coming with joy at the scent of her beauty-paint, seemed to speak something secretly in her ears, creeping on her lotus ear-ring.

95. She was looking at the fun provided by the clash of the gleams of the precious stones of her ornaments, having conflicting colours. She had eyebrows gracefully curved, as if they were set in motion by Cupid, mistaking them for his bow.⁶⁰

96. She had her limbs pervaded by Cupid delighted; was accompanied by a row of friends with hands like young sprays of twigs, and was longed for by those kings: like as the Beauty of the spring, redolent with sweet-scented flowers and breezes, with rows of bees sleeping at the tips of tender branches, is desired even by the wishing trees of heaven.⁶¹

97. Owing to her body being tinged with the rays of her jewels that had yellow, white, pink and azure hues, she was rendering useless the paints of Gorocanā, sandal, saffron and musk applied to her body.⁶²

98. Not believing Cupid to be able to conquer Nala with his flowery bow, she was offering him a rainbow, as it were, a creation of the rays of her own ornamental gems.⁶³

99. Below the ornaments, upon her scarves; below the scarves, in the thick effulgence of her gems; and, nowhere in fact was any room left by the Creator, for the eyes of the royal crowd to feast upon.

100. First the showers of flowers falling from the sky, then the bees, and then her face turned aside for fear of them prevented her being seen. Behold, the Creator's effort to thwart the desires of men!

101. From the corner of her eye, she seemed to let loose a stream of camphor and musk⁶⁴ towards the face of a girl friend; which face the kings made the guest of their desire, each saying, 'I wish I were that.'⁶⁵

60. i.e., the eyebrows were exactly like Cupid's flowery bow.

61. The Kalpa trees.

62. Gorocanā, sandal etc. are respectively yellow, white etc. For Gorocanā see Vocabulary.

63. Cf. 7. 19.

64. Camphor is white, and musk black. The idea is, she was casting at her friend glances tinged with the black and white lustre of her eyes.

65. i.e., the kings would rather become the face of that girl to receive the favour of Damayanti's glances.

102. She was destroying the pride, which moonbeams had in their heart with the rays of her teeth, slightly revealed by the throb of her lips about to smile; rays that delighted those day lotus blossoms, the faces of the kings.

103. In the guise of the transparent gems set on her ornaments on every limb, she had, as it were, so many eyes of people motionless on each several limb on which they were fixed. She had the gloom of her navel thickened in its lustre by the rays of the emerald flashing at the tip of her pearlstring.

104. Above her was the gaiety of a dance executed by rows of white Cāmara whisks, looking like swans of diverse kinds; as if they wished to imitate the beauty of the shiver of the Light of the Moon astonished at her smile, the quintessence of all that was white.⁶⁶

105. To the nymphs who were singing panegyrics of her limbs, but stopped in the middle in the course of their recital, she was offering a present, the sense of shame worn by herself as an ornament of her heart.⁶⁷

106. She was surpassing the stars with the lustre of her teeth, the moon with the radiance of her face, and the sky with the sheen of her hair; was there a king whose eyes she regaled not richly⁶⁸ with honey?

107. More wonderful were her bare limbs than the limbs that had ornaments on; beyond praise was her directly visible⁶⁹ beauty. The row of kings then absorbed⁷⁰ her with their glances as she entered the assembly in a palanquin.

66. The glistening light of the moon is personified and fancied as shaking its head in amazement at the extreme whiteness of her smile, while the white Cāmara whisks playing over her head are fancied as imitating the movements of this imaginary head of the Light of the Moon. Lit. imitate the beauty of the shaking of the head by the Light of the Moon.

67. The idea is, the nymphs set themselves to sing the praise of Damayanti's beauty, but as it was beyond their power of description they could not proceed, and were ashamed to have to stop in the middle. As, however, shame or bashfulness is regarded as an ornament of women, it is fancied that it was offered to the nymphs by Damayanti herself from her own heart, as a gift in return for their praise. The imagery is that of high personages giving away jewels and ornaments worn by themselves to minstrels singing their praise; in 19. 65 Damayanti actually offers such presents.

68. Lit. up to the neck.

69. i.e. uncovered.

70. This verb governs all the epithets of Damayanti in the preceding fifteen verses. It should be noted that in the original these epithets are in the accusative, and many of them are Bahuvrīhi compounds, which it would be too cumbersome to render as relative clauses as is usually done.

108. No king was there whose limbs, as he wondered at the beauty of her figure, did not leap up with joy, bristling with the rising tips of the hairs.

109. Who there, looking at Damayantī, did not snap his fore-finger, its tip being pressed with the ball of the thumb and the middle of the middle-finger?

110. Or, who in that assembly was the king, who, on seeing her with eyes like Khanjana birds, did not raise his eyebrows high, nodding his head again and again?

111. Then the kings, noticing Damayantī as she came to the Svayaṁvara floor, said thus in joy, their tongues sluggish with disjointed words, owing to the troubled state of their minds.

112. "This maiden surpassing the nymphs in beauty has destroyed the distaste of the gods for the earth; the gods thinking, 'Let not the earth be empty on account of men travelling to heaven, having performed sacrificial rites, with the hope of winning the nymphs Rambhā and the others.'⁷¹

113. "That beauty of hers, hearing about which from people we have come from this and that corner of the earth, was far inferior to this cream of beauty which is now perceived.

114. "Where does the great ocean of the sentiment known as love exist? Or else, from what ocean did this Lakṣmī⁷² emerge, a treasure-house of beauty's art?

115. "Damayantī's face is the 'nectar-rayed' moon itself, evidently the 'hare-marked' moon of heaven is called so by implication.⁷³ Her eyebrows form the real bow of Cupid, whereas flowers are called so on account of the existence (in them) of a mere touch of the excellence of her eyebrows.⁷⁴

71. The gods attracted by Damayantī's beauty are fancied as coming to the earth to replace the mortal kings, who, in their turn, attracted by the celestial nymphs, go to heaven in large numbers by virtue of the religious merit accruing from the performance of sacrifices.

72. Damayantī is fancied as a second Lakṣmī. The traditional Lakṣmī, the goddess of wealth and beauty, rose from the ocean of milk.

73. i.e., the word "moon" (सुधांशु "nectar-rayed") signifies primarily Damayantī's face; only secondarily by implication does it signify the moon of heaven, which is usually called शशाङ्क "hare-marked"; just as in गङ्गायां घोषः 'the cattle farm on the bank of the Gaṅgā,' the primary meaning of Gaṅgā is the river of that name, and only by implication (लक्षणा) it means गङ्गातट 'the bank of the Gaṅgā'.

74. See also Notes.

116. "Does the fair one hold her ear-rings as two ring-shaped targets for Cupid the archer? Do the arrows discharged by him, right and left, pass through them?

117. "She is spreading, alas, Cupid's disgrace in the shape of the two blue lotus blossoms decorating her ears; for verily will the wicked, on account of them, declare Cupid to have missed his aim, the ear-rings.⁷⁵

118. "Let Cupid to-day welcome Damayanti's eyebrows as his bow, held in the middle inside his grasp,⁷⁶ forsaking his old flowery bow, full of dust, and frequented by bees and worms.

119. "Each year the Creator, laying by somewhere lotus blossoms in the winter and Khanjana birds during the rains, takes their quintessence from them. With it, richly he maintains the beauty of her eyes.⁷⁷

120. "The Creator established in her eyes the umpireship of two bees, male and female, serving as her eye-balls, as if he thought, 'Let people ask this pair of bees the difference between lotus blossoms and eyes like these; they are familiar with the merits of both.'⁷⁸

121. "Two palaces did the age⁷⁹ that is devoted to Cupid and Rati build for them, residing in her heart. Who does not guess

75. In the preceding verse the ear-rings have been described as Cupid's targets. Now it is fancied that, as lotus blossoms are often used by Cupid as his arrows, the two blue lotus blossoms, stuck round Damayanti's ears, will lead one to think that Cupid failed to shoot these arrows of his through the ear-rings with the result that they got stuck in her ears. The blue lotuses thus blacken Cupid's fame as an archer.

76. Lit. which in its middle portion holds the fist. Damayanti's eyebrows are fancied as forming Cupid's bow; but as there is a gap in the middle, it is explained that the middle portion of the bow is invisible, because it is held within his grasp.

77. Lotus blossoms and Khanjana birds are regarded as models of beauty for the eyes of a woman. Damayanti's eyes are, as it were, two lotus blossoms or two Khanjana birds; but as the former disappear in the winter and the latter migrate at the approach of the rains, the poet fancies that the Creator, at the approach of the seasons uncongenial to them, keeps both of them concealed, and taking the best portion of both, sustains in all seasons the beauty of Damayanti's eyes. Lit. nourishes her two eyes.

78. The idea is, the eye-balls are really two bees which have come to stay in Damayanti's eyes. Any one who questions these bees, who know all about lotus blossoms, about the difference between Damayanti's eyes and the latter will receive an impartial decision to the effect that it is Damayanti's eyes which have the superior beauty.

79. *Le., youth.*

her breasts to be two rounded cupolas of gold flashing at their top?⁸⁰

122. "Did her arms severally take from the vanquished lotus-stalk its flower as a tribute?⁸¹ Who on the earth doth not regard this flower as Beauty's abode, and who are the people who do not praise it as her hand?

123. "The lotus that grows on water is a phantom produced by the lily. The (genuine) lotus is that which has its habitation at the fore-end of her arm;⁸² for it is thorny with sharp-pointed nails by reason of its rising from a thorny stalk.⁸³

124. "(To the question) if among mortals there is a maiden fit to be compared with her, the fact of our not getting elsewhere a worthy bride is the reply; if there were such a maiden in heaven or the nether regions, there would not be this concourse of people from all the worlds.

125. "Whether we salute Brahmā's hands or not, even his fancy touched not this work of art, much less his hands. Spoiled, indeed, it would be by a touch : worthy it is of Cupid alone owing to his incorporeal form.

126. "This tender maid was not created by the Creator with his hands, rough from handling Kuśa grass; nor did he create her even with his mind; she—a stream of the sentiment of Eros; he—a tree on a desert path for Quietude's repose.

127. "Did the Creator weigh her, raising her up with his hand, to see if she was heavy in the region of her hips or in her breasts? Did she for that reason have the graceful play of the three

80. i.e., the breasts are to be regarded as the cupolas of two palaces built inside her heart by Youth for Cupid and his wife Rati.

81. It is fancied that each of Damayanti's arms vanquished the lotus-stalk in a contest of beauty; and each, taking its flower—the lotus—as a tribute (कर), made it a hand (कर).

82. i.e., it is Damayanti's hand that is the real lotus; the lotus that originates from śambara (water) is but a phantom, Śambara being also the name of a demon famous as a magician.

83. A genuine lotus, originating as it does from a stalk which has on it small thorns, ought logically to be thorny, according to the principle that the properties of the cause are present in the effect; but the lotus that grows on water is without any thorns—a proof against its being genuine. Damayanti's hand, on the contrary, has thorns in the shape of its nails, a proof that it is the real lotus. The phrase उत्कण्ठकात् नाळात् "from a thorny stalk", applied to Damayanti's hand, means really "from the stalk (of the fore-arm) bristling with thrills", कण्ठक meaning both "thorn" and "thrill".

fleshy folds of her waist caused by the three intervening gaps of his fingers?⁸⁴

128. "The moon, having created her, her limbs being made of the butter rising from its own nectar,⁸⁵ while her yellow tint beamed by degrees, itself became her face, not to be made with the drowsy lotus.⁸⁶

129. "The beautiful Spring was her artificer; with the south wind did he create her breath; with flowers he made her limbs; her voice he made with the cuckoo's 'Fifth.'⁸⁷

130. "She is Cupid's creation, not the Creator's; by no other craftsman can her artificer be surpassed; but the Creator is surpassed even by the age⁸⁸ that is Cupid's henchman in producing beauty.⁸⁹

131. "Cupid's work it is to discipline the lips and throat of Brihaspati himself, while they describe her, by destroying the pride of their narrative power;⁹⁰ also to cause repentance to those who have attained salvation by forsaking the world."⁹¹

132. Then Indra, in order to describe Damayanti, whose entire figure was absorbed by the multitude of his eyes,⁹² while the kings had their eyes fixed on each several limb of hers, adorned his moonlike mouth with the graceful play of the art of word-play, drenched with the nectar of a lyric verse.

133. "She is white with her smile, and a gazelle by her eyes; a lyrist with the beauty of her melodious voice; and nothing less

84. Four fingers pressed with force on a soft, fleshy surface would cause a swelling of the three intervening strips of flesh. The three fleshy folds of Damayanti's waist are fancied as being thus produced by the Creator while holding her up by the waist with his hands to measure her weight.

85. It will be remembered that the moon is believed to be full of nectar.

86. The moon, instead of itself becoming Damayanti's face, could have made it with the day lotus but for the fact that the latter shrinks up in the presence of the moon.

87. See Vocab. under पिकपक्ष्म.

88. i.e., youth.

89. The Creator or Brahmā is the maker of childhood; it is Youth who is the Creator of beauty. As Brahmā is, in this respect, inferior even to Youth who is only a servant of Cupid, he could not have created Damayanti.

90. i.e., Cupid created Damayanti in order to wound Brihaspati's pride, by presenting him with something which it was beyond his power to describe.

91. i.e., by putting before them something more blissful than salvation, viz., Damayanti's beauty. Obviously the jīvanmuktas are meant.

92. Ref. to Indra's thousand eyes.

than gold by virtue of the lustre of her body : while by reason of the rest of her limbs no other slim damsel comes to my mind."⁹³

134. Suspiciously looked at by Nala, while uttering this praise close by, Indra removed his suspicion by expounding, in respect of his statement, a meaning applicable to human beings.⁹⁴

135. Alas, making himself the substitute of Nala, and even becoming Nala for the sake of the end in view, why did Indra, who gave an explanation like that, retain his original evil nature?⁹⁵

136. 'There, there, she is going by that passage, beautiful in her dress; she is nearing, nearing the altar, this Urvaśī of the earth'—such joyful shouts made by the people thwarted the gain to Nala's heart from hearing those excellent descriptions of Damayanti.

137. Epilogue. [Śrīhīra, the ornamental diamond of the diadem of great poets, and Māmalladevī had as their son Śrīharṣa whose passions were subdued; in the beautiful epic, The Story of Nala, composed by him whose labours in the field of logic as well were unrivalled, the tenth canto, brilliant by nature, has come to an end].

93. The word-play referred to in the preceding verse consists in the fact that Indra is at the same time instituting a comparison between Damayanti and his mistresses in heaven, Gaurī, Hariṇī, Viṇāvatī, Hemā and Menakā. See Notes.

94. When Nala heard the words Gaurī, Hariṇī, etc., he at once knew them to be names of nymphs and suspected the speaker to be Indra disguised as himself; but the crafty Indra quickly explained that Gaurī, Hariṇī etc., meant respectively 'white', 'gazelle' etc. (see the preceding verse), and had nothing to do with nymphs.

95. The idea is, Indra, though he assumed the form of Nala, did not have the purity of Nala's character; and, by giving a false explanation as described in Verse 134, betrayed his original evil nature. The verse indirectly refers to Pāṇini's rule स्थानिवदादेशोऽनलविधौ. See Notes.

CANTO XI

1. Then Damayantī, in order to win the suitor cherished in her heart, came to that assembly of kings, which, like a goddess, had grace playing on the moonlike faces (composing it), and was in its eagerness beholding her with a steadfast gaze.

2. The youths (in that assembly) were immersed in the fair damsel, not merely with their eyes nor with their hearts only, but with their entire selves, in the guise of their figures reflected on the spotless surface of her limbs and the ornamental jewels.

3. On account of the aerial chariots belonging to those who came to witness the Svayamvara, the sky looked beautiful as that other heaven would have been, had Viśvāmitra built it between the (old) heaven and the earth.¹

4. There the worship of the gods, going about in the sky to witness the scene, took place by means of the incense, that was transmitting its fragrance to the gust of wind from the moving Cāmara whisks of the kings.²

5. There a swarm of bees, going after the flowers falling (from the sky), wallowed in redolence, obstructing with its rows the current of air, that wafted the scent of the ornamental paint of sandal and camphor on the bodies of the assembled kings.

6. The rows of buildings, by means of their waving flags, displayed, I ween, before the people their skill in dancing, having demonstrated their excellent talents by the whole manner of their echoing the modulations of the rumbling sound of the auspicious drums.

7. In that assembly, standing on Damayantī's right, the mighty Goddess of Speech (Sarasvatī), worthy of the salutation of the people of the fourteen worlds, spake thus, after offering in a befitting manner her greetings to her whose shoulders were bent with courtesy.

8. "A crore of gods have come here, whose individual description will outlast a century. Choose amid them, pondering with thy mind, any one whom thy heart³ doth seek.

9. "Beautiful one, just as this gaze of their eyes, caused by their eagerness to look at thee, hath come to be joined to the

1. See 2. 102.

2. I.e., the fragrance of the incense burnt on the floor of the assembly was wafted to the sky by the volume of air let loose by the moving 'chowries.'

3. Lit. mental function.

natural winkless state of their eyes;⁴ similarly let their drinking of the moon's nectar be twofold by virtue of their drinking thy lips.⁵

10. "The tree that has all the jewels for fruit⁶ is verily the hand of the mountain⁷ of these gods, which in times of yore milked the earth in the form of the divine cow Surabhi. That tree, as if covered with the sprays of the ocean, shines forth, making pearls literally true to their name;⁸ for it makes them grow like fruits."⁹

11. The gods in their mercy allowed her then to go to another part (of the assembly). She was furtively looking round for fear of the offence (of having rejected them), placing on her head her folded hands, apt to be mistaken for two day lotus blossoms with their petals closing in contiguity with the moon of her face.¹⁰

12. The conveyance-bearers, who were underneath her palanquin, did not directly perceive in the least her growing indifference to this and that suitor; but they came to know it, by surmising Damayanti's indifferent attitude, inferable from the melancholy faces of the heroes close by.

13. Seeing themselves without any protection among the (man-eating) Rākṣasa suitors, and noticing an inferiority in the Vidyādhara¹¹ in respect of Damayanti's figure, the vehicle-bearers turned their backs. Not discovering even a suspicion of a voice like hers in the group of the Gandharvas (the singers of heaven), they averted their faces.

14. The Yakṣas who keep a fruitless watch over their wealth while there are those who are poor, showed not their face to Damayanti for sheer shame; for did they not know her to be a

4. The gods by nature do not wink.

5. i.e., the gods usually drink the nectar supposed to be in the moon; let them now drink another kind of nectar provided by Damayanti's lips.

6. i.e. the all-giving Kalpa tree.

7. The mountain Meru.

8. i.e., making the designation of pearls as 'pearl-fruits' (मुक्ताफल), true to its literal meaning.

9. The reference is to the story of the mountain Meru, who, advised by king Prithu, milked out of the earth which took the form of a cow jewels and valuable medicinal plants. Here, the bejewelled Kalpa tree is fancied as the hand with which Meru had milked the earth.

10. Damayanti's face is compared to the moon, and her folded hands to two lotus blossoms with their petals folded up in contact with the light of the moon.

11. Horse-faced with a human body.

(wish-fulfilling) Kalpa creeper, descended on the earth, and devoted to an (all-giving) Tree of the gods?¹²

15. Like as the new rainclouds make the swans migrate to the lake of Mānasa from every other sheet of water, so, from the crowd of the gods to the presence of the lord of the serpents (Vāsuki), the bearers then carried her along, the beauty of whose feet and lips possessed the charm of a cloth dyed with madder.¹³

16. Ever bold in assemblies, Sarasvatī, of whose mighty self the entire range of speech is described by sages to be an evolution, once more said to the damsel, her brow superb as the crescent of the rising moon.

17. "This is the white-lustred Vāsuki, who, engaged in waiting on Śiva, occupies the position of his sacred thread, acquiring a crimson lustre from clasping (Pārvatī's) silk ribbon, owing to the saffron paint of Pārvatī's breasts being attached (to the ribbon) through its contact (with them).¹⁴

18. "On Śiva's hand this serpent plays the part of a bracelet, highly beautiful with charming gems.¹⁵ Devote thyself to him, expert in doing for Śiva the functions of a cord for binding his matted hair, a string for his bow, and a sheet of cloth for wear during meditations.¹⁶

19. "It is this 'two-tongued' serpent, if any, who, holding with one tongue the nectar of Śiva's moon,¹⁷ and with the other the quintessence of thy lips, would be able to find out the minute difference between the two, simultaneously tasting both.

12. i.e. the Kalpa tree which here refers to Nala. The verse contrasts the miserly Yakṣas with the generous Damayantī devoted to the equally generous Nala.

13. The rosy feet and lips of Damayantī are indirectly compared to the red feet and beak of a swan.

14. i.e., the white coil of the serpent Vāsuki, always in attendance on Śiva, looked as if it were his sacred thread. The crimson hue adhering to the serpent's body owing to its frequent contact with Pārvatī's silk ribbon smeared with saffron is compared to the scarlet colour of a sacred thread dyed with madder, as in the case of the Kṣatriyas. As Nārāyaṇa points out, Śiva is regarded in the Purāṇas as a Kṣatriya, and as such he may be supposed to have a sacred thread dyed with madder (मार्जितम्), which is here provided by the coil of Vāsuki, red in contact with Pārvatī's silk ribbon smeared with saffron.

15. In the case of the serpent, the gems believed to be on its hood.

16. i.e., he is variously used by Śiva as a cord, a bowstring and even as a strip of cloth.

17. i.e., the moon on Śiva's head. Vāsuki, being Śiva's attendant, would be able to taste the nectar composing the body of the moon.

20. "That this serpent 'whose venom is in the jaw' will give (amorous) bites to thy lips is not to be counted a peril; no power has he to do any harm to thy lips made of nectar's cream."¹⁸

21. The lord of the serpents, being ashamed, forbade his servants to dance, who were thinking of an emotional effect, on seeing her shudder and then her thrills caused by her terror at the sight of the serpent's moving hood.¹⁹

22. The other serpents, who saw this and despaired of being chosen (by Damayantī), created with their sighs something unfavourable to themselves; for alas, alas, the horses drawing their chariots, though willing to depart, did not approach the serpents owing to the evil omen of that adverse wind.

23. Like as the rays of the moon bring to the night lotus the lustre of laugh, removing it from the day lotus with its petals drooping low at dusk, so did the vehicle-bearers bring her to the concourse of the kings, removing her from the presence of the chief of serpents Vāsuki, whose hoods were shrinking with shame.

24. Then said the goddess, "Timid one, pay heed. Kings, behold the daughter of Bhīma. While you absorb her once more with your eyes, though once seen (by you), the desire to see her will not end even in tens of millions of years!

25. "Let Cupid who, with love's emotion, removed the intense, inmost quietude even of Brahmā, Viṣṇu and Śiva, create your joy, perturbing with his five arrows the five sense organs of the world.

26. "Thou with a slender²⁰ waist apt to arouse the emotion of love, look at these lords of the islands, whose power of self-possession Cupid hath verily consumed by force of Hum incantations,²¹ uttered in meditation,²² while showering his arrows.

27. "O thou with eyes able to put into the shade the lotus in bloom, let the joys of thy water-sports with king Savana prove charming in the sweet-watered ocean. Betake thyself to him, the lord of the Puṣkara isle."²³

18. i.e., the nectar would counteract the effect of snakebite

19. The servants, noticing Damayantī's confusion, began to dance, thinking it was her emotion before their master, with whom she was apparently in love; but Vāsuki himself knew that she was really terrified at his presence.

20. Lit. two-atomed.

21. Mystic mantras like Hum, Phaṭ etc., are prescribed in the Tantras for the attainment of supernatural powers.

22. The reading *अप* has been adopted.

23. Situated in the 'sweet-watered ocean', i.e., the ocean of milk.

28. "Thou whose navel cavity is marvellous with its whirl, his land by itself is a mundane heaven. Wouldst thou not acquire his riches—a heavenly reign? Assume, then, the grace of a Śaci in his home.

29. "There doth the self-born god (Brahmā) live on the snowcold floor of a banyan grove. Looking at thee, his own creation, like to none, let him boast of his (creating) hand amid all artists that be.²⁴

30. "There look at the banyan tree, which, as if from obstructing from below heat and the like coming from the sky, is called Nyagrodha 'that which obstructs (from) below.' With its prop roots, it seems to support its own weight,²⁵ and is by virtue of the lustre of its mellow fruits and azure leaves a sunshade of peacock feathers to that isle.²⁶

31. "Should not Fame, the beloved mistress of this 'swan of a king',²⁷ be white or go over all the worlds? But strange that this Fame, making all things white,²⁸ doth not separate milk and water, the one from the other."²⁹

32. But in that king, though valiant, and honoured first in the company of savants, though amiable with the play of the sentiment of love, and abode though he was of the arts, Damayanti found one defect: the soft name Nala was not his!

33. The clever maiden made the twist of her creepery eyebrows and then the writhing of her figure the index of her non-acceptance of him, while in the case of the king, too, the smoke of his pervasive gloom became the symbol of the fire of his grief caused by his failure to win her.

24. A more literal rendering would be: Seeing thee, his own creation...., let the self-born god, who himself lives there on the snow-cold floor etc., boast of his hand etc.

25. These roots grow from the branches vertically downwards, and on reaching the soil become thick and woody, giving support to the branches.

26. The spreading branches with their green leaves and ripe fruits are compared to a huge sunshade made of peacock's feathers with their green and golden spots.

27. Ordinarily राजहंस is to be translated as "a great king", but here the imagery is that of a male and a female swan.

28. Lit. bringing about the non-duality of whiteness. See Footnote on 5. 135.

29. Usually a swan, in the presence of water and milk mixed together, separates the milk from the water. The swan in the shape of the king's fame of course does not do so.

34. Then the servants, simply by their knowledge of her heart, took the moon-faced bride before another king; when there are clever servants, whose activity doth not depend upon others, verily there is no room for the master's words.

35. The mighty goddess said again; pointing to her another king, who surpassed the two Aśvins³⁰ by his perfect beauty, "O look at him endowed with lineage and character, raising the orb of thy face, bashfully drooping.

36. "In this atmosphere, laden³¹ with the pomp of utterances of tireless panegyrists reciting before him, no room is there for my words; nor will they have any meaning, liable as they are to be called 'repetitions in sense.'

37. "Hath not thy heart been imbued with love for this king, ruler of the Śāka island, and famous here under the name of Havya, even on hearing the words of the panegyrists singing the might of his arms; (words) acting as nectar among the wise?

38. "There a Śāka tree, bearing a garland of leaves green as parrot's wings, will charm thy heart. The several directions do glimmer, famous in the worlds as 'Green', on account of the sweep of their embrace of its mass of leaves.³²

39. "A breeze there coming from the leaves of that tree is said to create by its touch an inexpressible joy. Do thou, enjoying that wonder, once more put faith in a certain statement of Parā-sara's Purāṇa.³³

40. "Long-eyed one, there let the ocean of milk³⁴ imitate the play of the beams of lustre issuing from thy glances, by means of the beauty and stir of its dapple waves kissing the reflection of the line of woods fringing its shore.³⁵

41. "In that ocean, Viṣṇu resides on the King of Serpents (Ananta), who has his massive body coiled up for ever, and is nourished by the never-ceasing, life-giving flow of milk proceeding from the movement of the waves.

30. These were famous for their beauty.

31. Lit. completely lacking in room.

32. हरित् means both "green" and "a direction". It is here fancied that the directions got this name by coming in contact with the green leaves of the Śāka tree.

33. i.e., the Viṣṇupurāṇa which refers to this pleasant breeze.

34. This ocean touches the Śākadvīpa on one side.

35. i.e., the white waves in contact with the reflection of the green trees on the shore would have a mixed hue resembling the glimmer of Damayanti's eyes.

42. "Here let Lakṣmī, her fear roused at the sight of thy wealth of beauty, be ever careful to induce in her consort a train of slumbers,³⁶ caressing with her fingers his lotus feet.³⁷

43. "There let the rocks of the Mountain of the East twice experience an artificial crimson, produced by the rays of the rising sun, and then by the red lac³⁸ of thy toe-nails, melting away from the toes of thy feet, covered with sweat caused by thy graceful steps.³⁹

44. "O thou of a graceful gait, there as thou walkest on the crest of the mountain of the East, let thy beauteous face, charming with saffron paint, give to the delighted folk the idea of the rising moon.

45. "When he first experienced the fire of his grief caused by thy absence, he felt in full measure his name to be 'possessed of Anvaya',⁴⁰ if thou (now) choose him, he would surely make his own self, too, 'endowed with Anvaya' by means of thy sons and daughters."⁴¹

46. But in that king, though the tree of his arm was the shelter of the creeper of prosperity, though his beauteous lotus face was the abode of the goddess of speech, she accounted one defect—the divine Indra had never come as a suppliant to him.⁴²

47. Then, just as breezes carry fragrance elsewhere, extracting it from (the lotus), the chief among flowers, and the abode of the graceful presence of Lakṣmī; similarly the palanquin-bearers, removing her from that king, chief among the wise, and the abode of the play of prosperity, once more carried her elsewhere, renowned as she was on the earth for her merits.

48. Thereupon the goddess of universal speech again said to Damayantī, the lustre of whose body was comparable to gold, "Thou

36. Lit. a continuity of sleep.

37. i.e., Lakṣmī, fearing lest her husband Viṣṇu should take a fancy to Damayantī, would try to put him to bed to prevent his seeing the latter.

38. Ref. to the Alakṣa paint applied to the feet.

39. Lit. walking about.

40. "Havya" means a 'sacrificial offering made in the fire'; so, when king Havya was being consumed by the fire of his love for Damayantī, he felt that his name was true to its literal meaning.

41. There is a pun on the word अन्वय . The king has already felt that his name was "possessed of अन्वय", i.e., true to its literal meaning; now, if Damayantī marries him, he himself will be "possessed of अन्वय", which means in this case 'endowed with a family', i.e., he will have many children by Damayantī.

42. i.e., as he did to Nala, as described in Canto V.

with teeth akin to rubies in lustre, think of this one who, with his arms, hath many a time repelled his foes.

49. "With the grace of a fickle glance, look at yonder lord of the Krauñca island—Dyutimat by name, in whose kingdom shines the white flood of the Ocean of Spiced Curds, circular in expanse.

50. "There is a mountain begging for the graceful pace of thy feet⁴³—the Krauñca. Vibrate it will, as if it wished to narrate thy virtues with its voice, the echoes of the cries of swans coming through the holes made by Kārttika's arrows.⁴⁴

51. "Damayantī, in that land worship the moon-crested Śiva. By worshipping him even with a blade of Kuśa grass, a man doth never reappear in a mother's womb.⁴⁵ That land is the birthplace of men that have him alone as their god.

52. "There build for Śiva, who hath the child moon as his crown, a range of beautiful buildings, mountains as it were, adorned with liquid gold and decorated with golden cupolas; resembling⁴⁶ the Mount of Sunrise with the sun kissing its summit.

53. "Youthful maid, there, entering by the window, like a thief, let the breeze from those Cāmara whisks, the agile waves of the expanse of the Ocean of Curds, tear away thy adornment of pearls, namely, the drops of sweat caused by thy love sports.⁴⁷

54. "Verily the fame of this king, ever, ever new, assuming the form of swans, acquires practice by swimming and going farther and farther on pools of water, in order to swim across oceans; from thence to travel unwearied to the limits of the regions, all of them."⁴⁸

55. In that king, though full of countless merits, the slender maid found not her heart's desire; when fate stands in the way, even efforts, stern with endeavour, assume not, alas, the character of causes!

43. i.e., invites her to walk on its slopes.

44. Kārttika is for this reason called the Piercer of the Krauñca. The quacking of the swans is fancied as the voice of the mountain, while the holes made in it by Kārttika's arrows are fancied as its mouths, with which it will sing Damayantī's praise.

45. i.e., obtains freedom from rebirth.

46. Lit. stealing the character of.....

47. The sea breeze coming through the window is to remove the drops of perspiration as a thief does pearls.

48. A variation of the idea of 8.35.

56. Just as the servant gods brought the digit of the moon from the ocean to Śiva's head,⁴⁹ similarly the men who bore portions of the palanquin as ornaments of their shoulders took her from him to another king.

57. As she thus, leaving one king and approaching another, was forsaking the latter, too,—each possessing marvellous virtues, and free from blemish—Sarasvati, whose lotus-feet are worshipped by the world, spake to her who was like Lakṣmī separated from Viṣṇu's bosom.

58. "O thou with hands like the lotus, if the lord of the island⁵⁰ marked with Kuśa grass be to thy liking, rejoice with him, Jyotiṣmat by name, on the forest-clad shores of the Ocean of Butter.

59. "There the clumps of Kuśa grass, their tops kissing the sky, will rouse thy wonder, wistfully looked at by thee, drenched as they are with water streaming from the expanse of clouds, pierced by their swordlike blades swaying with the undulation of waves of wind.

60. "Moon-faced girl, there with thy husband rejoice in graceful sports in the Mandara caves, whose rocks were sanctified by the touch of the lotus feet of Lakṣmī, emerging at the time of the churning of the ocean.

61. "Thou with a body akin to the golden Ketaka flower, there the mountain that served as the churning rod of the ocean seems to be ready for thy climbing—the mountain whose slope⁵¹ appears to be adorned with a flight of stairs by reason of the series of furrows in its rocks caused by the friction of the hundred coils of Vāsuki.⁵²

62. "Let that churnstaff mountain,⁵³ with white streams of fountain waters rushing into the furrows made⁵⁴ by the friction of Vāsuki's coils, give to thy eyes the illusion of its body being entwined by the serpent Ananta with the rest of its body, when pressed on its head by the mountain's weight.⁵⁵

49. i.e., during the churning of the ocean.

50. Ref. to the Kuśadvīpa.

51. Lit. body.

52. The Mandara mountain served as the rod with which the ocean was churned, and Vāsuki as the rope coiled round the mountain. The grooves caused by the friction of the rope are fancied as a flight of stairs.

53. The Mandara mountain.

54. See Verse 61.

55. A serpent, when its head is trampled upon, coils round its oppressor with the rest of its body; and, the serpent Ananta, too, which bears on its head the weight of the earth, may be supposed to have done the same, when

63. "Fair maid, let the Mount of Mandara be readily reminded of the temples of the Airāvata elephant by thy breasts, of the leaves of the divine tree by thy hands, and of the moon by thy face: all these had emerged during the churning of the ocean."⁵⁶

64. Just as the Mīmāṃsā philosophy⁵⁷ does not accept the exalted Śiva, the jewel of whose fame is composed by all the Vedas with their utterances, and whose eternal endeavour is spontaneous for the sake of others; similarly Damayanti did not accept that king, the jewel of whose fame was fashioned by all with words true as the Vedas, and who ever spontaneously strove for others.

65. Then just as a suppliant, withdrawing his prayer from a poor man, brings it to one who is known to be wealthy, the prayer which from its feminine nature moves on without any discernment;⁵⁸ similarly the servants, removing the slender damsel from that king, took her to another Kṣatriya prince, she having moved forward her feet, owing to her womanly nature (as a sign for them to go).⁵⁹

66. Goddess Sarasvatī, who sanctifies (by her presence) the left side of Viṣṇu, said again to her, charming in her glory, "Favour, by marrying him, the many qualities of this king, who wields a sword merciless to his foes.

67. "Thou with a nose like a sesamum flower, he is the lord of the island known as Śālmala, encircled by the ocean that has wine for its waters. Dost thou not marvel at him, an ocean of virtues, Vapuṣmat by name? Art thou not fond of him?

68. "The ocean of wine was not afraid, when five other oceans were in terror, while the Brāhmaṇa Agastya was drinking up one of the oceans.⁶⁰ Do thou have sweet drinking bouts in it in company with him, and with thy maiden friends.

heavily crushed on its head by the Mandara mountain during the churning of the ocean. Sarasvatī means that, when Damayanti saw the furrows in the slopes of the Mandara mountain with streams of water surging through them, it would seem to her as if the mountain were encircled not by streams, but by the white coils of Ananta.

56. The Mandara mountain while acting as a churn-staff had of course seen these objects as they rose from the ocean.

57. See Appendix I.

58. The word यच्छा is feminine. Being a woman, यच्छा i.e., the prayer of a suppliant, directs herself to a man without considering whether he is rich or poor. Nārāyaṇa's explanation is different. See Notes.

59. i.e., being too shy to say, 'Move on'.

60. Agastya was drinking the salty ocean in order to expose to the gods the demons concealed there. The Oceans of Milk, Curds etc. were in terror, but that of wine was at rest; for a Brāhmaṇa does not take wine.

69. "There the mountain Droṇa, which looks like the lamp of that island from the lustre of its medicinal herbs, and is worth seeing with the sootlike clouds resting on its summit, will give thee a magic gift of herbs, affording luck, and obtainable by luck.⁶¹

70. "O thou, tender as the fresh cup of the lotus, there at the time of thy pleasure walks, fitting will be thy footsteps on the surface of the earth, soft with masses of cotton-wool—fine-scattered by the wind—from that huge silk-cotton tree, the emblem of the isle."

71. The palanquin-bearers, taking her from that king to another, did what was in conformity with her feelings, indicated by the shrinking of the fringe of her eyes, yawning as she was while listening to the merits of the king.

72. Sarasvatī spake to her again, "Damayanti, set thy heart on yonder king, who hath in the guise of the saffron paint (of his body) the love as it were of his subjects attached to him,⁶² and whose arms are shining with the fame of his world-conquest visible in the shape of the sandal paste smeared on them.⁶³

73. "Thou who art slow-paced as a lordly elephant, this king, Medhātithi, rules over the island that is fig-tree-marked;⁶⁴ so, on his bosom do thou shine, causing his joy, even as Lakṣmī herself shines on Viṣṇu's bosom.

74. "There thou, too, wouldst surely take a fancy to play, when thou seest the mighty fig tree, like a sunshade of the earth—the tree that is loved by the people, whose limbs all move to and fro in swings hanging from its branches.

75. "Thou with eyes tremulous as a scared Cakora bird, drinking the nectar of thy lips, yonder moon of the earth⁶⁵ will have no liking for the taste of the waters of the Ocean of Sugarcane juice, which assume the form of a halo round the isle.

76. "There the people know no god but the moon, and take no food without looking at the moon, just as the worshippers of the sun do not without looking at the sun. Worshippers of the moon, they

61. The Droṇa mountain containing many life-giving magic herbs was brought over by Hanūmat to Laṅkā for the cure of Lakṣmaṇa.

62. रति meaning both 'love' and 'redness', the former is often described as red.

63. Fame being 'white', the sandal paste is fancied as the symbol of the king's fame.

64. Ref. to the Plakṣa island, marked by a Plakṣa tree.

65. i.e., king Medhātithi.

will not have their religious vow broken, even when they eat on the Amāvāsyā night, as a result of looking at thy face.⁶⁶

77. "Ah, let the row of fresh lotus blossoms growing on the river Vipāt of that isle—the river that overflows not—adore thy eyes, whirling like lights round them!⁶⁷ On this radiant king set thy heart at once.

78. "All waters being turned into milk by the fame of this king, let the swans turn stupid in the matter of distinguishing milk and water, the one from the other;⁶⁸ let also the dual sense of the words Kṣīra and Payas, treated in the homonymous lexicons, become a falsehood to-day!⁶⁹

79. "What else shall I say of him who is perfectly willing to challenge even Nala? (Once) Nala and he simultaneously sent each his own Fame to perform the feat of ascending the coastal mountain on the other shore of the expanse of the ocean serving as a boundary between their respective isles."⁷⁰

80. But youthful though he was, and though he had conquered the three worlds by his beauty, the fair-browed maid of Vidarbha, lovely as the inner sheath of a lotus, looked at that king in a manner stern with indifference, as did the eyes of Śiva at the 'flower-bowed' Cupid.

81. Just as the upgrowth of the religious merit of the anxious night-lotus bed extracts from the sun the emerging digit of the moon,⁷¹ similarly the bearers who had on their shoulders the equal

66. i.e., looking at Damayanti's moonlike face would be equivalent to looking at the moon, and at the sight of this moon the people would be entitled to eat even on the moonless Amāvāsyā night without infringing the rule that requires the moon to be seen before eating.

67. The lotus blossoms are fancied as lights which it is customary to wave before an object of worship during the ceremony of नोराजना (see Vocab.); it is imagined that the flowers would move round and worship the eyes.

68. The "white" fame would make all waters white, i.e., turn them into milk, so that the swans would no longer be able to separate milk from water as they usually do. Cf. Verse 31.

69. क्षीर means both 'milk' and 'water', and so does पयस्; but, as henceforth there would only be milk and no water in existence, the two words would no longer signify both 'milk' and 'water', but 'milk' only.

70. The Jambū and Plakṣa islands. It will be remembered that these so-called islands stand for divisions of the earth.

71. It is believed that the moon enters the sun on the Amāvāsyā night and comes out by degrees in the "white" fortnight that follows. Here, the night lotus which blooms at moonrise is fancied as extracting the moon from the sun by dint of its religious merit.

poles of the palanquin, drew her along from the presence of that king, too, the unique light of the world.

82. Then the gazelle-eyed maid, who did not pay the slightest heed to those kings, was addressed again by the wondering Sarasvatī, the rich quality of whose voice⁷² set at nought the sound of the lyre in her hand.

83. "Here is the Jambūdīvā; of it thou appearest the crown-jewel; it is radiant with these youths assembled for thy sake, as if the world of Cupid dropped below, torn forth from the sky by excessive swinging, trembling for fear of Śiva.

84. "Princess, surrounded on all sides by retinue islands, it⁷³ doth shine as their king; in the Golden Mountain⁷⁴ it possesses a great parasol with a shaft of gold, and has as its (royal) emblem a ring of Cāmara whisks, formed by the mass of rays emitted by the (white) Mount of Kailāsa.

85. "Youthful maid, a great rose-apple tree shines as its emblematic tree. Discerning its fruits resembling huge slabs of stone, the wives of the demigods Siddhas say to their husbands, 'By what path did these elephant hordes climb this tree?'

86. "Thou with a neck like a conch, born of the juice of those rose apples, the Jambū river with nectarlike waters flows on the border of this island; the river, all the magnificent silt of which has come to be famous in the world as gold, surpassed in splendour by the lustre of thy body.⁷⁵

87. "Thou with thighs like the banana plant, here do thrive a thousand kings; among them, whose enemies with their wives are drenched with tears of blood, I will with pleasure cite a few, whose beauty will captivate thy heart. Gracefully look at them.

88. "Damayantī, likest thou this one—Avantī's king, the resting place of trains of virtues, the sun of whose valour steals away⁷⁶ that emerging mass of darkness, the Tamāla wreaths forming the ornaments of the young wives of his foes?⁷⁷

72. Lit. the uprise of the merit of whose voice etc.

73. i.e., the Jambūdīvā.

74. i.e., Meru.

75. Gold forms the mud of the Jambū river; so it is called Jāmbūnāda "belonging to the Jambūnadi."

76. Lit. is the thief of.....

77. i.e., being made widows by the king, they no longer wear any ornamental wreath.

89. "There, during thy water sports, embracing thee with wavy hands, the river Śiprā will be thy friend, its lotus face charming with a continuity of laugh.⁷⁸ In the woods on its banks ascetics and Brāhmaṇas dwell.

90. "Gazelle-eyed one, by long worshipping Pārvatī, crown wreath of beautiful maids, who is ever awake, inhabiting the city of Ujjayinī belonging to this king, thou, too, wilt become her disciple to unite with thy husband half thy self.⁷⁹

91. "We do not know what Lord Śiva says there about the use of his having burnt Cupid's body, when he sees him fearlessly springing forth in the hearts of fair-eyed women, by virtue of the shower of nectar of the rays of his moon.⁸⁰

92. "The mistresses of this king with their passion aflame say not a rough word to him, even if he commits a hundred offences; for (from that city) never departs the one digit of the moon resting there on Śiva's head, the emblem of the lunar day that is the cause of the cessation of studies."⁸¹

93. But the daughter of the lord of Kuṇḍina did not look at that king, deeply attached to her; or perhaps, for aught I know, it is better not to look at a person at all than to look at him with disgust due to one's attachment to some one else.

94. Though the persons below who were carrying the palanquin knew in no wise Damayanti's feelings directly, yet did they come to know them from the reflections⁸² in the gems of the ornaments of the kings near by in front.

78. The waves are fancied as the hands of the river; the blossoming lotus-bed as its laughing face.

79. It will be remembered that Pārvatī, represented with half her body joined to her husband Śiva, is the deity of conjugal love.

80. The constant growth of Cupid in the hearts of the women, though he was once burnt by Śiva, is fancied as being due to the balmy effect of the moon resting on the head of Śiva, ever present in Ujjayinī in the temple dedicated to him.

81. Literally, the mistresses do not "read one rough letter" to the king in spite of his giving them cause for jealousy, the reason being the presence in the city of the new moon on Śiva's head; for it is forbidden to read anything on the night of Pratipad, when the new moon appears. Thus, there being, so to say, a continual Pratipad in Ujjayinī, the women cannot "read" any rough word to their lover. In other words, the constant presence of the moon being an incentive to love, the women forgive all offences of their lover.

82. i.e., the reflections of the various signs of her disgust.

95. Just as the light of the dynasty of Raghu⁸³ brought to the earth the Gaṅgā, the two jars of whose breasts were suckled by Bhīṣma,⁸⁴ and who was adorned by her association with the crest of Śiva's head,⁸⁵ similarly the bearers brought Damayanti to another king; the two jars of her breasts were yellow as gold, and she was adorned by the presence upon her of a pearlstring and a diadem.

96. Then the mistress of the spoken word⁸⁶ spake to her whose eyebrows were illumined by the lustre of Cupid's slightly drawn bow,⁸⁷ "Shame-benumbed girl, give some sign if thou hast in thy heart any longing for joys with this one—the Indra of Gauḍa.

97. "Verily his fame has turned into grass the spotless masses of the rays of the moon;⁸⁸ so it is proper that an antelope lives in the moon, a nectar-watered sea, wishing to feed on that bed of young shoots of grass.⁸⁹

98. "Embraced by thee, let this dark-complexioned king with lotus figures in his hands,⁹⁰ enrobed as he will be with the lustre of thy body resembling a Campaka wreath adorning Cupid's hair, shine like a dark, new-risen raincloud, accompanied by watery hailstones, and embraced by the peak of the (golden) Mount of Sumeru.

99. "Let loose by him with strokes of his sword, the pearls inside the temples of the elephants, coming forward (in battle), looked as if they were drops of perspiration shed by Prosperity pertaining to hostile kings, she utterly unable to bear the heat of his arms.

100. "It is a wonder—the might of this king, originating from his arms which reach up to the knees, has reached the farthest limits of the regions; and the sheet of his fame, emanating from 'seven-threaded' sacrifices performed with a pure heart, hath extended over fourteen worlds."⁹¹

83. Ref. to Bhagīratha.

84. Ref. to the Gaṅgā, the mother of Bhīṣma.

85. The celestial Gaṅgā is supposed to live in Śiva's matted hair.

86. i.e., Sarasvatī.

87. i.e., the eyebrows were beautiful like..... Beautiful eyebrows are compared to Cupid's flowery bow.

88. i.e., has surpassed the moon in purity.

89. Cf. footnote under 22. 137.

90. A sign of luck.

91. An apparent wonder is implied by saying that something issuing from a mere couple of arms has pervaded the earth, and that a cloth made only of "seven threads" has covered the fourteen worlds. "Seven-threaded" (सप्ततन्तु) signifies a sacrifice. See Vocabulary.

101. Then, perceiving that the vacant look⁹² adopted by Damayanti's eyes, owing to their consciousness of her indifferent attitude, was falling on this king, on their own initiative, the servants took her to the presence of another king: the mere suggestion of one's feelings serves the purpose of words.

102. Again did Sarasvatī speak to the young and clever maiden, "Lotus-faced one, ardently practise on this king sprightly embraces of thy eyes, which bear the semblance of the lotus in bloom."⁹³

103. "Here is the lord of Mathurā, Prthu by name, a churning mountain, churning the ocean of hostile kings."⁹⁴ The moon, whose body is stained with its dark spot, resembles not his beardless lotus face.

104. "O young maid, who hast surpassed diverse corals with thy lips, on his hand look at that gem—a magic charm for the conquest of the world—acting like a comet on the throng of enemy kings; for it is tinged with the scar produced by the strokes of his bowstring."⁹⁵

105. "Verily the scar produced (on his hand) by the string of his bow is a streak of smoke, the emblem of the fire of his valour emerging from his flint-like arms⁹⁶—a streak of smoke which, meant for the mosquitoes that are his enemies, served to bring tears to the lotus eyes of the wives of his foes.

106. "There in the centre thou wilt see the Yamunā, like a line of hair on the surface of the earth. The river is darkened, as if by the musk-paint of the women of Mathurā washed away in its water, and looks as if it had a navel in the shape of the great lake (at its bottom) belonging to the serpent Kāliya.

107. "In company with this king, do thou without fear enjoy the pleasures of sylvan sport in Vṛindāvana, dense with fragrant

92. Lit. imprint, impression.

93. Lit. eyes expert in cultivating friendship with the lotus etc.

94. The king is compared to the Mandara mountain with which the ocean was churned.

95. The gem worn by the king on his wrist is compared to the bright nucleus of a comet, while the scar on his hand caused by the friction of the bowstring is compared to the "dusky" tail of a comet which is called in Sanskrit धूमकेतु "smoke-marked." The gem together with the scar is fancied as a comet bringing disaster to his enemies.

96. Lit. fire-sticks (अरणि), viz., his arms.

flowers. All serpents are banished therefrom by the strutting of flocks of peacocks⁹⁷ on the Govardhana hill.

108. "Though thy hand hath nails for sprouts and buds; easily perceptible will it be among the leaves of the Vṛindāvana creepers; for it will be marked with an ivory bracelet, looking as if it were the moon, the best portion of which had been taken away from within it by thy face."⁹⁸

109. "The breeze of it—a thirsty traveller—moving about and limping on the expanse of thy breasts, profusely thrilled with the joy of the end of love's dalliance, would without any scruple drink even thy musk-soiled⁹⁹ sweat.

110. "The hands of learned men—hands that are busy with the worship of the gods, and endowed with a lustre pure as the lotus, that have palms white as the clear seed-pod of a lotus, daily look beautiful with the gold bestowed by him.

111. "The one hero of the earth, he is not content in the least: no more battles to fight against the prosperity of his foes. Winning thee (now), let him be content, as if from drinking the honey dripping from the oncoming (flowery) arrows of Cupid."

112. But Damayanti, removing her eyes from that king, looked at the way by which the kings were going to and fro, one after the other, while the bearers carrying her palanquin manifested by their action¹⁰⁰ their skill in knowing her feelings.

113. Once again Sarasvatī spake about (yet) another king to Damayanti, fickle-eyed as a timid Camūru deer. "Thou with eyes beautiful like Khanjana birds, do thou delight thy eyes, looking at the splendour of this one, the king of Kāśī.

114. "Kāśī is this king's dynastic capital, Śiva's boat of piety for traversing the span of worldly existence. Even those whose hearts are full of sin become pure on coming here, casting off their ever-recurring sin.

97. These are described as feeding on serpents.

98. The ivory bracelet is compared to the orb of the moon, the middle of which is imagined to be empty owing to its essential portion being taken away for making Damayanti's face. Cf. 2. 25. Lit. . . . imitating the beauty of the moon etc.

99. Lit. sweat muddy with the musk-paint (applied to the breasts). The idea is that of the cool breeze removing her perspiration.

100. i.e., by taking her to another king.

115. "In times of yore, seeing the future miseries of the world to be created by Brahmā, Śiva wept from pity. It was a mere pretext when he said, ('I am weeping) because I want a name'; for it was he who created this city—a boat for conveying (travellers) across the world.¹⁰¹

116. "Kāśī doth not exist on the earth; to live there is to live in the world of the gods. That is why salvation comes to those who breathe their last at its sacred sites; in what other way could a dignity superior to that of heaven come into being for the joy of men?¹⁰²

117. "Damayantī, just as the root *as* becomes the same as the root *bhū* on reaching the Aorist, capable of denoting the past, similarly the creatures of the ocean of this world, on coming to this city, become one with Pārvatī's consort, Śiva.

118. "A man and his wife living in Kāśī, after they have enjoyed worldly pleasures without a break, and indulged in mutual gaieties as they would, obtain at death absolute unity (with Śiva)—something more than the union of Śiva with Pārvatī,¹⁰³ something blended with waves of bliss.

119. "If thou believe me not, let me keep silence. Thy own inmost feeling should say whether the heaven whose king is Indra 'with the cloud-adorning bow'¹⁰⁴ is not far inferior to Kāśī.

120. "Blessed one, thou dost excel in knowledge; in Kāśī thou shouldst do pious deeds. No need to say more. Here is an asylum of immortality, granting to mortals eternal security even against death; and there is another¹⁰⁵ which flows on, an unfailing source of water, never turning suplicants away.

121. "Be unto this king a Rati incarnate; let him, too, be unto thee an incarnate Cupid. Let both of you shine as Cupid

101. It is said that Śiva, as soon as he was born of Brahmā's forehead, began to weep. On being asked why he was weeping, he said 'I want a name', and Brahmā accordingly named him Rudra 'one who weeps.' It is, however, fancied here that he was really weeping at the vision of the future miseries of the world, his sympathy with the world being later proved by his founding of the sacred city of Kāśī that grants salvation to all comers.

102. i.e., death in Kāśī gives direct salvation, which is something higher than heaven. Cf. 6. 100.

103. Śiva and Pārvatī form each one half of the other's body, but he who dies in Kāśī attains absolute unity with Śiva, the Supreme Being.

104. i.e., the rainbow.

105. Ref. to the Gaṅgā.

and Rati, as if they had descended to that city speedily to appease Śiva who was offended in bygone days.¹⁰⁶

122. "Let this king, well-versed in a hundred treatises on the art of love, adore thy breasts with secret nail-marks rivalling the digit of Śiva's moon, tinged with the saffron-paint of Pārvatī's feet, when she is in ire.¹⁰⁷

123. "Holding thee in his embrace, let him remove the heat of Cupid that is in thee. His bow is beautiful with those Cāmara whisks, the mass of his fame.¹⁰⁸ His might emanates from 'razor-tipped' arrows,¹⁰⁹ which cut off the rod-like necks of his enemies who meet him in battle.

124. "His bosom, falling on which his enemy's weapons turn blunt, acts like thunder; not rent even by the fierce grief caused by thy absence. The fire of the valour of his arms, owing to their being fresh sprouts growing from the root of his bosom (of thunder), is not extinguished even by the tears of the mistresses of his foes.¹¹⁰

125. "Are there not a hundred thousand trees in the world, bringing with their fruits enjoyment unto cuckoos and crows alike? But admirable is the Kalpa tree, giving its fruits¹¹¹ to the gods who live on nectar alone.

126. "Should not other kings pay him tribute, since his own sword became a surety for it? Whenever they perchance fail to render their due, there rises his grim impulse¹¹² to grasp his sword.

127. "The pride of Indra's horse hath been destroyed by the chargers of his army, which owing to their love of speed do not

106. i.e., by Cupid.

107. It is fancied that Śiva, in order to appease the offended Pārvatī, falls at her feet, and while he does so the saffron-paint of her feet is attached to the digit of the moon on his head, making it rosy. The nail-marks given by the king, made rosy by the presence of saffron on Damayantī's bosom, would thus resemble this rosy digit of the moon. Nail-marks have already been compared to the half-moon. Cf. 6. 25, 66.

108. i.e., his bow is adorned with his military fame.

109. See Vocab. under क्षुरप्र.

110. The arms being the offshoots of the thunder-like bosom, the fire of their valour, like lightning, is not extinguished by water, which in this case is provided by the tears of the widows of his enemies.

111. Lit. which makes the gods' the recipient of its fruits. See Vocab. under संप्रदान.

112. Lit. his lack of compassion. (अस्य कृपा = इदंकृपा, न इदंकृपा = नेदंकृपा).

complete even the momentary contact of their hoofs with the earth.¹¹³ The continuity of their gallop, (as if) only through the air, is worthy to be observed with care."

128. (But) Damayantī rejected that king, busy as she was in looking at the elegance of the people who had arrived at the time when he was being described. Neglected in the assembly of kings by her who knew how to appreciate merit, the proud king darkened, as if from disgrace.

129. Having (thus) met all those valiant gods and kings—countless they were and lucky, hopeful in heart and unequalled in merit—but forsaking them all at the same time, the beautiful Damayantī, of hidden feelings, aiming only at one man, Nala—an ocean of knowledge, a man whose beauty was beyond the range of speech and joy unbounded—resembled, in being wholly devoted to him, the doctrine of the Upaniṣads. (This, too, is sound¹¹⁴ and contains hidden thoughts, and by forsaking, simultaneously, universal air and earthly objects accompanied by watery objects and light, together with the sky, including time, and including the directions together with the mind—all things possessing diverse qualities—devotes itself to the One Being, whose form is beyond the range of speech, who is an ocean of consciousness, and an infinite joy).¹¹⁵

130. Epilogue.

.....In his epic, the beautiful Story of Nala, the moon of the nectar of the sentiment of Eros, the eleventh canto, brilliant by nature, is at an end.

113. i.e., the hoofs just touch the earth. Lit. the momentary character of the duration of the contact etc.

114. Lit. fair-limbed. See Notes.

115. Damayantī's devotion to Nala is compared to the devotion of the Upaniṣads to the Absolute. The epithets within brackets are conveyed by means of word-play.

CANTO XII

1. Then delaying for shame before their wives,¹ more and yet more kings, uneasy in mind, but full of graceful movement and rich in chariots, came from the farthest corners of the earth² to that assembly which adorned the city of Kuṇḍina.

2. Damayantī's Svayamvara then continued in that gathering, surrounded by sighing kings who had arrived earlier,³ and by new-comers who looked like sparkling oceans of joy, having noticed her indifference to the former.

3. In the midst of the royal crowd the bearers, moving along, set the damsel, whose motive had been made clear by the hint present in the pressure of her feet. Guilefully they said, "Aweary she is, even while being carried."⁴

4. The eternal Sarasvatī spake the following words concerning the kings who adorned their seats—(words) that were thoroughly drenched through playing in pools of nectar, and thereafter upward rose.

5. "Choose thou Rītuparna, who, for his complexion's sake, is esteemed more than the colour of the golden Ketakī bloom. Even of his own holy city, Ayodhyā, this king doth never think, absorbed as he is in thee!

6. "With the tongue of a Cakora bird, wilt thou not somehow drink the moonlight of his moonlike face?⁵ Why dost thou not make the eyes of the Cakora bird, set in thy face,⁶ drink for ever this light of the moon?⁷

7. "In thy water sports (with him), let the floating mass of bubbles on the water, produced by the Sarayū's noisy waves,

1. i.e., the shame of seeking another wife.

2. Lit. from as far as the ocean.

3. These were the rejected suitors.

4. Lit. . . . while going in a conveyance. This was a pretext. The bearers understood Damayantī's hint that they should set her down to let her have a look around.

5. The Cakora bird is said to feed on moonshine. Damayantī is to drink in the beauty of king Rītuparna, just as the tongue of a Cakora bird drinks in the light of the moon.

6. Lit. touching thy face.

7. Damayantī's eyes are fancied as the Cakora bird's eyes attached to her face; they are to feast on the king's beauty, just as the eyes of the Cakora bird delight in the lustre of the moon. On the beauty of the Cakora bird's eyes see 7. 35.

assume a pearlstring's grace,⁸ heavily breaking against the bank of thy firm, high and rounded breasts.

8. "In his dynasty was the ocean dug⁹ and filled with the Gaṅgā¹⁰; (in his dynasty) forcibly will it be bound¹¹; and, (now) it is traversed by his pervasive fame. Lo, the might of the good sets forward to encounter the great!

9. "The words of poets, plunging into the flood of the milk-ocean of his fame, fall into an unfathomable depth; and, the casting of figures to reckon his merits wears out the fame of his foes,¹² like chalks.

10. "A scion of the dynasty of the sun, how can this hero be described? In wars the three crores and a half hairs on his body serve as the sprouts of his valour.¹³ The mystic formula, namely, the letters of his name, brought by panegyrists to the ears of hostile kings, paralyses in battle those serpents, the pillar-like arms of the kings.

11. "What mode of expression does the Sun of his valour not transcend,¹⁴ obscuring the sky-pervading stars which are the fame of the multitude of hostile kings? I see the hand of this Sun in the creation of the day of Brahmā, so very long.¹⁵ The submarine fire, I ween, is the reflection of this Sun in the bosom of the waters of the sea.

12. "On the battlefield, the Gaṅgā, namely, the vista of fame produced by his arms, came in contact with the Yamunā, the disgrace of his foes. There, diving deep, Kṣatriya warriors evinced

8. Also: produce the illusion of a pearlstring.

9. The reference is to the wellknown story of the sons of king Sagara digging up the earth in the course of their search for the sacrificial horse stolen by Indra.

10. i.e., by Bhagīratha.

11. i.e., by Rāma in the Tretā age. It will be noted that the events are taking place in the Satya Yuga. Cf. 1. 7.

12. i.e., an enumeration of his merits serves only to obscure the fame of his adversaries, just as a lengthy calculation wears out a piece of chalk.

13. The thrills coming over the body during a fight are fancied as sprouts of the tree of heroism.

14. i.e., it is beyond the range of expression. Lit. Of what words does the sun of his valour not reach the (other) shore?

15. The sun makes the day, but the day of Brahmā is so long that the ordinary sun could not possibly make it. It is, therefore, fancied that it is made by another sun, viz., the sun of king Rītuparna's valour.

an exuberance of desire for the gaieties of the garden of Nandana, the home of the delight afforded by Rambhā's embrace."¹⁶

13. But Damayantī, having thus appreciated with her ears the eulogy of his virtues, rejected him, a descendant of the dynasty of Manu, with that very side-sweep of her head, which had been formerly caused by wonder at Sarasvatī's words.

14. Then Sarasvatī, mistress of speech, surpassing the inebriated cuckoo bird with the nectar of her voice, spake to Damayantī, whose countenance was akin to the moon, about another youth, stretching her hand in his direction.

15. "Gazelle-eyed maid, wishest thou not, if only with one eye, to drink in this king, the ornament of the land of Pāṇḍya? Across the corner of an eye, do thou ripple the beams of thy eyes, to look at him whose face is bright as the moon.

16. "Lo, Fame the dancer, after traversing the earth, busily engaged in ceaseless effort,¹⁷ in order to walk in the sky without any support, dances merrily, resorting to yonder high-born prince."¹⁸

17. "For fear of him, kings went from wood to wood, and regained after a long space of time each his own city, turned into a perfect wilderness; and, once again they occupied their palaces of pleasure.

18. "Who hath ever been greater than this hero, whose fame is an ornament, even like a paste of sandal applied to the circle of the earth through its entire range? The might of his bow is unceasingly sung by the people living on the seven sea-shores. The moons, his toe-nails, heartily rejoice in the diffusion of light by their star wives, the innumerable crown jewels of kings, simultaneously falling at his feet."¹⁹

16. The limpid waters of the Gaṅgā mix with the dark waters of the Yamunā at Prayāga, to which is compared the battle-field where the pure fame of the king comes in contact with the dark disgrace of his defeated enemies. The warriors going to paradise to sport with the nymphs by virtue of their heroic death on the battle-field are indirectly likened to those who bathe on prescribed occasions in the confluence of those two rivers, and go to heaven as a result of the ensuing religious merit.

17. Lit. devoted to a continuity of practice.

18. महावृक्ष "highborn" means also "a tall bamboo", which brings into relief the idea of dancing on the top of a bamboo pole, a feat practised even to-day in India.

19. The nails of the feet are fancied as moons (cf. 7. 106), while the crown-jewels of the kings bowing at his feet are imagined to be stars coming to meet the moons. The expression करपरिचरण means also "serving with

19. "The fire of his might plays amid those groves of ebony trees, the rows of soldiers of hostile armies, full dark with the ink of disgrace from their defeat. Verily the (third) eye of Śiva, situate on his forehead, the sun and fire itself, and the thunder of Indra, are sparks that fly up from the fire of his might and flash out in the heart of the world.

20. "At the edge of the battlefield, king Prithu, present amidst the line of gods come to witness his fierce battles, sees the entire earth enveloped by this king's troops of elephants causing one to mistake them for clusters of moving hills, and thinks of uprooting the mountains again."²⁰

21. Then a maidservant who knew Damayanti's feelings said to her,²¹ "Mistress, here, see something funny, the eagerness of a crow to set its foot on the moving fringe of the banner dancing at the top of yonder palace."²²

22. The assembly was then whitened²³ by the laugh of the members of the assemblage caused by these irrelevant words; and, so the gloom of the king was clearly visible. Black amidst white would, indeed, be perceptible with ease.

23. Then at that moment the inscrutable goddess, the sole object of the world's veneration, whose true nature consists of the highest knowledge, spake to the damsel²⁴ about the lord of the land of Mahendra, pointing her forefinger directly at him.

24. "O choose thou the lord of the Mahendra mountain, who hath come to this festive ceremony of marriage-by-choice; and, there, listen to the quarrel between the temples of the elephants of the land of Kaliṅga and the beauteous form of thy breasts."²⁵

25. "In vain did his enemies fly to the woods in fear, at the voice of the citizens crying, 'Here he comes'; even in the woods

the hands", which makes vivid the idea of the star wives waiting upon their husbands, the moons.

20. King Prithu had uprooted the mountains, which could formerly move about, in order to make the earth fit for cultivation. He now comes to witness the battles of the king of Pāṇḍya in company with the gods.

21. Lit. A maidservant, acquainted with feelings, said to Damayanti.

22. This was meant both as a diversion and a sarcasm.

23. In Sanskrit poetry a laugh is always white.

24. I.e., Damayanti.

25. It will be remembered that the breasts of a woman are often likened to the temples of an elephant.

were they scared by their own ravings in sleep consisting of these very words, being heard and repeated by parrots.²⁶

26. "Mistresses left behind by kings running away, afraid of him, were seen by women of the woods; and, when asked to tell of some wonder of their native land, they spoke of the cool nature of the light of the moon.

27. "Urvaśī of the mundane sphere as thou art, utterly dominating him by merit alone, dost thou not prove even a greater hero than he, who subjugates (other) kings, with bows, bowstring and arrows?

28. "Wives of enemies, afraid of him, and passing their days in mountain caves, bitterly wept, coming out of them, while they were repeatedly asked for the rising moon by their children obstinately clinging to the illusion of the moon being their playing swan. But the women found solace and at the same time heaved sighs at the laugh of their children, who were delighted at the presence close by of the reflection of the swanlike moon present in their mothers' tears.

29. "When he sets about on the conquest of the world, the earth, wife of some hostile prince, goes through an emotional tremor, hoping intently, 'May he be my lord.'²⁷ The enemy kings, about to start on their upward travel, having fallen, confronting him in battle, see their way (heavenward) in the form of an opening in the sun.²⁸

30. "If some warrior, eminent in the world for his renown, angrily comes back (to fight), after the entire terrified host of this king's enemies have fled from the battlefield, he, too, despite his coming to the fore, shows his back, with his head quickly cut off and detached with a thud owing to the rush of the king's knife."

31. Putting her lotus-stalk finger on her lotus mouth,²⁹ as if in wonder at the merits of the king, Damayanti, whose gesture was full of art, said to Sarasvatī, 'Grant silence.'

32. Then, Sarasvatī spake to her about another king, great waves of her glances playing in his direction, (a king) who domin-

26. Lit. even in the woods were they scared by parrots repeating their ravings in sleep consisting of those letters and heard (by the parrots).

27. A king being the 'husband' of the earth, the latter quivers with emotion at the prospect of having a new lover. The earth quaking owing to the commotion of the king's battles is fancied as trembling with emotion.

28. This is the traditional reward for being killed in battle.

29. It was a sign to Sarasvatī to discontinue her speech.

ated the earth with his fierce might, and compared with whom Cupid was not worth even a straw.

33. "Why dost thou not do what the king of Kāñcī desires, expressed by the mouth of his messenger? It will not matter—pray, let him forcibly tear away the girdle of thy robe.

34. "Holding his bow and shooting his arrows, he seemed to teach his enemies this precept well: 'Only by submission to me can stability be won; by obstinacy, all (fugitive) routes must be traversed'.³⁰

35. "Those serried³¹ swans, his fame, play in the fountain of tears shed by the wives of his enemies, taking away (for food) those lotus-stalks, the broken conch bracelets of the young wives of the heroes fronting his campaigns.³²

36. "If the suns of the warlike valour of all the Kṣatriyas go down when his elephants, reaching unto the bosom of the sky, rush on eager for the commencement of battle, (elephants) whose heads are beautiful with the gleam of vermilion, and who bear a dark tint³³ up to their shoulders—it is because those suns, we know, are then reminded of the evening twilight mingling with the darkness of the gloaming.³⁴

37. "To-day the goddess of prosperity (Lakṣmī) reposes on his bosom.³⁵ She hath forsaken her home, the bosom of Viṣṇu; and, so the Kaustubha gem looks like a cobweb made by spiders settling there, evidently on account of the open void.³⁶ She hath deserted also her lotus home, (now) clearly enveloped by cobweb threads.³⁷

38. "He hath created a miracle, the pool of his fame, sacred, and vaster than the ocean, (the pool) where the (three) worlds come to bathe. What poets are not silent about it? The moon possesses

30. Lit. The direction alone is traversed.

31. Lit. The row of swans.

32. The tears shed by the widows of the enemies killed by him in battle are fancied as a pool of water where the swans of his fame live, while the conch bracelets cast off by the widows are imagined to be the lotus-stalks, on which the swans feed.

33. i.e., collyrium paint.

34. The collyrium paint applied to the huge bodies of the elephants is likened to darkness, and the vermilion paint of their heads to the glow of sunset.

35. Lit. between his arms.

36. Lit. . . . Viṣṇu's bosom, of which the Kaustubha gem is becoming a cobweb made by spiders, clearly settling owing to its defect of being a void.

37. The lotus fibres are fancied as cobweb threads, the flower being deserted by the goddess.

the beauty of a drop only of this pool.³⁸ Plunging into its waters, and becoming invisible, the Kailāsa mountain, 'the abode of crystal', takes the place of the water deity Yāgeśvara.³⁹

39. "We know not how Ananta, the lord of serpents, manifests joy while listening to his fame; for with tears of inward joy he doth not cover his eyes, being about to hear with them;⁴⁰ being hairless, he exhibits no joy-rooted series of thrills on his limbs; nor does he wave his head, fearing the (possible) destruction of the earth.⁴¹

40. "Vigorous in conquest as he is, in the thick of the fight he plunged his firm spearshafts, up to the very tip of their feathers, into the temples of the crowds of elephants of hostile kings. That was his great service to thee. Why dost thou not therefore show thy favour to him, despite his having inflicted this furious punishment on the temples (of the elephants) that were eager to vie with thy breasts?"

41. With the grace of a smile lurking round the corners of her lips, and given out as if from delight at the merits of the king, Damayantī was really laughing at him. His greatness was after all capable of being sung; but Nala's might was beyond the range of words.

42. Sarasvatī then spake to Damayantī, the beauty of whose eyes surpassed the beauty of the eyes of young fawns,⁴² about another king, honoured by the assembly, directly indicating him with eyebrows gracefully inclining towards him.⁴³

43. "Alas, alas! thou hast no pity on any of these kings, who look at the earth with drooping heads. Let the corners of thy eyes be bees drinking in the king of Nepāla, worthy of one's gaze.⁴⁴

44. "His long numerous arrows are bold. The utterly deadly activity of them consists of direct hitting, noiseless course, and the reaching of the border of the archer's ears.⁴⁵ It is meant to do harm to enemies alone.

38. Fame being "white", the moon is described as a mere drop of the king's fame.

39. i.e., the white ocean of his fame is so profound that the white Kailāsa mountain can lie submerged in it, as if it were the crystal phallus of Śiva, known as योगेश्वर. See Vocabulary.

40. Serpents are believed to hear with their eyes.

41. It will be remembered that Ananta bears the earth on his head.

42. Lit.laughed at young fawns.

43. Lit. already indicating him with eyebrows, the seat of the grace of moving in his direction.

44. Lit. worth drinking in.

45. i.e., while being drawn by the archer.

45. "Though his vow is to please all men, his vow was not broken, even when he met his foes; for, highly vexed though they were, he thickly painted them with blood, putting them to the sword in battle.⁴⁶

46. "If haply the sun should fall into the fire of his valour, completely would it suffer the fate of a moth. Perhaps the Creator, unable to create his fame, somehow made the ocean of milk to take its place.⁴⁷

47. "The fame of this king spreads as far as the Bridge of the South⁴⁸ and the Mountain of Snow, which serve respectively as a line of hairs and a scarf to the two regions, inhabited by the scions of Pulastya's family.⁴⁹ It spreads as far as the mountains⁵⁰ that look like pillars marking the commencement of the two cities of Indra and Varuṇa, lords respectively of the east and the west; (mountains) whose peaks are endowed with a crimson beauty by⁵¹ the lustre of the morning and evening twilights, acting as banners.

48. "By force he made the heads of his enemies roll along the ground, heads of those who fell fighting, loosing showers of arrows, in the forefront of the battle, or who fell forward at his feet, surrendering their arrows, upon realising the measure of difference between themselves and him;⁵² heads cut asunder and lying low, or drooping under the weight of terror.

49. "The eyes of man do not see his arrows, while they are pulled out of the quiver, nor when they are joined to the bowstring, nor while being drawn up to the ear-tip.⁵³ They are nowhere seen in the sky, nor earth nor target. But, their presence is inferred from the gashes in the breasts of enemies fallen in battle."

50. A witty serving maid, who knew Damayanti's heart, then said to the goddess, "How much wilt thou speak of him? Say

46. There is a pun on the word रञ्जय which means both "pleasing" and "colouring." His vow being to "colour" or "paint" all men, he painted his enemies with blood.

47. Lit.its substitute.

48. Setubandha.

49. The bridge built by Rāma to cross over to Lāṅkā is fancied as a line of hair on the body of the south, while the Himālayas are imagined to be a scarf worn by the north. "The scions of Pulastya's family" are Rāvana and Kubera. The former's home is in the south, while the latter is the regent of the north.

50. The mountains of sunrise and sunset.

51. Lit. the crimson beauty of whose peaks is made by.

52. Lit. the other.

53. See Verse 44.

rather, while the wide world is there, merits merely suffer from congestion in him."

51. The people restrained the followers of the king, who were angrily shouting, "Ho, this is a fine assembly! Here a slave girl says anything, proper or not, and (now) this one, baser than the other, proves insolent in the extreme."⁵⁴

52. Then the kind goddess of speech spake to Damayanti about another king who, like Purūravas, surpassed Cupid in beauty, her face confronting his direction.

53. "Discarding shame, under some pretext look at the radiant king of the Malaya mountain, with the white streaks of moonlike radiance playing in thy eye-corners, (streaks) redolent with the fragrance of thy lotus eyes.

54. "In vain does an arrogant foe running away from battle seek his own home, leaving this king hostile to him. Little does he know that even an inaccessible mountain tract⁵⁵ cannot protect him from the king.

55. "The 'distant' mountain of Vidūra, deprived of suppliants⁵⁶ by this king, and so mellow with jewels that grow at the rumbling of clouds, will be so near as to become thy pleasure hill.⁵⁷

56. "Fawn-eyed one, the row of this king's toe-nails looks like the moon on account of the presence of a beelike hue, the gloom of the lotus faces of hostile kings bowing (at his feet).⁵⁸ He carries two warlike serpents, his arms, well-nourished by the profuse drinking of waves of nectar juice, namely, the life-breath of insolent foes.⁵⁹

57. "The expanse of his fame, in what world does it not exist? It is the substance that completes the incomplete digit of the moon on Śiva's head. It forms an assemblage of corporeal forms match-

54. See Verse 21.

55. Means also: "even the goddess Durgā, the daughter of the (Himālaya) mountain," Durgā being a form of Pārvatī.

56. Lit. "rendered unlucky in the matter of suppliants," who are attracted away by the king. The Vidūra mountain, also called Rohana, produces jewels which are taken away by suppliants.

57. I.e., the mountain believed to be in the south is so overgrown with its unwanted jewels that it will extend some day as far as the king's dominions, also in the south, and be at the disposal of Damayanti.

58. The outline of the king's toe-nails is compared to the moon, while the gloomy appearance of the defeated kings as they fall at his feet is likened to the spot in the moon. Lit. he is one, the row of whose toe-nails looks like the moon owing to the insertion of a bee-born hue etc.

59. Serpents are supposed to feed on air.

ing with the numerous hoods of the serpent Ananta.⁶⁰ It is a plurality of forms assumed by the ocean of milk, a device to do away with the fear of being drunk up by the sage Agastya from the hollow of his palm.⁶¹

58. "What can a hundred kings do to him that wields the Hundred-killing weapon? What can a hundred thousand do to one who is unerring in his aim?⁶² Billions can do nothing to one that surpasses the 'Billion flower'⁶³ by a mere glance. Nor can a hundred thousand millions of millions do anything to one who destroys the entire race (of his enemies). Alas, his enemies have no other course than to get beyond the range of number itself."⁶⁴

59. Then a girl friend, acquainted with Damayanti's feelings, said to Sarasvatī with a smile, "Look also at the other suitors impatient to be described by thee."⁶⁵

60. A frown from their master restrained the king's attendants who were saying, "The goddess is here authorised to speak. Slave girl, who art thou, slut, to give a reply?"

61. Sarasvatī then spake to Damayanti about a king, full noble and worthy among kings by virtue of birth and character, who was brought to notice by the figure of the goddess slightly moving towards him.

62. "Why hast thou thus resolved not to look at the suitors that are come? Let thy vision be slack after at least drinking in Mithilā's lord.

63. "The heads of his enemies lie on the battlefield, biting the lips with their teeth in anger, saying, 'Lips, because you did not say to him, save, save, this hath happened to us.'

64. "In a great fight, though his right arm retreats (from the bow frame), taking with it the bowstring along with the

60. i.e., the pure 'white' fame of the king could easily provide a thousand bodies to match with the thousand white hoods of Ananta.

61. i.e., his fame looks like several oceans of milk put together, so that the ocean of milk need not be afraid of Agastya, who is reputed to have drunk up one ocean only.

62. There is a pun on लक्ष. A लक्ष (hundred thousand) can do nothing to 'one who pierces his लक्ष (aim).'

63. पद्म means both 'lotus' and the numeral of that name. The apparent meaning is: "(Enemies) numbering 'padmas' can do nothing to one who conquers 'padmas' (lotus blossoms) with his eyes."

64. The last line means also: "his enemies have no other course than to flee from the battle." See Vocabulary under संक्षय.

65. Lit. Look also at the haste of suitors other than this one for being described through thy mouth.

arrow, the bow seems to be eager to embrace the advancing left arm in an ecstasy of joy.

65. "The fame of this king is ready for a joint sovereignty with the full moon, (a fame) that banishes the pride of the all-bright Kailāsa mountain in its white radiance. Is it the reflection of a conch, a continuous mass of beautiful⁶⁶ rows of autumnal clouds, a complete replica of the milk of the ocean of Milk?

66. "What men have not noticed his hand, which scatters around the mass of pearls found in the hollow region of the bony frame of the temples of the foeman's elephants, pierced by his sword? His hand seems to sow the seeds of the tree of Fame on the earth, cleft by the hoofs of galloping horses, in campaigns⁶⁷ undertaken with armies composed of men, elephants, chariots and chargers.

67. "Let the (all-giving) Kalpa tree manage somehow to live, bending under the pretext of the weight of fruits accumulating owing to the lack of suppliants, since this king is there, profuse in his charities. But, how will the Jewel Mountain,⁶⁸ high-crested with the uprise of its unspent wealth of jewels, manage to live, utterly disgraced by the scandal of its desertion by suppliants?"

68. The bride's aversion for the king was noticed, when she turned aside⁶⁹ to smile, a girl friend of hers having asked her with signs, 'Shall I interrupt the eulogy of the king?'

69. Then the sweet-voiced goddess of speech pointed to another king with her eye, with a view to describing him, and flooded Damayanti's ears with words that were nectar streams of the moon, her mouth.

70. "Here is the lord of Kāmarūpa, superior to Cupid in beauty. He is not, alas, even looked at by thee. Thou art his beloved, worthiest of all. A woman⁷⁰ possessing a lustre rivalling thine is very rarely found.

71. "Lo, without any armour, his enemies, pierced by un-

65. Lit. the beauty of rows

67. Lit. in battles of four-limbed armies. The pearls are fancied as the seeds of the tree of fame.

68. See Vocabulary under रत्नावल. See also Verse 55.

69. Lit. curved her face.

70. Lit. Another.

barbed arrows, crossed the ocean of existence, sinking low in battle, and piercing their way through the entire solar orb.⁷¹

72. "As the heat of this king's arms creates a veritable summer in the habitation of his enemies, should not likewise the poor wives of the foemen create there reservoirs of water with the tears of their lotus eyes?

73. "On battle fields, who, looking at the unequalled martial commotion of his expeditions, leading to universal conquest, did not mistake the volume of dust raised by the hoofs of the horses in his vanguard to be the profuse smoke of the burning fire of the uncurbed might of his arms, that is fed by raw bamboo fuel, to wit, his enemies with blood gushing from the sword cuts given by him?⁷²

74. "What are the worlds whose inhabitants, taking two pitchers, their own thirsty ears, immersed in the nectar stream of the poetry celebrating his fame,⁷³ did not inaugurate the coronation of his Fame, which built a throne, to be occupied by itself, on the Ocean of milk, after the gods, churning the 'waters' of the Ocean of milk, had made them solid?

75. "The panegyric of his fame seems to be engraved on the stony hearts⁷⁵ of a hundred thousand gazelle-eyed mistresses of hostile kings, which were not quickly rent at the news of the death of their husbands in battle; (engraved) with such chisels as the sharp finger-nails of the women piercing⁷⁶ their own bosoms while they beat their breasts."

71. i.e., went to the highest heaven as a reward for being killed in battle. See Verse 29. For the puns see Notes. The imagery is that of shipwrecked persons coming ashore without any helmsman or favourable winds or oars. It is also implied that the king does not use barbed arrows, being averse to cruelty, while his brave enemies do not put on any armour.

72. The imagery is that of smoke produced by fire kindled with raw bamboo.

73. Lit....nectar streams of its poetic character.

74. Lit....the gods having created the designation of curds. The fame of the ruler of Kāmarūpa is fancied as a king, who, being pure and white, establishes his throne on the ocean of milk. The poet then describes the coronation of king Fame performed by the inhabitants of the three worlds. As the pouring of water with pitchers on the head of the prince to be installed is an essential feature of a coronation, the people are fancied as doing so, using their own ears as pitchers, which are accustomed to listen to the poetry occasioned by king Fame.

75. Lit. heart-stones.

76. Lit.....thrust (व्यस्त) during the beating of breasts.

76. Then a maid, the bearer of the betel casket, who understood Damayanti's feelings, taking a betel-roll in the fold of her hand, said to Sarasvatī, "Do thou lighten the fatigue of thy mouth with this."⁷⁷

77. Sarasvatī stretched her hand towards another Cupidlike king. Then to the bride, who was so pleasing to the people in the assembly, and had eyes resembling those of a young, timid fawn, she said.

78. "Thou pool of beauty's nectar! Here is he whom the land of Utkala loves for the multitude of his virtues. His eyes are fondly anxious to look at thy face. Verily, let the undulations of the radiant ripples of thy glances stretch out to him."⁷⁸

79. "The Wish-cow and the Kalpa tree, whose suppliants have been attracted away by him who makes all suppliants content, satisfy their passion for charity; the cow offering pourings of milk to the tree, and the tree morsels of leaves to the cow.

80. "Clearly visible is that rosy hue of his hands and feet, caused perhaps by the rays of the rubies on the crowns of kings, who fell at his feet, and whom he raised with his hands.

81. "It is but proper that the sun doth not remain steady in any direction, and the forest-fire resorts to dense woods as its sole refuge; since they are vanquished by the valour of his arms. But, fie on the submarine fire that hath for fear entered into the waters, its enemy.

82. "The sprays of water from the trunks of the advancing war elephants of this king having brought about, I ween, the season of mist, should not the soldiers of hostile kings shudder in their hearts? Should not the lotus faces of their wives fade away? Should it not be a gloomy day for them all?

83. "It was highly befitting this king who hath accumulated all virtues in him that he whose arrows are efficient in war, leaving all other limbs of his enemies, cut to pieces the vital parts of their hearts and shoulders; (hearts) that were arrogant over and again, (shoulders) that did not bend.

84. "The Fame of his arms having gone afar like a champion warrior,⁷⁹ conquering all objects proud of their own whiteness, the

77. This was a hint to Sarasvatī to discontinue her speech.

78. Lit....touch him.

79. The pure white fame of the king is fancied as conquering all other white objects.

while it is brandished.⁹¹ In battles it is a cause of terror to those of the kings who do not act as snake-charmers, putting in their mouth the joint of an unfailing medicinal creeper consisting of their own finger in token of submission.⁹²

97. "This king is clearly famous as being the foremost among archers, though he handles the bowstring of an (apparently) faulty bow, which in battle shows its back to the ranks of hostile soldiers, becomes crooked towards himself, and being cruel, utters a ferocious yell.⁹³

98. "The enemies as well as the arrows of this king make no hissing sound, nor do they tremble, when they come to the fore and fall in battle. Proper it is that, once let loose, they have no return. But the wonder is, the enemies pierce 'friends', and the arrows pierce foes.⁹⁴

99. "This king hath engaged the world in the adoration of Virtue. The horse⁹⁵ he rides blinds the sky with dust, deafens the directions with the sound of its hoofs, makes the wind appear lame with the rush of its speed in war, and benumbs panegyrists with its merits. The horse disdains to touch the earth with its feet, rushing with continuous forward bounds.

100. "Lo, though the battlefield was crowded with onlookers,⁹⁶ none could see the amazing dance of those dancers, the able enemy soldiers with their throats severed by this king; because, there was a darkness caused by the battle-front's blinding streams of dust rising from the surface of the earth, quickly cleft by the movements of the hoofs of horses rushing at a headlong speed.

101. "He dug a tank where waves are loud with gusts of wind from the wings of bevvies of birds playing in the lap of its

91. Lit. (the sword) which has a crooked motion coming into view on account of its waving. The circular movement of the sword, brandished full length, is likened to the writhing of a serpent.

92. Ref. to a custom signifying submission.

93. गुणग्राहिन् 'one who takes hold of the bowstring', i.e., an archer, means also 'one who appreciates merit'. It is implied by pun that the king is foremost among those who appreciate merit, appreciating the merit (गृह्णन् गुणम्) even of those who have otherwise grave defects, namely, cowardice, insincerity and savage manners.

94. This is an apparent contradiction based on a pun on the word मित्र meaning both 'the sun' and 'a friend.' The real meaning is, the enemies "pierce the sun", i.e., being killed in battle, go to the highest heaven through the solar orb. Cf. Verse 29.

95. Lit. The horse occupied by this king who has engaged etc.

96. Lit. people looking at the battle.

waters, which are rich in fragrance on account of the unfolding of the petals of the graceful blue lotus blossoms. The tank is pleasing to the eyes of travellers whose fatigue is removed by its banks occupied by rows of trees full of fresh, green leaves in the cluster of their branches.

102. "That pool of water is an old fellow with a body wrinkled with ripples, and white with grey hair, the rows of swans on it. It is supported by a stick, the pole in the middle; it bears the burden of so many years.⁹⁷ It has a bald, gravely⁹⁸ moving head, to wit, its water worthily flashing in contact with brilliant moonshine.⁹⁹ Properly is it ever honoured by the salutation of pious men bathing in it.

103. "Young maid, in this tank, during the hours of water-sports, do thou play with this youth. There let the lotus-stalk be the only means of distinguishing the reflection of thy eyes from the blue lotus blossoms. Let the reflection of thy figure take the place of the water-deities of the tank. Let thy face be installed in the sovereignty of its blossoming lotus realm.

104. "All black things of the world have flown to fables for refuge, banished from the universe cleansed by the phenomenon of this king's fame. Lo, Disgrace had a terror of the far-famed king, for, dark as it was, it never appeared even in any mention of him."

105. At the sight of Damayantī's attitude towards this king, a girl friend of hers said, "If others do not want him to be subject to disgrace, I too certainly do not. I shall only make that disgrace a Tamāla spray decorating the ears of the assembly."¹⁰⁰

106. "The spots of this king's disgrace, numbering millions and millions, and resembling the darkness seen by those who are born blind, are sung by a crowd of dumb fellows born of barren women, on the eighth note of the gamut, by the shore of the ocean of the milk of tortoise dams."¹⁰¹

107. With playful movements of her eyes, Damayantī surveyed the assembly composed of smiling faces astonished at these words. She looked also at the king to see whether he laughed or not.

97. Also: it has so great a multitude of birds.

98. Lit. suitably.

99. कृ means both 'head' and 'water'. विकृ चन्द्रिका means both 'brilliant moonshine' and 'a hairless (वि+कृ) lustre' i.e., baldness.

100. i.e., make the assembly listen to his disgrace, Tamāla leaves are dark in colour.

101. The verse is a conglomeration of things that do not exist. It is intended to make Sarasvatī's solemn description seriocomic.

108. It was the dark pupil of Damayanti's eye that was guilty of looking at some one other than Nala. But the corner of her eye turned towards Nala near by, showed a devotion worthy of its white and rosy hue.¹⁰²

109. Then did Cupid, having no limbs of his own, oppress that bride, turning himself into an archer with another's limbs, to wit, Nala's glancing eyes serving as arrows.¹⁰³ He took up also a bent bow, the circular mark of fortune on Nala's hands.

110. The extremely fair Damayanti, a golden Ketaki flower, was full of thrills as the flower is full of thorns. She had flashing, bright leafy designs painted on her body, just as the flower has graceful radiant petals. She had a fragrance, like the flower, and cherished a great love, just as the flower has pollen in plenty. As if on account of Śiva's wrath, she sought refuge with Nala, taking him for Cupid, Śiva's enemy.¹⁰⁴

111. Plunging into an ocean of joy, Damayanti went far down, and caused one to take her for a girl of the nether world, because she adorned the bottom of that ocean. With her mind fixed on the real Nala, she could not even glance at the four (false) Nalas who were before her, in spite of their likeness to him.

112. The king, too, presented her, the treasure of his heart, to his eyes as a loving present, and received her undulating glance, a welcome guest hard even for the gods to obtain. But, pierced anon by Cupid with an arrow composed of the surge of a stream of nectar, he rendered futile with a certain blindness of joy other significant showers of her glances.

113. Epilogue.

Srihira, etc. In the epic, *The Story of Nala*, composed by him whose head is a bee attending the lotus feet of his mother, the twelfth canto, brilliant by nature, is at an end.

102. It is implied that she looked at the Magadha king 'with the pupil of her eye', i.e., straight in the face, just out of curiosity. But her sidelong glances, expressive of love (6. 22), were meant for Nala. This verse contradicts the next canto, in which Damayanti is described as being perplexed in the presence of the four gods disguised as Nala, unable to distinguish the real Nala from them.

103. श्रुतिचुम्बिना 'ear-kissing' is to be applied also to 'arrow' i.e., an arrow which touches the ear of the archer as he draws the bowstring.

104. Damayanti is imagined to be a Ketaki flower, and as such she is hated by Śiva, the flower being excluded from the worship of Śiva. She, therefore, seeks refuge with Cupid, Śiva's well-known enemy; but, mistaking Nala for Cupid, she really betakes herself to Nala. For the allusion to the Ketaki flower see Notes on L. 78.

CANTO XIII

1. Then the palanquin-bearers carried Damayantī away from that crowd of kings, and took her to the five heroes assuming the form of Nala;¹ just as the fragrance of flowers removes the bees resorting to it from all other trees of the Nandana garden, and takes them to the (five) Kalpa trees.

2. At that moment, Sarasvatī who perceives the conduct of the people of all the worlds spoke about Indra in such a way that the consort of Śacī was described, but his disguise as Nala was not revealed.

3. "Noble maid, shall I speak of the excellence of the army of heroes belonging to him whose prowess vanquished his enemy, the demon Bala; and whose martial splendour terrified the demons on account of Gaṇeśa and Viṣṇu living with him as warriors?"

(Applied to Nala)—

"Noble maid, what shall I speak of his descent from king Virasena,² possessing as he does a might subversive of the host of his enemies? His martial splendour hath been perfumed in contact with the ichor flowing from the faces of elephants forming part of his troops.

4. "In battles and in processions, he³ is followed by armies of gods rewarded with wars rich in spoils, (armies) on whom a sunlike lustre is shed by Indra's bow⁴ present in the bosom of the clouds that carry the moon and the followers of Śiva.

(Applied to Nala)—

"In his royal assembly and in his processions, he is attended by maids carrying Cāmara whisks, who are adorned with profuse ornaments, and possess a sunlike lustre inwrought with (the colours) of the rainbow adhering to their mid-bosom, beautiful with pearlstrings shining white.

5. "Full mighty, he drew out the world submerged in an ocean of peril, clipping the wings of the extremely rugged mountains that carry crores of insolent elephants and lions.

1. Nala himself and the four gods Indra, Varuṇa, Agni and Yama disguised as Nala.

2. Nala's father.

3. i.e., Indra.

4. i.e., the rainbow.

(Applied to Nala)—

"Full mighty, he peril, destroying the allies of (hostile) kings, whose campaigns took a heavy toll of the lives of peerless white chargers, and who owned crores of insolent elephants and steeds.

6. "Thou with calyx breasts! know him to be none other than Indra, the conqueror of mountains, whose thunder in battles never fails. Dost thou not see this great marvel of his, the presence of his numerous⁵ eyes miraculously concealed?

(Applied to Nala)—

"Thou breasts! think not that he is a sinner in any way. He is the conqueror of kings, and flees not from battle. Wilt thou not furtively glance at his highly marvellous arms and eyes?

7. "Broad-hipped maid, the gods, jealous of demons like Bala and others richly enjoying a prosperous sovereignty, lovingly take hold of his hands and feet. With Indra as thy consort do thou rejoice like Śacī.

(Applied to Nala)—

"Broad-hipped maid, his rosy hands and feet bear lines of fortune indicating a rich enjoyment of a sovereignty thriving with armies and the like. With him as thy consort do thou rejoice, as Śacī with Indra."

8. Hearing the whole of this speech applying equally to Indra and Nala, and perceiving the self-same beauty in both, the fair-toothed damsel received no conclusive evidence either from her ears or her eyes.

9. 'Is he Indra, or is he Nala'? Knowing Damayantī to be wavering thus, the great goddess once more composed a wreath of speech, pointing out to her the god of fire in the assembly.

10. "Here is the abode of heat. Ever upmoving is he. What hath not been acquired by this Conqueror of wealth!⁶ From him, brilliant, do thou acquire abounding gold. None hath a resplendent wealth of beauty like his.

(Applied to Nala)—

"Here is an abode of might. He thrives ever higher. What hath not been acquired by this conqueror of wealth?⁷

5. The thousand eyes of Indra.

6. An epithet of the fire god, who is believed to have produced gold.

7. The rest is same as above.

11. "Fair-eared one, the ashes left by diverse earthly objects falling victim to the great fury of his flames paint even the body of Śiva, ascetic though he is.

(Applied to Nala)—

"Fair-eared one, his prosperity resulting from the great campaigns of diverse kings falling victim to the great power of his arms excites the jealousy even of ascetics, and of those who are exceeding wealthy.

12. "Thou with a face like thy father's! The entire society of gods hath him for a mouth.⁸ His seat is between Yama and Indra.⁹ Betake thyself to this refulgent one, who doth ever possess a deep red beauty of lustre.

(Applied to Nala)—

"Thou.....father's! The entire council of the learned hath him as its mouthpiece. His impartiality is even greater than that of Yama and Indra. Betake thyself to this refulgent one, who hath ever beautiful hands with a deep crimson hue. ,

13. "Powerful as he is, his brilliance is never slight on wood. When he abides amid fuel, the grasses are his enemies. Swift and rising, by what adversary can he be overcome on the earth?

(Applied to Nala)—

'Able as he is, he has no liking for those whose talents are poor. To him present in the thick of the fight the enemies are as straw. Progressive and quick, by what adversary can he be overcome on earth? "

14. Having listened to this speech common to Agni and Nala, Damayantī perceived no difference between them. Her mind said of the same one, 'He is Nala', and at the same time said something else, 'He is not Nala.'¹⁰

15. Then seeing her thus reduced to a state of mind tinged with doubt, amazement and fear, Sarasvatī began speaking about another lord of a cardinal point, the son of the god whose rays cause the day-lotus to bloom.¹¹

8. As oblations to the gods are offered in the fire, the god of fire is called their mouth.

9. Yama is the regent of the south, and Indra of the east. Agni rules over the South East.

10. Means also: 'He is the god of fire' (अग्नि).

11. I.e., Yama, the son of the sun.

16. "Lo, because he wields his mace, the entire world, trembling with fear,¹² evades falling into sin. Is there any one free from death from the afflictions caused by him, which baffle even the Physicians of heaven?

(Applied to Nala)—

"Lo, because he wields his sceptre, the entire world sin. Is there a god marked by a lustre like his, which wounds even the pride of the Aśvins?¹³

17. "Sañjñā, the wife of the Sun, is heard to be the cause of his birth. But, Chāyā (another wife of the Sun) hath nowhere been known as such. Whose life does he not destroy? It is this Yama who practised religious austerities in conformity with rules.

(Applied to Nala)—

"His name when heard brings good to his friends. To whom doth he not act as a friend? Such gleam of beauty as his hath nowhere else been encountered. With self-control hath he practised religious austerities in conformity with rules.

18. "Moreover, his father is the beauteous-formed Sun that obscures by his lustre all the refulgence of the moon. At whom is his death-dealing power not aimed? He has one disgrace; he is the ordainer of afflictions in others.

(Applied to Nala)—

"Moreover, his father was a king who eclipsed by his power the might of all other kings, and whose figure was beautiful with robes and gems. Towards whom¹⁴ is his death-dealing power not directed? He has the character of Kṛiṣṇa, being one who applies his mace to his foes.

19. "Fair maid, he alone doth wield power amid the dead. Know him to be the lord of human lives. Truly to him, the brother of the Aśvins, all creatures yield.

(Applied to Nala)—

"Fair maid, in the battle of enemies and others, he alone doth attain to power. Think of him as the lord of thy life. To him resembling the Aśvins in beauty, this earth among the primordial elements doth certainly yield."

20. This string of words, common to Yama and Nala, caused doubt in Damayanti's mind, already in doubt at the sight of more

12. Lit. welmed with trembling.

13. The Aśvins are the divine physicians, famous for their beauty.

14. i.e., towards what enemy . . .

than one Nala. Verily it was something like crushing a thing already crushed.

21. Perceiving in Damayanti, who was gravely in doubt, neither an affirmative nor a negative attitude towards Yama, the revered goddess began to speak in a worthy manner, stretching her hand with the fingers extended in the direction of Varuṇa.

22. "That army of his, composed of many an ocean, doth indeed thrive with the roar of marine animals, (the army) that confronts all directions, contains many a cavern, and is lost to view on the further shore.

(Applied to Nala)—

"That army of his, repository of many a sword, doth indeed thrive with hand to hand fights, (the army) that has an all-pervading front, and contains numerous archers. Any check to it from an enemy is inconceivable.

23. "Along the front rank of his army, the vast, deeply rumbling ocean brings him delight with ornaments of gems, (the ocean) that is inhabited by crocodiles and dolphins and Viṣṇu, and accompanied by woods (on the shore) containing lotuses in bloom.

(Applied to Nala)—

"On the boundary line of his vanguard, numerous trumpeting elephants gaily put forth their roar. They have smooth trunks and the flow of ichor. Their faces are covered with spots. They are bedecked¹⁵ with ornamental gems.

24. "Graceful one, what river of his runs not along its banks with rapid streams? How can we speak of the river's sands, immense¹⁶ as they are, occupied by hundreds of crabs?

(Applied to Nala)—

"Graceful one, what army of his, with horses accompanied by chariots, rushes not at foes? How can we speak of those 'sands'¹⁷ of it, multitudinous as they are, accompanied by hundreds of white chargers?

25. "Beautiful maid, betake thyself to yonder lord of the waters. Look at his excellence, the river Śoṇa attached to his

15. Lit. not lacking in.

16. Lit. owing to there being many.

17. i.e., the soldiers.

feet. Moreover, the river Sarasvatī is devoted to his service. What pools of water serve him not?

(Applied to Nala) —

"Beautiful maid, betake thyself to this lord of the earth. Look at the rosy hue of his feet. He it is, besides, whom the goddess of learning serves. Who doth not resort to him with the hope of riches?"

26. Should not this ambiguous speech promote the growth of the row of creepers of Damayanti's doubts about the several Nalas? But, nevertheless it was strange that the speech likewise increased doubts with regard to Damayanti in the minds of Nala and Varuṇa as well.

27. Seeing the damsel undeceived even by the crafty gods who had disguised themselves as Nala, the great goddess spake to her, pointing to Nala who was surrounded by the assembly of kings as by a halo.

28. "Dost thou not recognise this king, the abode of beauty, who hath achieved advancement in victory in mighty battles? Is there any one to whom he doth not appear to be Jīmūtavāhana by virtue of his benign activity, his liberality towards suppliants?¹⁸

29. "He is one who thoroughly studied Indra's law,¹⁹ and whose radiance blossomed forth with his royal coronation. Commendable will be thy acceptance of Nala, who is now thus mentioned by me by name.²⁰

30. "Knowing his wrath and his passion for warfare, as well as the generosity of his mind, thou shouldst offer thyself to Nala, the lord of justice, in the fullness of thy innate love for him.²¹

31. "Is it thy wish that his heart should not be bereft of the hope of marrying thee? What men living in the world does he not

18. The verse might refer to Indra also: "Dost thou not recognise this handsome, jovial Indra, who hath.... battles? Is there any one to whom he doth not appear to be the cloud-borne Indra by virtue of his malevolent activity towards hundreds of hostile demons?

19. Lit. way.

20. The verse might refer to Agni also: "He is one whose brilliance grew on account of his being drenched with the butter of Indra's sacrifices, into which he very often plunges. Commendable will be thy acceptance of the god of fire....."

21. Applied to Yama: "Angry one, knowing his passion for killing as well as the propitious character of the region owned by him, thou shouldst offer thyself to Yama who is not Nala..... (The region owned by Yama is the South).

protect? It is not fitting that thou shouldst have no liking for him."²²

32. Sarasvatī spake again to Damayantī, who was in a fix, having perceived Nala's identity with Indra from the first of these verses, with Agni from the second, with Yama from the third, and with Varuṇa from the fourth.

33. "Loving Nala as thou dost, how will thy surrender to yonder four, Indra, Agni, Yama and Varuṇa, be to the good? By no means. They are shining in this assembly, assuming an identity of form.

34. "Wise maid, why dost thou not conclude this divine being to be Nala²³ nor choose him as thy consort? Certain it is, he is not the reed 'nala.' It would be an overwhelming loss to thee, if thou shouldst accept him not. Who else could be thy spouse?"²⁴

35. Ascertaining these words about Nala to be common also to Indra, Agni, Yama and Varuṇa, the charming Damayantī, becoming restless, felt a certain grief, just as the tide of the ocean feels the submarine fire.

36. Just as in the presence of a diversity of doctrines, people do not believe in the truth of monism, the fifth alternative, though truer; four other theories, wishing to win this (faith), being engaged in preventing such a belief (in monism) from gaining ground: similarly Damayantī, in the face of this doubt about Nala, did not believe in the reality of the fifth alternative,²⁵ though more genuine than the rest, four other persons, desirous of winning her, having prevented her from acquiring such a trust.²⁶

37. Kali will oppress Nala in the future, but Dvāpara²⁷ already made the beautiful damsel suffer. In this world, the two

22. Applied to Varuṇa: "Is it thy wish that his hand should be free from the (customary) noose 'in order to press thy hand' (in marriage)? What men going by water does he not protect? It is not proper etc.

23. Or, He is not a god. He is the lord of the earth. Why dost thou not conclude him (to be such) nor choose him etc.

24. The verse might be applied to each of the four gods, in which case the general construction would be:

"Wise maid, he is a god. He is not a lord of the earth. Why dost thou not conclude him (to be such).....? Certain it is, he is not Nala. He has a mighty radiance, looking like Nala to thee. If thou shouldst accept him not..... The अन्वय in this case is: विदुषि एव देवः, न भूरा मर्त्याः पतिः ।.....नार्यं नलः खलु । (अयम्) अतिमहाः, तव नल्यमः (भवति) ।

25. i.e., Nala.

26. See Appendix on philosophical allusions.

27. The hostility of Kali and his companion Dvāpara is described in Canto XVII. "Dvāpara" here means really "doubt", "uncertainty."

malevolent ages Dvāpara and Kali could not tolerate the marriage of Damayantī and Nala.

38. We know, at that moment, if ever, Cupid who has bewildering arrows, disquieting her simultaneously and separately with regard to each of the (five) Nalas, obtained a success for the number of his arrows.²⁸

39. Damayantī never loved Nala for his beauty, she who rejected those gods who had Nala's beauty. Love of one being for another bursts into bloom, born solely of the maturity of one's deeds done in another birth.

40. "Where shall I get that bird²⁹ whom I might question? By its words I should know Nala as before." Thus the wavy-haired maid, her mind subject to Cupid, recalled at that moment the divine swan associated with Nala.

41. With a fervent ardour she looked at each of them over and again, but perceived no difference between them five. Then as if with a frenzied mind that raised a hundred doubts and again removed them, she said thus.

42. "There is a certain notion among people that there are two moons; but there is a cause for that error, the first being the pressing of the corners of the eyes, while the contiguity of transparent objects is the cause of the notion of image. But no reason is there for my illusion about the diversity of these.³⁰

43. "Or, is the jovial Nala jesting with me, assuming a diversity of forms? Endowed with the power of knowledge, does he not perhaps possess this art, as he does the art of knowing the feelings of horses?

44. "Is one of them Nala? Is another Purūravas? Is another Cupid? Are the other two the Aśvins?³¹ Am I not perhaps mistaking them for Nala, alike as they are by virtue of the pre-eminence of their beauty?

45. "Erstwhile too on every side did I see my beloved Nala,whelmed as I was with grief at his absence. Why hath that plight of mine returned again, by the play of which I see these unreal Nalas?

28. *Le.*, all the five arrows of Cupid seemed to have a simultaneous effect on her, a triumph, so to say, for the number five.

29. *i.e.*, the golden swan.

30. She thinks she is suffering from a hallucination, in which Nala appears to her in five forms.

31. *Cf.* 10. 22.

46. "Why do I, deluded, thus make wrong surmises? Clearly it is such, a trick of Indra and the rest. For the goddess herself composed verses on them in such wise that they referred to the lords of the cardinal points³² as well.

47. "How can any mortal sign be visible in my lord while he is amid these five who are deluding my mind? Alas, why is it that these gods bear not their distinctive marks, such as the possession of dust-free bodies?

48. "Shall I beseech the gods to give me Nala? Or, away with them, stubborn in spite of my daily worshipping them for Nala! Their hearts are dreadful, like caverns, the ocean of their kindness being dried up by the impact of Cupid's Withering Arrow.

49. "Ye gods, lords of the cardinal points, like as the beneficial mission of meritorious books, even after they have acquired a beauty of letters derived from reed pens, vanishes when the books fall into deep wells, to wit, into the possession of fools; so likewise, why hath your benevolent mission, virtuous as you are, disappeared, alas, even after you have assumed Nala's beautiful form.³³

50. "What was written by God on the tablet of some one's forehead, though unsuitable, was bound to come about, removing something that was suitable for him. What desire should I now cherish in my heart? Not the rays of the sun, but snow consumes the lotus.

51. "That I am thus unlucky here I surmise from this: even the (all-giving) Kalpa tree when I ask for Nala becomes surely miserly towards me. Its hands, the tips of its leaves, have their fingerlike young shoots feverishly shrinking.

52. "Shall I put the garland of choice in the hand of the goddess,³⁴ saying, 'Whoever amid these is Nala, place it upon him'? But then I would make her the enemy of the gods, and I would not hurt a jewel of a friend for the sake of a mere straw, myself.

53. "What if I make the garland reach Nala, saying, 'Let him among these who is the real Nala accept this wreath in order

32. Agni, Varuna, Yama and Indra.

33. Lit. a charm of complexion derived from Nala.

34. i.e., Sarasvati.

that I may choose him' ? But how can I do so, discarding shame ? It would be ridiculous, alas, the entire assembly hearing my words,

54. "But why does the last Nala, though just like the other Nalas, drench my heart with streams of nectar ? Or, perhaps, in spite of the similarity in letters between the first and the last word, the grace of the beauty of alliteration flashes in the last word³⁵ only."

55. Thus rejecting the surmises arising in her mind, Damayantī could not come to a conclusion with regard to any. Her face, with its joy marred by grief, resembled then the moon overpowered by the sun.

56. Epilogue.

Śrīhira, etc. In his epic, *The Story of Nala*, full of sweet things, the thirteenth canto, an ocean of poetic emotion, has come to an end.

35. The last line of the verse is an example. Damayanti sets aside the possibility of the last one being the real Nala, as the last of a group has often a more delightful appearance than the rest.

CANTO XIV

1. Then in order to obtain Nala, Damayantī eagerly set about the gratification of the gods. The Creator made Surabhi the wish-cow of the gods; but he made the gratification of the gods the wish-cow for men.

2. The gods are a grove of all-giving Kalpa trees to us, bearing choice sweet fruits as a result of the provision of water-basins, namely, the ceremonial circumambulations to the right; and pourings of water, to wit, the offering of unguents and incense.

3. Full of faith, she bowed to the gods, uttering their names. The salutation of those who have faith in the gods is a synthesis of the components constituting an all-encompassing success.

4. As she, in her heart, visualised the omnipresent gods by force of meditation, her vision became to her a surety of the fulfilment of her desire. The gods, once seen, vouchsafe a noble boon.

5. There she worshipped them, while the people in the assembly looked on amazed. Flowers bloom when fruits are coming; the gods likewise rejoice when a result is about to be won.

6. She then worshipped them with hymns and bunches of flowers, fresh and delightfully soft; hymns pleasing by their clarity, and flowers by their purity; hymns joy-giving, and flowers sweet-smelling; hymns composed in metres regulated by syllabic instants, and flowers growing on Mālatī plants; hymns that had sixfooted verses accompanied by songs, and flowers that had singing bees.

7. Single-minded, she meditated on the gods, installing them on the lotus seat of her heart by mental concentration. The unclouded contemplation of the gods is the prelude to the attainment of a result desired.

8. Thereupon the four gods, pleased of themselves, were satisfied at that amount of her devotion. How much blowing would a fire need when it wanted to be manifest of itself?

9. Having obtained the favour of the gods, she recalled the manner of composition of Sarasvatī's pleasant speeches. The gods, indeed, when pleased, give nothing else than that they grant a well-ordered mind.

10. Keeping in view the last Nala,¹ she then connected with

1. i.e., the fifth or the real Nala.

its special subject each verse, which was applicable to one or other of the gods, but was irrelevant with regard to any one else.²

11. At that moment she came to know that the verses (taken separately) referred to the womanly devotion of the regions of the sky to each of the divine regents³ on account of the dependence of each region on one or other of them. But, taken together, they referred to Nala alone; even as the diverse regions, all combined, were subject to Nala alone.⁴

12. (Now) she surmised that each of the verses which was applicable respectively to Varuṇa, Indra, Yama and Agni, referred to Nala, when combined with the rest. Each one of the verses then served to single out a god who was not Nala.

13. When she concluded the last one to be the king, her heart was replete with joy. Pondering on Sarasvatī's way of speaking, she said with a mind submerged in an ocean of thought.

14. "Verily she has an extraordinary way of speaking. For she is Sarasvatī assuming a corporeal form. Speaking with a two-fold meaning, she honoured Indra and the other gods, and singled out to me Nala as well.

15. "As a favour to me, she strung together four garlands of speech⁵ to indicate Nala clearly. Two of them⁶ could signify Nala. Lo, my own delusion was great.

16. "That those words of her conveyed a twofold meaning is verily the play of her poetic power. For even the divine lords of the regions, altogether different (from Nala), played the role of mortal kings.

17. "Did the goddess then approve the rejection of the four gods, Indra and the others, as they were being pointed out one after another? Did her pleasant speech, therefore, urge me towards Nala? O what a delusion came over me!"

18. At that moment Damayantī saw that the earth was not touched by the gods, who surely considered the Earth to be the wife of another holding with devotion the feet of her consort Nala.⁷

2. i.e., she now understood that the verses 13, 10 etc., though apparently applicable to Nala as well as the gods, referred only to the gods and not to Nala.

3. i.e., Indra and the other three gods.

4. i.e., while each of the divine regents ruled over one or other of the regions, Nala, being a king, was the master of all the regions.

5. 13, 28-31.

6. 13, 29, 30.

7. Nala being a king, the earth was his wife. The gods of course do not touch the ground when they are on the earth.

19. Coming to the fore, she saw in the gods no blink of the eyes, but noticed it in the king, as if it were saying, beckoning to her, "Come here, and be united with Nala."

20. The maiden perceived no dust of the earth on the gods, but saw it on Nala. Doubtless it was attached to him from the Earth while she gave him, her husband, an embrace.⁸

21. She saw on Nala, but not on the gods, perspiration that looked like a layer⁹ of diamond on a beautiful surface of gold, as if it wished to abate within his frame, eager to embrace her, the heat caused by its separation from her.¹⁰

22. The maiden saw that the garlands of the gods were fresh; but that of Nala was fading, as if it thought, "Having won this tender maiden to-day, will Nala have any regard for me?"

23. She saw in Nala, but not in the gods, a gleam that seemed to declare, "How much will the gods assume of his beauty? Nala's gleam is still not theirs."¹¹

24. The idea which had first risen in her mind about Nala corresponded with these signs. From the manifestation of these characteristics she knew also that she had obtained the favour of the gods.

25. Then love urged the damsel to place her wreath of choice on Nala, while shyness held her back. Equally did she bear the urge of both.

26. Eagerly she made a strenuous effort to make the wreath embrace her beloved. But from shyness and stupor, not even a slight stir was there in her lotus hand.

27. The beauty of an overlord came over the Sentiment of Eros abiding in her heart, which held a parasol, the dynasty of the moon,¹² and was made to rock like a swing by bashfulness and love.

28. Her hand, eager with the wreath of choice, going towards her beloved, stopped again. Her everchanging glance went half way towards her beloved's face, but back it came again.

8. Cf. Verse 18.

9. Lit. sprout.

10. Lit.to abate the heat of his body caused by separation, (a body) desirous of embracing.

11. The gods have no shadow. Nala's shadow is fancied as a gleam. Châyā means both 'shadow' and 'gleam.'

12. Nala, a scion of the lunar dynasty, is fancied as a royal umbrella under which love thrives like a king in Damayanti's heart.

29. Her heart had already reached her beloved, but her eyes could not move. The popular saying that shame abides in the eye was at that moment clearly made true by her.

30. Somehow casting a glance at the beauty of Nala's lotus face, the bashful maid half looked at that orb of the moon, Sarasvatī's face.

31. Perceiving those feelings of hers, the goddess spake thus to her feigning to be ignorant. "The screen of the wave of thy shyness doth not allow even me to discern thy thoughts."

32. No sooner did she whisper the letter 'Na', half of Nala's name, in the ears of the goddess¹³ than she became overwhelmed with shame. She bent her head low, rubbing her fingers one against another.

33. Sarasvatī, taking hold of her hand, led her towards Indra with a smile. But Damayantī proved true to the significant name Perverse, common to women in general.¹⁴

34. The goddess started to take her to Indra (again), smilingly pulling her by the hand. At this she drew back her hand with a start, as if it had been placed by mistake on a serpent's body.

35. The goddess of well-being associated with the sovereignty of heaven grew jealous, when she saw Damayantī going towards Indra. But, affectionate to Indra, she was ashamed to see Damayantī then turn away from him.

36. "I heard thee say No in respect of Nala. So name some other suitor." Exhorted thus by the goddess,¹⁵ Damayantī, tossed by the conflicting emotions of bashfulness and love,¹⁶ indicated Nala with her eye.

37. While the gods laughed, placing their hands on the hands of the nymphs, Sarasvatī, fondly embracing Damayantī, and leading her to the middle of the passage running in front of the mortal kings and the divine lords of the regions of the sky, made her look like a travelling idol of the goddess Durgā¹⁷

13. Lit. As soon as the letter.....was admitted into the ears of the goddess.

14. वीरि "woman" means literally "perverse."

15. Damayantī had uttered 'Na' (न) in her attempt to name Nala. Sarasvatī pretends that it was a No, rejecting Nala.

16. Lit. Damayantī who was an arena of a duel between bashfulness and Cupid.

17. Durgā idols are still carried in procession in Assam and Bengal on the Vijayā Daśamī day. See, however, Vocabulary under पान्चदुर्गा.

38. Seeing her going unasked,¹⁸ slowly and slowly in the direction of Nala, Sarasvatī turned her back from the middle of the way, wishing to take her again to those very gods.

39. But Damayantī repressed the close embrace of the goddess, even as a newly married bride does that of her spouse, briskly moving her lotus-stalk neck as she turned her lotus face away,¹⁹ (a face) distinguished by²⁰ the humming noise of those bees who were her maiden friends.

40. The goddess, with the corners of her lips drenched with a smile, said then to Damayantī, who was by no persuasion willing to go towards the gods, "Thou with the orb of a face excelling the moon! what suspicion canst thou have towards even me?"

41. "Without bowing at the feet of the gods, without fully obtaining their permission, how can thy desire to choose Nala as thy consort be proper in the face of the hostility of the gods?"

42. Once more taking Damayantī by the hand, who grew confident at these words, the goddess made her bow to the gods and said to them, "Your kindness she now deserves, devoted to you.

43. "Ye lords of the regions of the sky, this devoted woman chooses you not as her consort, for you are many; nor any one among you for fear of humiliating the rest. She seeks therefore to choose this king, who is but portions of yourselves combined in one.

44. "Long ago did the Creator bring about Damayantī's marriage by choice, through the (chance) contact of her wreath with Nala on the way as well as her dalliance of love through a (chance) embrace of Nala.²¹ What then remains that you attempt so much to thwart it?

45. "Or, perhaps it was a desire to bring fame to Nala, never deviating, along with his subjects, from the path of observance of caste duties, that brought you to the earth, you who were pleased with this manner of his activity."

46. Sarasvatī took her to Nala, when the gods, on hearing these words, gave their permission with significant movements of their eyebrows, their lips playing with smiles in the orbs of their faces at these words of the goddess.

18. The reading अदेक्षितम् has been adopted.

19. Lit. making her lotus face such that its stalk grew agile in turning aside.

20. Lit. marked by a symbol, the humming noise etc.

21. See 6. 49-55.

47. Sarasvatī brought Damayantī's hand, charming with a wreath of Madhūka flowers, near the neck of that moon of the earth.²² Her hand was immovable even by Cupid, while she stood motionless with shame.

48. Round Nala's neck the bride then let fall the wreath of Madhūka flowers, decked with Dūrvā shoots, as if it were a line of letters offered in writing in token of her acceptance of him.

49. The king bore round his neck that wreath of flowers, looking like Cupid's noose, and beautiful with deep blue Dūrvā blades resembling in lustre the sentiment of Eros.²³

50. Methinks, with a face downcast with offended pride, Damayantī jealously looked at that garland, which was flashing bright in contact with Nala's body, and had on it an emerging line of thrills, the tips of the Dūrvā blades.

51. From the mouths of the beautiful women of the city there went up a loud Ulūlu sound, a sort of auspicious song of theirs, the letters of which issued forth as if incoherent from joy.

52. The wreath of Madhūka flowers, resting on his spotless bosom, and mirrored on it, looked like a line of Cupid's arrows, partly lying on the surface and partly gone inside.

53. At that moment, while Damayantī's body bristled with thrills, all her hair seemed to stand on tiptoe, eager like children to witness the bridegroom's charm.

54. She, with the charming lips, brightly shone, all her limbs bristling with the tips of her hairs, as if she were Cupid's archery platform, bedecked with target poles.

55. At that moment did all her movements vanish, as if blown away by the gusts of wind loosed by Cupid's arrows. Or, perhaps were they for a moment cajoled away by Kali in order to make with them a vigorous effort to win her for himself.

56. While Cupid caused that perspiration in Nala's hand, which was touching the wreath bestowed by her, he was creating, as it were, the ceremonial palmful of water²⁴ for the coming marriage, a mighty festival.

57. Tender as she was, she resembled cotton wool. So it was natural that she should be shaken by the blasts of air from Cupid's

22. i.e., Nala.

23. This is the conventional colour of शङ्खर.

24. Ref. to the water poured on the bridegroom's palm by the bride's father in token of the bride being given away.

arrows. But a wonder it was that Nala, a great mainstay of the earth, should have a violent tremor on account of them.

58. The wreath of flowers, reflected in the tears of the (rival) kings, seemed to remain thrust in their very eyes, judging from the redness of them. But rightly were Nala's eyes wide open,²⁵ which seemed to drink in the wreath.

59. From the joy caused by the touch of Damayanti's hand, Nala was so greatly benumbed that he long resembled a pillar fixed for Cupid to aim his arrows at.

60. Close to him, the rulers of the regions of the sky, renouncing that beautiful form, now receding from them, assumed their own forms; just as someone resorts to begging, renouncing an empire; or goes over to old age, traversing the period of youth.

61. The erstwhile hidden (thousand) eyes of Indra, as he was casting off his disguise as Nala, appeared first, as if from a desire to see the beauty of Damayanti's emotions, each eye vying to be first.

62. She (now) saw an approaching sage, the founder of a family group, whom Indra, enemy to his own family, seemed to place in front of him as a noble friend, on account of the obstacle to Indra's marriage with Damayanti; for a marriage depends on the favourable character of the ancestral families of the bridegroom and the bride.²⁶

63. Agni enveloped his body with shooting flames, as if he wished to destroy with torches the mighty gloom of the infatuation caused by his love.

64. Alas, Light, the companion of Agni, appeared faint in the day, as if it quickly hid itself from shame before the people, because Damayanti did not choose its master Agni.

65. Yama assumed a form, emitting gloom, and dreadful with eyes red as a cloth dyed with red lac, (a form) accompanied by a mace, as if he were then Wrath coming to occupy the hearts of the kings.²⁷

25. Lit. The interior of the king's eyes rightly adopted a dilation. See also Notes.

26. e.g., the bride and the bridegroom should not belong to the same ancestral family or gotra. Indra, being a god, has no gotra: he is besides said to have destroyed his gotra, i.e., killed his kinsmen. Unable to satisfy gotra conditions, he brought with him a pravara or the founder of a family group as a substitute. See Notes for details.

27. i.e., the rejected suitors.

66. Citragupta, Yama's highly meritorious scribe, and the deep colour²⁸ of Yama's body which had been marvellously concealed came into view together. The former put ink on the surface of a writing leaf, which ink the latter claimed to surpass.²⁹

67. The mighty Varuṇa shone forth, assuming his watery form, and bearing his noose fixed in his hand, the tie of his mind, slackened at that moment with regard to Damayanti.³⁰

68. The lord of the waters was indeed without any companion, for he misunderstood the precept "One should come to a woman in the company of some one else", and thought "How can one, accompanied by one's wife, win another woman"?³¹

69. Thereafter Sarasvatī also manifested her divine form, pleasing to Viṣṇu. Perceiving her with her emblems coming into view, the maiden wondered no more at the manner of her speech.

70. Indra and the other gods, who were displaying this fun of transmutation of forms, in that onlooking assembly of heroes, caused, alas, the discomfiture of magicians, destroying the means of their livelihood.

71. Then looking at Nala and Damayanti, who attained the unattainable object of their desire, both charming with the emotion of their mutual love, Indra, the mighty sovereign of the Golden Mountain,³² then said, delighted in his heart.

72. "Damayanti, so to thee is given this king, a boon that is rarely obtained. Nala, because thou sincerely executed thy mission,³³ here is my favour to thee—

✓ 73. "In sacrifices will I partake of thy oblations, assuming a form visible to the eye. Many doubt the existence of gods inde-

28. Lit. attribute.

29. i.e., Yama's colour was blacker than ink.

30. Lit. bearing his noose fixed in his hand, as if it were related to the loosening of the tie of his mind, effected at that moment with regard to her.

31. Considering the weakness of human nature, moralists advise men to come to a woman in the company of some one else (सद्वितीय) Varuṇa, however, misunderstood the saying and took the compound द्वितीय to mean "accompanied by one's wife", for the word द्वितीय means a wife. He thought सद्वितीयः सद्वयः meantद्वितीयया सहसमिष्या वर्तमानः. Varuṇa's epithet जलधिप "the lord of the waters" is here purposely used, as it sounds like जडधिप "the lord of fools", "a master fool."

32. Meru.

33. The mission to Damayanti on behalf of the gods.

pendent of sacrificial formulas, not seeing any sacrifice partaken of by us.³⁴

74. "When the end comes, be merged in Śiva and Pārvatī, thyself and thy wife. The anxiety 'What shall I be like at my death?' doth indeed oppress the heart of a sentient being.

75. "On the bank of the river Asi, near Vārāṇasī, a city will rise for thee to live in, called after thy name. For, if thou lived in Kāśī, desirous of salvation, the joys of Damayanti's company would be curtailed."

76. Then the god who is the mouth of the gods,³⁵ that are familiar with the taste of sacrifices, having wreaths of smoke for beard, said to Nala, "May thy prosperity be unbounded as the milk of that wish-cow, thy own vision of me.

77. "May my body which serves to burn and cook be subject to thy will. Becoming its master, do thou excel Cupid, whose body was destroyed by this very body of mine.

78. "Food, fish, drinks and the like, may they, prepared by thee, surpass nectar in taste. King, I know thy searching nature with regard to the culinary art."³⁶

79. The god who is the son of the sun,³⁷ also pleased of himself, said to the king, "This my tongue hath long been eager to give thee a boon on account of thy deeds.

80. "Let all kinds of weapons along with their appurtenances appear to thee, the conqueror of enemies. Nothing higher than this is worthy of being attained by those whose life is consecrated to the hero's vow.

81. "Even if thou shouldst suffer the direst turn of fate, may thy heart not deviate from the law. The trio of virtue, wealth and desire appears to abide in the hands of one who forsakes not piety, and is not devoted to anything else."

82. Varuṇa, pleased at heart, spoke to the king words accompanied by a smile, "Having bestowed Damayanti on thee, I give thee now two boons by way of giving her a dowry.

83. "Wherever thou wilt, let there be water anon, even in a

34. This is a reference to Mīmāṃsā doctrines. See Appendix on Philosophical Allusions under 5. 39.

35. i.e., Agni, so called, because oblations to the gods are offered in the sacrificial fire.

36. Lit. acts of cooks.

37. i.e., Yama.

✓ desert. Water doth maintain the life of creatures in the world in a way in which the other elements do not.

84. "At the mere exertion of thy will, let a desert, whose heat expands with the summer sun, turn into an ocean, and then again become the abode of camels as before.

✓ 85. "In contact with thy limbs, let there be freshness and a divine exuberance of fragrance in flowers. Nothing have I seen like flowers that produces both religious merit and bliss."

86. Smilingly did Sarasvatī, too, say in joy to the king, "Shouldst thou not accept something from me, bringing as I do delight to thy beloved?

87. "The wise should not despise a thing, though slight, which comes without one's asking. Offered by an honourable Fate, methinks, such a gift of love is worthy of a high esteem.

✓ 88. "King, reflect inwardly and meditate always on my pure mystic formula, which, without any form, embodies Śiva, and is accompanied by the moon,³⁸ and represents the form that goes by the name Pārvatī and Parameśvara, universal, but twofold owing to the union of two shapes, male in one half and female in the other.³⁹ May this formula prove effective to thee!

✓ 89. "The virtuous man who cherishes in his heart this my formula called Cintāmaṇi (Wishing-stone) becomes a master of eloquence with a speech drenched with the nectar of fully developed sentiments. He acts as Cupid in charming even the gazelle-eyed maids of heaven. No use speaking much. Whoso longs for a thing doth obtain it precisely with the help of this.

✓ 90. "If he who is solely devoted to me meditates on my figure composed of mystic formulas, concentrating his mind on me, and worshipping me with lovely flowers, perfumes and the like, as I ride my beautiful swan; and, if he, at the end of a year, puts his hand on the head of someone, whoever he may be, the latter, too, will of a sudden compose elegant verses. Worth seeing is the marvel of this particular form of mine.

38. The formula in question is ह्रीं which contains in itself Śiva's name हर minus the vowels. The formula being regarded as the embodiment of Śiva, it is described as being accompanied by the moon supposed to be on Śiva's head. The 'moon' (इन्द्रु) means also the Anusvāra of the formula.

39. The reference is to the Ardhanārīśvara form of Śiva, half male and half female. Sarasvatī's formula propounds the true nature of this form; and while repeating it, the devotee is to visualise in his heart the mysterious dual form embodying the male and female energy of the universe. See also Notes and Vocabulary under चिन्तामणिमन्त्र.

91. Ornament among kings! every day will I make Damayantī, famous as a woman, and an abode of virtues, devote herself more and more to the sport of clasping thy neck; cherished she is with emotion in thy heart. Everyday will I make also the Vaidarbhi style, famous among the styles, and an abode of merits, entirely devote itself to the game of word-play in the utterances⁴⁰ of the poetic narrator of thy life; it is replete with poetic emotion in his heart.

92. "For the joy of men, pure verses on thee will plentifully emerge from the mouth of the poet who, inspired by myself, will celebrate thy deeds. Like Viṣṇu, wilt thou be renowned as the holy-famed destroyer of the sins, brought by the Kali age upon the people of the mundane sphere."

93. The goddess and the gods then said (to Damayantī), "Say, what desired object shall we give thee, the crown jewel of the world? Nothing is unattainable to thee, who art chaste. Ah, let him who wishes to infringe thy vow be reduced to ashes!

94. "Astonished art thou to see us assume our (real) forms, discarding our disguise. In thy heart, too, let knowledge spring up to acquire its form, wisdom."⁴¹

95. While the gods betook themselves to the sky, having thus granted boons, there rose in a moment a mighty noise from the utterances of the attendants of the kings who were rising from their seats, the noise deepening with the sound of drums beaten by a multitude of gods.

96. The rival kings, in spite of their jealousy, did not impute any blemish (to Nala), which had no place in one who was virtuous and pure-famed; nor did they utter anything having semblance of martial ardour with regard to one who had obtained divine weapons by virtue of boons. But, with their sighs, they made Damayantī's heart full of a profound pity.

97. Turned by those kings into an incarnate deity of the river of the sentiment of pathos, Damayantī at once besought her father and made him give to them the worthy ones among her friends. The kings, too, held back their lives, which were bent on departure, because Damayantī was not theirs, out of consideration for those

40. Lit. throat.

41. According to Nārāyaṇa: In thy heart, too, let knowledge spring up for thee to assume any desired form.

damsels, who constantly imitated their comrade, learning from her all her arts.

98. Alas, as Nala, equal to Indra in splendour and glory, was then about to start for his mansion, a shower of flowers fell from heaven, as if it were Indra's fame assuming a corporeal form, shedding tears,⁴² to wit, the honey of the flowers, with bees dropping on it.⁴³

99. At that moment the gods, leaving the king, a portion of their own selves, felt a pain that is caused by the mutilation of a limb. Sarasvatī, too, full of anxious thoughts as she was departing, looked at Damayantī, the abode of her own grace, turning and turning round.

100. On that festive occasion of giving a daughter in marriage, king Bhīma singly; Nala and Damayantī both, in order to wipe off the evil words of the (rejected) kings; and the kings, who were many, as they were going each to his own camp, all these played, played and played auspicious music in joy.

101. Epilogue.

Śrīhīra, etc. In the beautiful epic, *The Story of Nala*, composed by him, whose fine sayings are clear as the autumnal moonlight, the fourteenth canto, brilliant by nature, is finished.

42. Indra's fame is fancied as a woman shedding tears, because he was rejected by Damayantī.

43. The honey refers to the tears, and the bees to the collyrium paint applied to the eyes of a woman.

CANTO XV

1. The king of the land of Niṣadha,¹ honoured with that wreath of choice, then went to his tent,² showering vast riches on the panegyrists, particularly on those who sang Damayanti's virtues.

2. On the way he gave away gifts in such a manner that the heaps of jewels, left behind like straw by the minstrels feeling that tremendous burden, were long gathered in plenty by an eager crowd, as if they were grains of corn left behind by reapers in the fields.

3. "Should he³ not be ashamed to have taken a woman in the open assembly?" "How can a person with excessive beauty be happy?" Such utterances of the sycophants of the (rejected) kings were drowned by the recitations of panegyrists and poets.

4. The imputation by enemies of petty faults that are untrue serve only to set forth the innocence of the good. If a charge were true, there would never be an attempt to attribute a false guilt.

5. The king of Vidarbha, too, in a cheerful mood, entering the inner apartments with his daughter, said to the queen who was in suspense, "Anxious one, accept thy son-in-law, Nala.

6. "In comparison with the lustre of Nala's body, Cupid is mere straw. He will sanctify our family with the splendour of his lineage. Our daughter alone knows how to single out such a suitor amid a gathering of the heroes of all the three worlds.

7. "Let gazelle-eyed women perform ceremonies, regulated by womanly convention, and befitting the auspicious occasion of a marriage. We shall carry out the injunctions laid down in the scriptures and the law books." Thus he said and went out.

8. The assembly of astrologers, looked at in the face by the king on going out, declared the astrological moment to be free from defects caused by the rise and fall of planets by virtue of its perfect qualities. Thereupon the king made preparation for giving his daughter in marriage.

9. He then sent word to Nala through a messenger, "Let my family and my daughter be favoured by thee. To-day, after a long

1. Nala.

2. i.e., the royal tent destined for his use during his stay in king Bhīma's capital.

3. i.e., Nala.

space of time, let the sprout of our desire grow into leaf by virtue of the ceremonial water washing thy feet."

10. Hearing the echo of king Bhīma's words going up thus from the messenger's mouth as from a cave, Nala said, 'Here I go. I bow at the feet of my superior.' He sent back the messenger, liberally bestowing gifts on him.

11. The king of Vidarbha, when he heard the messenger's report, waited for Nala, full of esteem, even as the eager Cakravāka bird, hearing the crowing of the cock at the end of the night, waits for the sun.

12. At that moment, in one place, a woman expert in painting felt a certain pride, being selected (for the task).⁴ Another, expert in making cakes, acquired a certain dignity by reason of her occupying a high seat.

13. The facades of all the houses of the city, tinged with a beam of joy, shone forth with the rays shooting from the gates of pearls and gems; (rays) assuming the sportive role of travellers.

14. At that moment, wreaths of flowers, out of season, and made with strips of cloth, were spread over the streets like a canopy, fearless of heat, and confounding even bees owing to their being so richly perfumed.

15. The citizens shone, covered with ornaments. The houses shone with their lustre heightened⁵ by many-coloured paintings. In the city, the very form of the earth seemed to be transformed on account of the bejewelled floors of the houses.

16. Then rang bells in continual peals in the city. Harps sounded in highly swelling tones. Flutes reached a high pitch of intonation. Drums sounded unrestricted by any limit.

17. Lyres were not drowned by flutes, nor flutes by singers, nor singers by cymbals. Cymbals were not drowned by tabours, nor tabours by drums, nor drums by tambours, nor tambours by drums.

18. The far-spreading noise of the crowds, deepened by the sound of wonderful musical instruments, and mellow with its resonance on the waters of the ocean, more than filled⁶ the ears of the elephants on the limits of the regions of the sky.

19. In conformity with family custom, lifting up golden pitchers, a multitude of matrons then bathed the princess on a raised platform, beauteously gleaming with decorative designs.⁷

4. Lit. put forward.

5. Lit. bathed.

6. Lit. was not contained in.

7. See Vocab. under चतुष्क.

20. With their mouths bent, the pitchers carried mango-tree sprouts, which seemed to be the gloom of their deep disgrace; for they were conquered and reduced by her breasts to the position of watercarriers, as if as a mark of their slavery.⁸

21. Drenched with water over and again, and becoming gradually radiant with a silk scarf shining white,⁹ she, at that moment, perfectly resembled the meeting point of the rainy season and the autumn.

22. Radiant with a white-shining silk scarf, with her rain-cloud lock of hair dripping water, she at times resembled the sky, once made gloomy by rainclouds rent asunder, and (then) beautiful with the lustre of the moon.

23. Verily the lock of her hair, scattering for a moment clear running drops of water, shone forth, as if it were emitting white pearls of fame, earned by its conquest of the dark bushy tail of the Camari deer.

24. Made brighter by the water on her body being wiped off with a tender cloth, she shone much like a golden image, glowing clear from being burnished with a stone.

25. If gold were to learn the art of being fragrant from the slightly opening flower-leaves of the golden Ketaki, it would acquire the grace of her limbs, redolent with beauty-paint, and shimmering with a gleam.

26. Expert in all the arts, the girl friends of Damayanti, who was taken to the middle of a bright platform, adorned her in a moment neatly on every limb by virtue of their long training in their art.

27. She who was beauty's climax even without any adornment was adorned by clever maids, and seen to be fairer. But who will have the skill to prove that she shone not by her adornment, but the adornment shone by her?

28. On receiving an ornamental mark of red arsenic on the forehead, her face, embellished by her lips and eyes, surpassed in beauty the moon with a Campaka bud offered to it in worship,

8. Damayanti's breasts are imagined to have defeated the pitchers and made them their slaves. The customary mango leaves attached to the mouths of the pitchers represent the gloom of their disgrace.

9. Also,.....bright with the moon, her silken scarf.

after it has been worshipped with blossoms of the Bandhūka and the lotus.¹⁰

29. A certain damsel tied her lock of hair, a spray of flowers, softened by the smoke rising from the censer. Her hair was a mass of yarn for the making of the cloth of darkness enveloping the night of blindness brought by Cupid to her royal suitors.

30. It was after a long while that a girl, who repeatedly bound the fume of incense, taking it for a lock of hair, came to bind Damayanti's Cāmara-like hair, having inferred that mistake of hers from the smiles of her maiden friends.

31. Her wavy flowing hair, with buds of Karuṇa flowers then set in it, resembled the Yamunā undulating with dense ripples, that looks as if it were being dragged by Balarāma's plough.¹¹

32. The gold band worn by her on the forehead was a flash of lightning accompanying the clouds, her hair. The lightning's permanence, maintained by nectar,¹² I surmise to be due definitely to its contact with the moon, her face.¹³

33. The curls of Damayanti's hair gleamed on the border of her brow-ornament, as if they were winding curls of sooty smoke issuing from that light, the ornamental mark of red arsenic on her brow.

34. The ornamental line drawn with collyrium (on her temple) brightly shone, reaching unto the corner of her eye. It seemed as if the Beauty of her youth¹⁴ cast that thread to enlarge her eyes.¹⁵

35. That line was perhaps painted not with collyrium. It was a trail left by the sapphire-like pupil running to the eye-corner oft and anon with an amorous grace. Was it painted with the pupil's darkness-born gleam?

10. The face with the ornamental mark on the forehead is compared to the moon worshipped with a Campaka bud, while the lips and eyes are compared respectively to Bandhūka and lotus blossoms.

11. See Notes.

12. Lit. The permanence of its life-span which resorts to nectar.

13. The face is the moon, and the gold band a flash of lightning made permanent by the nectar of the moon.

14. Lit. The second beauty of age.

15. The line in question is compared to a thread dipped in ink, which an artisan casts on a plane surface in order to have the impression of a straight line. Here the artisan is Damayanti's youth, whose motive is perhaps to reconstruct her eyes on a larger plane.

36. In contact with that line of collyrium, Damayanti's eyes acquired the beauty of two lotus blossoms, used by Cupid as his arrows, and imprinted¹⁶ with the line of scars left by the bowstring on Cupid's hands.

37. The rent near the eyes of the black antelope bespoke the fact that the Creator wished to put out the eyes of the animal, thrusting his finger-nail into them, for their offence in bearing resemblance to Damayanti's eyes at the time of creation.¹⁷

38. Damayanti's ears, heavily pressed by the eyes,¹⁸ installed on themselves two ornamental blue lotus buds, knowing them to be rivals of the eyes.

39. The two decorative lotus buds, worn by her, shone forth, as if they were the eyes of some onlooking appreciative swain, made blind by Cupid. The eyes dropped on her, and remained attached.

40. Cupid viewed Nala as his sole target, provided as he was with arrows, Dāmayanti's lotus eyes, appearing within the curve of a bow of Palāśa flowers, to wit, the radiance of the gems of her ear-rings.

41. Did her face, having conquered those moons, her jewel ear-rings, reported to be jealous of her face, bind them with the creeperlike ears, taking the ear-rings for two moons, without investigating whether the charge of jealousy was true or false?

42. A girl friend, after she had made Damayanti put on the ear-rings, said to her, "Verily the contact of thy moonlike face with these ear-rings on either side will, in respect of the growth of love in thy beloved, have the same effect as the association of the moon with Venus and Jupiter¹⁹ has with regard to the birth of a child."

43. The wax, applied to her lips for brightening the lustre of their red lac paint, shone forth, clinging to the border of her nether lip, eager to abide on the nectarlike lip, having forsaken honey.

44. Verily her throat resembling a young sapling, by virtue of its melodious voice, passed formerly for a lyre without any qualifying epithet. Then when it received seven pearlstrings looking like the strings of a lyre, it clearly shone forth, as a seven-stringed lyre.

16. Lit. touching.

17. Or, at the time of her adornment. Lit. at that time. Cf. 8. 38.

18. Eyes stretching as far as the ears are regarded as beautiful.

19. Supposed to bring luck.

45. The fair²⁰ maiden's arms, accompanied each by an auspicious conch bracelet, shone forth, as if they were each attended by a young lotus stalk to learn the art of being soft from the arms.

46. The fresh paint of red lac applied to her feet was at that moment surmised by people to be fresh sunlight, emerging after long embracing a pair of lotus blossoms, having parted with them at the coming of the night.

47. It was not red lac. It was clearly Cupid's glowing²¹ fire, which, having offended the beautiful maid,²² now²³ waited upon her feet, thinking of her union with her lover.

48. Since her limbs looked beautiful by themselves, and adorned each other, nothing could those adornments claim. Useless it was to make them.

49. Each successive feature of beauty, growing by degrees higher and higher, which she acquired in contact with her ornaments, broke the chain of the idea of limit, owing to (fresh) beauty coming and coming to the fore.

50. While she was looking at the reflection of her face on the gemlike surface of a mirror, she shone as if she, bringing her face close to the moon, measured the difference between the two.

51. The moon, defeated by her face, assumed a magic form, visible to those who have a notion of seeing two moons in the sky.²⁴ But, still was it defeated by her face, assuming a plurality of forms, in the mirrors, simultaneously displayed by two of her maiden friends.

52. (Amid the reflections) on the two mirrors held before her by her two friends, was only one her face, and the rest²⁵ lotus blossoms? The flowers were seen to acquire a resemblance to her face, having ended their lives by nightly devotions in the midst of frost.²⁶

53. She was surrounded by bows, the rays of the gems of her ornaments; (bows) with oncoming arrows, to wit, the bees coming

20. Lit. fair-toothed.

21. Lit. marked by redness.

22. i.e., while she was pining for her lover.

23. Lit. thereafter.

24. i.e., in order to surpass Damayanti's face, the moon assumed a dual form visible to certain people. See Vocab. under द्विचन्द्रा.

25. Lit. the others which were many, i.e., the reflections of the faces of her friends.

26. Cf. 2. 39 and 7. 35.

to her, taking her for a wreath of Palāśa blossoms.²⁷ She then appeared to be guarded with hundreds of thousands of bows, because she was Cupid's treasure.²⁸

54. Her beauty attained a rare excellence by her ornaments, as does the Gaṅgā with its special sites of pilgrimage; as does natural affection for someone by virtue of his merits; as does statecraft by brilliant turns of luck.

55. Wives of kings, who came to king Bhīma's great festival, bowed to Damayantī to avoid being made widows by Nala.²⁹ They bore on their heads the red lac of her feet, as if it were auspicious vermilion borne for the long life of their husbands.

56. Bashfully drooping, she then received, bowing as she did so, the blessings of her parents, Brāhmaṇas, and devoted matrons, which, by their unfailing nature, were equal to the utterances³⁰ conveying the boons of the gods when pleased.

57. At the same time, in the same fashion, servants expert in the art of decoration effected on their master Nala an adornment worthy of the festive occasion of his wedding.

58. The persons engaged in the work, pondering over and again, tied³¹ the king's hair, which stole the grace of the feathers of moulting peacocks, left in deposit with it.³²

59. Flower buds, coming in contact with his flowing hair, beautifully dressed,³³ acquired the beauty of Cupid's arrows, joined to the long polished string of his bow.

60. The king looked beautiful, adorned with a crown of priceless jewels on his head. A wishing tree he was to suppliants. So he seemed to put forth a charming spray of flowers.³⁴

61. The halo of the moon, in the guise of a band of jewels attached to Nala's brow, shone forth, as if it could not encompass

27. Damayantī shining with gems is fancied as a garland of bright red Palāśa flowers.

28. Cf. 7. 19.

29. i.e., prayed that their husbands might not be killed by Nala in battle.

30. Lit. garlands of letters.

31. Also, "imprisoned."

32. Lit.hair that concealed the fact of the deposit (with it) of the grace etc.

33. अङ्कितमार्जनश्रिया is to be applied to both "hair" (कचेन) and "bow-string" (धनुर्गुणेन).

34. The jewels are likened to flowers.

his face,³⁵ which at that moment acquired a beauty greater than the moon's.

62. Verily, the circular ornamental mark on Nala's brow, near the eyebrows, looked like a shot kept ready near a bow;³⁶ (a bullet) of Cupid who wished to kill that swan, Damayanti's abounding strength of mind.³⁷

63. The circular dot of sandal, which Nala's face surpassing a lotus blossom bore (on the forehead), resembled³⁸ some beauteous star abiding in the bosom of the moon.

64. 'Damayanti cannot be married to Nala until she goes through the ceremony of going round the fire'. Thinking thus, did Indra in despair³⁹ send the moon in the form of a dot of sandal, to decipher the Creator's script (on Nala's brow), and see whether she was 'on his forehead or not' ?⁴⁰

65. At that moment, Nala's circular ear-rings, combined with their reflections on the surface of his cheek, acquired the beauty of four flashing wheels of Cupid's chariot.

66. The pearlstring attached to his neck, coming in contact with the fore-end of his chin, while he was bowing in homage to his elders and Brāhmaṇas, looked like a multitude of dense nectar drops oozing from the moon, his face.

67. Nala's arm, whence sprang his splendour, and by the resisting power of which he became powerful in battles, overcoming armies, and which fulfilled (the desire) of numerous suppliants asking for riches, assumed the character of the ocean. (The ocean, too, produced the goddess of splendour, Lakṣmī. By means of its elephant, Airāvata, Indra became powerful in battles. The ocean, too, fills up the clouds asking for water).⁴¹

35. Nala's face is the moon, and the jewel-band the halo of the moon. But as the jewel-band encompassed only the forehead, it is fancied that it could not encircle the whole face owing to the latter having a wider radius of lustre than the moon.

36. Nala's eyebrows are fancied as Cupid's bow, and the circular mark on his forehead as a shot kept near the bow. Lit. A shot in the shape of the circular ornamental mark.....

37. मानसीकसम् "swan" (acc.) qualifies also धैर्यभरम्—(भैरव्याः) मानसम् ओकः यस्य धैर्यभरस्य तम्

38. Lit. made friends with. The last two lines of the verse may be construed as follows: (चन्दनविन्दुमण्डल्या) श्रिये धिता (सश्रीका) सशङ्कस्य अङ्गवर्तिनी काचन तारका सखी कृता.

39. Lit. Indra's despair.

40. i.e., to see whether she was really destined to be Nala's. The expression is found in some modern Indian languages also.

41. The portion within brackets is derived by means of puns. See Notes.

68. Verily his arm became a divine tree, unceasingly fulfilling the wishes of suppliants. The pair of bracelets,⁴² placed on his wrist, looked like a basin for water made round trees.

69. He shone forth, radiating his fame and might, in the guise of the white and crimson lustre of diamonds and rubies, visible⁴³ on the circle of his arm-ornament; (fame and might) earned by his conquest of the earth, and confronting all the ten regions of the sky.

70. When Nala saw the gleam of his appearance on the dense mass of the gems of his ornaments, which covered⁴⁴ all his limbs, he made useless the holding of mirrors before him by his expert attendants.

71. Not merely did the rejoicing people look at the gleam of the setting of his ornaments, the ornaments themselves, widening their gem eyes, seemed to look at one another's gleam.⁴⁵

72. Delighted with the nuptial procession, and with his crown on, the king, who used to destroy in battle the conquering chariots of enemy kings, then mounted his chariot driven by Vārṣṇeya;⁴⁶ just as Arjuna, known as Kiriṭin, who killed in battle the enemy king Jayadratha, mounted his chariot driven by Kṛṣṇa and rejoiced in martial expeditions, accompanied by his followers.

73. The nymphs of the heaven Vidarbha, with their ornaments on, then brightened the highways evermore, coming from every house, to look in the eagerness of their hearts⁴⁷ at the radiant prince.

74. Eager to have a look, a certain woman of the city, without noticing even the scarf over her breasts, which was half blown away by the wind, displayed before him as he was proceeding the offering of an auspicious pitcher, her own bosom.⁴⁸

75. A woman, while pointing out Nala to a friend, for a moment showered over him parched rice, namely, the pearls of her necklace, which got loose unnoticed by her, striking against the bracelet of her hand, which she had abruptly raised from her lap.

42. Lit. The bracelet having a second one.

43. To be connected with "lustre." Lit. present. 'White' refers to fame and 'crimson' to might.

44. Lit. clinging to.

45. विभूषणैरपि परस्परेण अन्येन्यस्य दृष्टिरदर्शवि Nārāyaṇa.

46. Lit. that had Vārṣṇeya as the charioteer.

47. Lit. owing to the rise of emotion.

48. Lit. with one of her breasts.

76. The multitude of those young women served as auspices to the king while he was journeying,⁴⁹ for they had mirrors, their own flashing finger nails; lotus blossoms, their faces; flowers, their smiles; honey, their voice; and young leaves, their hands.⁵⁰

77. Wishing to take the betel which was in her hand, a gay woman, whose lotus eyes were fixed in a gaze, thrust her toy lotus into her mouth, as if she were angry with it for rivalling her face in beauty.⁵¹

78. At that moment, a certain woman felt her view of Nala to be greatly obstructed by the daring embraces of a paramour, who joined her in the midst of the crowd while it was distracted, looking at Nala.⁵²

79. Another woman with superhuman beauty,⁵³ who was eager to see, her eyes ceasing to wink, was prevented from passing for a nymph, simply because she touched the earth with the extremity of her feet.⁵⁴

80. Another woman seemed to thrust⁵⁵ by force into her friends a joy exceeding the capacity of their hearts, with strokes of hands and shakings, calculated to warn them⁵⁶ that their ornaments had slipped off.

81. Did even the ears of the gazelle-eyed women who were absorbed in looking at Nala, turn absent-minded, gazing with their own eyes, to wit, the blue lotus buds decorating the ears? Was that the reason why their ears did not hear?

82. With their eyes⁵⁷ as with the hollow of a palm, drinking in Nala who seemed to be enveloped in clusters of ornamental gems

49. Lit. bent on going.

50. Lit.....women possessing mirrors in the shape of their....finger nails, lotuses in the shape of their faces etc. Mirrors etc. are lucky objects.

51. Lit.....as if in anger at its joint sovereignty with her face. The absent-minded woman swallowed the lotus instead of the betel.

52. Lit.....the crowd whose eyes were distracted through looking.

53. Lit.....possessing a physical charm ill-suited to mortals.

54. The woman was standing on tiptoe to look at Nala. But nymphs neither wink nor touch the earth.

55. Lit. caused to be contained as it were.

56. Lit. which were given by way of telling them that etc. The woman was drawing the attention of her friends to the ornaments which had slipped off in the bustle. She is, however, fancied as thrusting back into them their overflowing joy by jostling and striking them with her hands. The imagery is that of stuffing a receptacle with things beyond its capacity by thumping and shaking.

57. See Vocab. under चक्षुःप्रसृति.

up to the crown of his head, and mistaking him for Indra, the sovereign of the region that is the Veda-ordained result of the Soma and other sacrifices:⁵⁸ some of the women thought in their simplicity, 'Is he encircled,⁵⁹ by a thousand flickerless⁶⁰ eyes'?

83. The women said: "Perfect in his beauty, he hath now emerged to adorn the throne of Cupid, who was consumed by the fire of Śiva's wrath. With the lustre of his body he surpasses even Purūravas, Urvaśi's beloved, dear as her life, whose mother was king Sudyumna, transformed into a woman.⁶¹

84. "For the sake of this youth, rightly did Damayanti who is wise reject the suppliant Indra, the lord of all the gods. But, unbearable is the unbecoming attitude of the gods,⁶² who, though known to be benign,⁶³ were annoyed⁶⁴ when she chose him as her consort.

85. "Why did not the lords of the cardinal points,⁶⁵ who witnessed Damayanti's wreath of choice playing round Nala's eager neck, rend with some weapon their bosoms, which burst not of themselves? How will Indra, alas, disappointed in his love for Damayanti, appease to-day his consort Śaci, bowing to her on his return, her lotus face turned aside?

86. "Think ye not, Damayanti is ignorant that fame is higher than pleasure. Rightly she refused to be made a second Śaci by Indra. Tell us, who ever composed a poem on the life of Śaci? But, who will not compose poems on her career, a current of the river of poetic emotion?

87. "Cupid of the earth, this youth delights our eyes with his beauty, created by Damayanti's religious austerities performed in many a birth. Let him to-day acquire a unique lustre,⁶⁶ enjoying his union with Damayanti, who was unattainable to Indra, the overlord of heaven, even with the wealth of his religious merit.

88. "Did the practice of the Creator, who unites man and woman, become mature in order to bring about the conjugal union

58. i.e., heaven.

59. Lit. embraced.

60. Lit. unwilling to wink. Nala adorned with gems is likened to the thousand-eyed Indra.

61. The king, while out in the forest hunting, was turned into a woman for entering a pleasure grove sacred to Pārvaṭi. Moon's son Budha happened to see him and begot on him or her Purūravas, the famous lover of Urvaśi.

62. i.e., the gods who had been Damayanti's suitors.

63. सुमनसः (good-minded) means also "gods."

64. दुमनसः (evil-minded)—here, sorry and angry—is contrasted with सुमनसः.

65. Indra and the other three gods.

66. Lit. a non-duality of lustre.

of this pair? The creation of the profound love of this couple by Cupid was perfected by his play of inducing mutual love in men and women ever since the beginning of the world.

89. "We do think only those women whose eyes made the acquaintance of Puruṣottama occupying the platform, first of all, on the occasion of the great festival of the full moon in the month of Jyestha,⁶⁷ now see Nala going through the streets. The woman who bathed in the month of Māgha in the sin-destroying confluence of the Yamunā and the Gaṅgā, becomes (now) a queen⁶⁸ by virtue of those black and white whisks of Cāmara hair, to wit, Nala's glances playing ⁶⁹ on her.

90. "On account of Damayanti's great love being directed to Nala, the course of her past action proclaimed the luck that attended him, the Indra of the entire circle of the earth; while the blessing given by Śacī, who was pleased, because Indra was not chosen, is a guarantee of happiness for the daughter of our king.

91. "Full of esteem for the kings, because they came for her sake, Damayanti rightly wiped away their disgrace, by rejecting the gods as well, even Indra.⁷⁰ Presenting herself to her husband as a gift from the gods, obtained through their favour, she removed all occasion for any talk of shame, anger or disgrace in respect of the gods as well."

92. Thus did the wives of the citizens speak, delighted to see that beauty of Nala, which was growing insolent on account of the perfect charm of the ornaments set on his every limb; who had hands fair as rubies, and went along, occupying a delightful chariot; even as the moon with rays fair as rubies goes to the pleasure hill of the east, on the border of the Nandana garden, riding on the air.⁷¹

93. Epilogue.

Śrīhīra, etc. In the epic, The Story of Nala, composed by him, mellifluous with profuse sentiments, the fifteenth canto, brilliant by nature, is at an end.

67. The reference is to a festival celebrated at Puri in Orissa, during which idols of Kṛiṣṇa, Balarāma and others are led out in procession on separate platforms. To witness this procession was to acquire great religious merit.

68. Lit. a woman king.

69. Lit. falling. The lucky woman who happened to be looked at by Nala with his dark and bright eyes is compared to a queen who is fanned with black and white tufts of Cāmara hair.

70. Lit. the gods including Indra.

71. I have followed the following construction — स्यन्दनं पवनमध्यास्य अधिष्ठाय आनन्दनं . कीडादिं यतः गच्छत इन्दोरिव. See, however, Notes

CANTO XVI

1. Surrounded by chariots, the charioteer king,¹ then started for the home of the king of Vidarbha, taking auspicious objects² with him, and in two ways putting the priest Gautama, a perfect knower of the self, to the fore.³

2. The mighty king was attended by moon-coloured Cāmara whisks, waved by gazelle-eyed maids, as if they were his own resplendent virtues, mirrored on his shining ornaments.

3. While Nala was proceeding, accompanied by forerunners who wore magnificent attire and ornaments, Indra, if he bore the name Sunāsira,⁴ did so by convention only.

4. That night the marriage procession, enveloped in darkness mingled with the dust raised by the army, shone forth, making lights superfluous, because of the jewels in the diadems of the kings forming Nala's vanguard.

5. The king of Vidarbha,⁵ hastening on account of the close approach of the auspicious moment,⁶ sent kings as heralds every moment, one after another, whose throng added to the immensity of Nala's army on the way.

6. The flags of the speedy-horsed army, billowed by the wind blowing in,⁷ and looking like cloth-made lions, elephants and tigers, turned the sky into a woodland, animated by many-coloured China silk creepers.

7. The king then saw the entrance ground of king Bhīma's palace beckoning with the garland of flowers on the gate, which waved with the gusts of wind from the (flapping) ears of a row of elephants, as if it⁸ were Damayanti's girl messenger calling him with her eyebrows.

8. Resonant with trumpets,⁹ made to act as welcoming questions flashing across Damayanti's mind, the entrance ground shone

1. Nala.

2. Curds, rice, pitchers full of water etc.

3. *पुर्वगत्य* meaning both "putting in the front" and "paying homage to."

4. I.e., Sunāsira (one who has a good vanguard), an epithet of Indra, now befitted Nala more than Indra.

5. Damayanti's father.

6. The moment astrologically favourable for the marriage ceremony.

7. I.e. the blowing in of the wind.

8. "It" refers to the entrance ground.

9. Lit. Possessing the sound of trumpets which was made to act etc.

forth with the moving leaves of two posts of banana stems,¹⁰ like a girl friend of his beloved, adorned with a flowing scarf.

9. In front of the royal palace the two royal armies, subdued with fear for their two disciplinarian masters, met each other without indulging in mutual slaughter, and uttered a swelling sound.¹¹

10. The king of Vidarbha looked with joy at Nala, who politely came on foot from as far as the gate. Dama¹² welcomed him, going half the distance, and saying to him, 'This way', having indicated his kinsmen.

11. Rising and stretching out his arms in joy, king Bhīma then received Nala, now come, the worthy suitor of his daughter; just as the ocean, carrying a two-sided rush of waves, receives the flood of waters coming from the Gaṅgā.

12. Bhīma, the overlord of kings, master of vast armies, then fittingly gave his benign daughter, of perfect splendour, to the all-knowing benign Nala, the best of men.¹³

13. While Nala tasted the preparation of honey, curds and butter, offered to him, he gave rise to a surmise in the minds of the people, who were thinking of the future. "As he is going to drink honey, Damayanti's lips, he hath now made under that pretext an auspicious prelude."¹⁴

14. The bridegroom's hand had taken delight in slaying others.¹⁵ The hand of the bride was a thief stealing the beauty of the lotus. Was it for this that their hands were tied with rough Kuśa blades, in the well-governed¹⁶ kingdom of Vidarbha.¹⁷

10. It is usual even now, in some parts of India (e.g. Assam), to decorate the entrance ground of the bride's place with banana plants.

11. Lit. On the doorway took place the encounter of the two....armies, (an encounter) which had no mutual slaughter, and in which there was the uprise of a widespread noise.

12. Damayanti's brother.

13. By means of puns, king Bhīma is indirectly compared to the ocean, "the lord of many a river," who gave Lakṣmī to Puruṣottama (i.e., Viṣṇu), and to the Himālaya, "the lord of the mountains," who gave Śivā (i.e. Pūrvaṭi) in marriage to Śiva. It will be noted that वहिनी means "river" in the case of the ocean, and "army" in the case of king Bhīma; while महीमूर्ता पतिः "the lord of kings" means also "the lord of the mountains."

14. i.e., Nala's tasting of the sweet 'madhuparka' is to be regarded as a ceremonial rite preliminary to his tasting of Damayanti's lips. See Vocab. under पुण्याहविधि.

15. i.e., enemies. पर means both "other" and "enemy".

16. Lit. that which has a good king.

17. The binding of the hands with Kuśa blades is a part of the marriage ceremony.

15. ¹⁸

16. Nala's father-in-law gave him the wish-fulfilling wreath of Cintāmaṇi gems, worthy of the gods; which Śiva had given to king Bhīma, being his friend by virtue of the name 'Bhīma'.¹⁹ The wreath was obtained by Śiva himself through his friendship with Kubera.

17. The wreath of Cintāmaṇi gems brightly shone, carrying within itself²⁰ all that is begged for by suppliants and due to them, in the guise of the reflections on it of the rare and huge mass of things, heaped up in order to present them to the bridegroom.

18. King Bhīma gave to the bridegroom Durgā's shining sword, which destroyed the Mahiṣa demon. Absorbed in dalliance with Śiva, the goddess had given it to Bhīma, who bore the same name as her consort.²¹

19. The bride's father²² gave to Nala the sword which was formerly carried by Durgā, the enemy of the Mahiṣa demon. The sword, which rent asunder the foeman's limbs, was discarded by her right half, merged in the (left) half of her consort.²³

20. The sword had a vow to become a mountain, where arose the sun of its valour. It had a woodland, the extremely dense pictorial designs on it. It had a brook, its blade made bright by whetting. It bore the morning twilight, the blood of wounded foes.

21. King Bhīma gave also a knife to Nala, which was beautiful with its sheath, and worthy of being grasped with the hand, as if it were Yama's tongue, sent by the eagerly suppliant god, to ask Bhīma for the hand of his daughter.²⁴

22. The ornamental designs on the upper and lower portions of the blade of the knife²⁵ flashed, as if they were collyrium paint applied to the eyes of women, and decorative designs painted on their bosoms. It seemed as if those who were initiated into the vow of sleeping on the battlefield, as on the bare ground of a place of

18. Indelicate.

19. 'Bhīma' (terrible) is also an epithet of Śiva.

20. Lit. containing all that is begged for etc. located within itself.

21. See Verse 16.

22. Lit. the giver of the bride (i.e., king Bhīma).

23. The reference is to the Ardhanārīśvara form of Śiva, half himself and half Pārvatī or Durgā.

24. Yama, it will be remembered, was one of Damayantī's suitors.

25. Lit. The upper and lower portions of the blade of the knife (with ornamental designs on them).

worship, presented these designs, which belonged to their own wives, as religious gifts to the knife.²⁶

23. The chariot, which Agni had sent before to king Bhīma, professing friendship with him²⁷, being in love with his daughter, was now given to Nala by the king. It could traverse with ease mountains, oceans and impassable paths.

24. As the fact of this great chariot having an excellent charioteer was patent from Nala's connection with its poles,²⁸ so its excellence as great as that of Kubera's Puṣpaka chariot could be inferred from Kubera's own example.²⁹

25. King Bhīma gave to Nala that jewel of a horse, which Varuṇa had formerly offered to him³⁰ to establish friendship with him; (the horse) who was originally given by the ocean to its master (Varuṇa) by deceiving Indra with the Uccaiḥśravas horse.³¹

26. The horse, who used to bring near by his speed the farthest limit of vision, making people impatient with an eager desire to look

25. The ornamental designs on the blade of the knife are fancied as the paint and pictorial marks no longer used by women, their husbands being killed by the knife in battle. As, however, the knife, by killing them in battle, sent them to heaven, the ornamental designs are imagined to be gifts made to the knife by the victims themselves, who are likened to persons engaged in religious rites.

27. See 5. 56.

28. Nala was famous as a charioteer.

29. There is a pun on पुष्पकप्रकृष्टता. It means both "an excellence like that of the Puṣpaka chariot" and "an excellence by virtue of (the possession of) the Puṣpaka chariot." It is fancied that the chariot given to Nala had the same qualities as Kubera, the god of wealth. Just as Kubera was पुष्पकप्रकृष्ट, (excellent on account of his famous Puṣpaka chariot), similarly this chariot also may be inferred to be पुष्पकप्रकृष्ट, which, however, means in this case "excellent like the Puṣpaka chariot." Throughout the verse an artificial comparison between Kubera and the chariot presented to Nala is sought to be established by means of puns. That is the force of कुबेरदृष्टान्तबलेन. The chariot was a महारथ (a great chariot); Kubera, too, was a hero known as महारथ (one who fights single-handed against ten thousand warriors). In the case of the chariot, there was "Nala's connection with its poles" (नल + कूबर pole + अन्वय); Kubera, too, had a paternal "relationship with his son named नलकूबर". One of the attributes of the chariot was "the quality of having a good charioteer" (प्र + मृत + वत्ता); Kubera, too, had "the attribute of having begot a child" (प्रमत्तवत्ता = जनयितृता). Having thus compared the chariot to Kubera, the poet goes on to compare it to Kubera's Puṣpaka chariot. It may be added that, applied to Kubera, पुष्पकप्रकृष्टता means also पुष्पकविमानेन प्रकृष्टता तेनेहमानता.

30. See 5. 56.

31. i.e., the ocean gave the Uccaiḥśravas horse to Indra, reserving a better one for Varuṇa.

at him,³² did not bring joy to their eyes so much as a great thirst,³³ through that same desire³⁴ to see him again.

27. King Bhīma gave to Nala a spittoon, which was very high and entirely made of rubies. Viśvakarman had cordially presented it to king Bhīma, perceiving Indra's esteem for him.

28. On account of its halo of rays, beautiful as the rising, high ascending sun, the people long thought, 'Is it full of the remains of chewed betel, thrown out by Nala, who is fond of betel?'³⁵

29. The huge dish of emerald which the demon Maya, a worshipper of Lord Śiva, worshipfully offered to king Bhīma, who had the same name as his master Śiva,³⁶ was now given by king Bhīma to Nala.

30. The venom of serpents has no effect on peacocks, because they ever bear on their feathers the colour of this dish. Had Lord Śiva taken the Kālakūṭa poison on this dish, his neck would not have turned blue.³⁷

31. That elephant whom king Bhīma gave to Nala, and who constantly poured rain, his ichor, as if he were the elephant of the sky,³⁸ was it the elephant of Indra, who fell from heaven, having offended the sage Durvāsa, rejecting the wreath of flowers offered by him?

32. With his flapping ears,³⁹ the elephant seemed to tell his fellows inhabiting the regions of the sky, even without any words, "Face me in the pride of your strength, or go afar off in terror, even beyond the border of the horizon, and live."

33. Verily the elephant bore his tusks as the root cause of his fame and his drops of ichor as that of the disgrace of his foes. With the toil of his ears,⁴⁰ he waited upon the Beauty of his head for her pleasure; (the Beauty) that had breasts, the temples of the elephant's head, and perspiration, the flow of his ichor.

32. Lit. making people slave to the eagerness of a desire to see.

33. तत्पांसुलङ्घनालता means literally "the dusty-neckedness of them" i.e. the "thirst" of the eyes, the eagerness to see the horse again and again.

34. तयेव (दिदृक्षादरदासतया).

35. The ruby spittoon, though empty, seemed to be full of the scarlet remains of betel.

36. See Verse 16.

37. Lit. he would not have borne the attribute of being blue-necked.

38. i.e., the Airāvata elephant.

39. Lit. by means of the comings and goings of his ears.

40. i.e., with his flapping ears.

34. No one, however skilled, could count the horses given away by king Bhīma as ceremonial marriage gifts, nor the objects of gold, nor the spirited elephants, nor the heaps of jewels.

35. The Fire god, who had opposed the marriage of Damayanti and Nala, was afterwards appeased⁴¹ and made agreeable by Damayanti. Then Nala, facing the fire god, went round him, keeping to the right.

36. Did the ceremonial utterance, "Be thou firm as a rock", after it had blessed Damayanti, quickly die away in shame?⁴² A stone would move, even at a push given by mortals. But she was not moved from womanly dignity by Indra himself.

37. The priest (Gautama) then tied with a knot Damayanti's skirt to her beloved's scarf. All-knowing, he seemed to declare the future faithlessness of Nala, who would go away, cutting asunder the cloth (worn by them both).

38. Damayanti's consort, his eyebrows inclining towards her, pointed out the evening star and told her to look at it. Was not the tiny star⁴³ visible to her? Still the prestige of an act prescribed by the scriptures was maintained.⁴⁴

39. The bridegroom indicated the Arundhati star⁴⁵ to the bride, "Look at yonder Arundhati, the devoted wife, diminished to an atom in the presence of one who hath spurned Indra for the sake of the king⁴⁶ cherished in her heart."

40. The grains of parched rice, let fall by her (on the fire), looked like flowers, while they were in her leaflike hands. Passing through the ether, on their way (to the fire), they acquired the beauty of stars. They flashed like a row of teeth in the fire, the mouth of the gods.⁴⁷

41. The wreath of smoke from the burnt offerings, which she took up (with her hands),⁴⁸ acquired the beauty of musk paint on her cheeks. It looked like collyrium paint on her eyes. On her

41. Lit. was afterwards made favourable by propitiating.

42. The bridegroom asks the bride to stand on a stone, and be firm as a rock.

43. Lit. the smallness of the star.

44. Lit. proved true.

45. 'The morning star personified as the wife of Vasishtha'—Apte.

46. Nala himself.

47. Fire is so called, because offerings to the gods are made in the sacrificial fire.

48. This is a marriage custom.

ears it assumed the grace of a Tamāla spray. On her brow it looked like curls of hair.

42. The profuse perspiration on the hands of Damayanti and Nala, shy both of them, was lost to view, as it over and again mingled with the ceremonial water accompanying the gifts made by them. The streaming tears of emotion in their eyes were thought to be due to⁴⁹ the dense whiffs of smoke (from the marriage fire).

43. The beauty of their burgeoning thrills was lost amid⁵⁰ the thrills of the people, who saw then king Bhima's liberality, as he gave away vast riches, as religious gifts.

44. The haste involved in the continuous performance of Vedic rites could not overcome the inertia that fell upon them; nor could the fire kept burning with sacrificial fuel, though it was in front of them, remove the vehemence of their tremors.

45. The priest (Gautama) brought the rites concerning Nala to a most successful issue, while he was married to Damayanti, even as the great sage Brihaspati did those relating to Indra, when he married Śacī.

46. Nala then went to the chamber of pleasure, which seemed to be turned into a thousand holes by women, in order to peep through them. Verily that chamber, occupied by the conquering hero, looked like the armour of the thousand-eyed Indra.⁵¹

47. The bride and the bridegroom did not eat with appetite from shame; nor did the one fully look at what the other did. For three days, as prescribed by the law, they slept with desire, but without enjoyment.

48. In one place, Dama, the young scion of the dynasty of Bhoja, made his subjects jest freely with the bridegroom's party, using a significant glance. In another place, he had the people coming with the bridegroom's procession served with food by maids who were nymphs of the earth.

49. To a certain guest he said, "Well, let some maids bring here some curry to suit thy taste. Let some give thee water, for thou art thirsty, and rice as well, just as thou wilt."⁵²

49. Lit. were explained away by.....

50. Lit. was merged in the people who were thrilled to see etc.

51. Indra's armour had of course a thousand apertures corresponding to his thousand eyes.

52. Means also: "Let these maids here bewitch thy heart in a manner worthy of the beauty of their limbs. Desirous of kissing as thou art, let some offer thee their face, delightful in every way to the god of love." In this case,

50. 53

51. A member of the bridegroom's party was saying (to two maids). "You two are my favourite mistresses." One of them, being told thus, put her pearlstring round his neck, saying, "Speaking like that, dost thou not look like a goat?"⁵⁴ Thereupon the other maid tugged at the pearlstring.

52. A girl, waving a feather fan over Nala, was laughed at by the people, as she cast off her skirt for fear of a lizard, which was secretly put on her feet by a maid of Dama, and which quickly went up the whole length of her leg.⁵⁵

53. A mischievous maid spread out a seat of animal skin, meant for Brāhmaṇas, with the tail to the fore; and a simple Brāhmaṇa of the bridegroom's party seated himself on it. But, making him rise, pleading her ignorance, she laughed, adjusting the seat with the tail turned back.

54. A certain fellow had a mirror secretly put from behind by some one else between the legs of a beautiful girl of the bridegroom's party, whom he himself kept rapt in attention by his talk. Then smiling, he looked at the mirror.

55. Created by Cupid, those maids whose beautiful eyes were eager to entertain, and who banished the strength of one's patience with their graceful movements, frequently made the onlookers laugh, as they disturbed into emotion the members of the bridegroom's party.⁵⁶

56. A youth smiled; and a maiden, who smiled, too, with the lotus-stalk neck of her lotus face sidewise moving, verily pierced a target without being in front of it, driving the smile into his heart.

57. Leaving what she should have done, a maid did something else. She restrained her eye, which was eager to see. That very fact, full of meaning, declared to her lover the entire message of her heart.

तेमनोपहार.....(तेमन + उपहार) is to be construed as ते मनोऽपहार....; अङ्ग रुचेः should be combined into अङ्गरुचेः (यद्योचितम्); सवतोमुखम् "water" should be separated into सवतः मुखम्; while कामम् (adv.) ओदनम् should be combined into काम-मोदनम्.

53. Vulgar.

54. The man had said युवमिने मे. This, however, sounded like the bleating of a goat.

55. Lit. which had a speed traversing the length of her leg.

56. Lit. they from whom took place the emotional disturbance of the members etc.

58. A rash, venturesome fellow kissed the face of a girl while she in a bending posture gave him water. Applying a slow hand to his feet, while she poured water on them,⁵⁷ he waited for another opportunity to deceive the eyes of the crowd.

59. Looking at a youth, a clever maiden formed round her maiden friend, a moon as it were, a halo with her lotus-stalk arms. Lo, though it was loose, it assumed in his eyes the character of a fast embrace.⁵⁸

60. Grievously hurt by Cupid's arrows, with tremors and thrills clearly visible, one fellow took shelter at the feet of a maid with smooth eyebrows while she gave him water, being mirrored⁵⁹ on the transparent nails of her feet.

61. A fair maiden smiled, inclining her face. Bashfully she remained with face downcast. She spoke in a soft faltering voice. This a youth took as a surety of winning her.

62. Looking at a maid who was waving a fan, a youth whelmed with emotion heavily perspired. He raised his neck, pretending to feel hot, and looked at her face, overcoming shame.

63. Made restless by the breeze of her fan looking like an agile leaf of her creeper arm, which softly touched her bosom, the youth resembled a bird, confined in a cage made of diverse reeds.

64. There was such a sweep of glances and such a manner of speaking that, in the mutual entreaties of the youthful couple, not even the slightest work was left for a messenger to do.

65. One fellow, in an ecstasy of joy, failed for a moment to drink the palmful of water applied to his lips.⁶⁰ Instead he kissed, on the water, the reflection of the face of a girl, who was beaming before him, with eyebrows like to Cupid's bow.

66. The members of the bridegroom's party got angry, when an emerald dish was put before them. But they were told, "It is not offered to you, full of raw vegetables. It looks like that because of its green colour."

67. A youth, who truly was polite, asked a woman something while she stood before him, smiling as he spoke, without looking at her face. His eyes were fixed on the middle of the space between her legs on the crystal floor.

57. Lit. the feet on which water was falling.

58. Lit. The halo formed by a clever maiden with her.....arms round that moon, her friend etc.

59. Lit. in the guise of his reflection on the.....nails of her feet.

60. Lit. mouth.

68. The people eagerly ate rice, which was unbroken and entire, with the grains distinct, and vapour playing over it, and retained its softness. It was excellent in taste, white, fine and fragrant.

69. While a fair youth cast repeated sidelong glances at a maiden, whose breasts were slightly budding with youth, a heavy-bosomed woman, deeply ashamed, took up the scarf of her own bosom, which was of itself slipping off her body.

70. The maids, serving milk-rice to the guests, made it look like an expanse of sand alongside streams of clarified butter, which was surely fragrant,⁶¹ because in its origin the first cause of it was the divine cow Surabhi (Fragrant).

71. Butter may be inferred to be sweeter than nectar, though nectar hath never been drunk by mortals. For the gods, who feed on nectar, long for butter, even though its fragrance is destroyed by the sacrificial fire.

72. "She failed to understand my hint, hidden from her by her own bashfulness. Perhaps she knew it, but paid no heed." A girl, going a few steps, and turning back, destroyed this notion of a youth with the arrow of a wistful glance.

73-4. Who did not take there, with a hissing mouth, a preparation of black mustard containing curds, shaking the head, and scratching at an unsuitable time the head and the palate, owing to the sharp pungent taste?

The preparation was white, first mild, and then burning, as if it were a portion brought from the cold-rayed moon, whose beams become sharp, in order to consume separated lovers. It was like an insincere man, friend first, and then foe.

75. A couple, in their first youth, concealing their feelings, cast glances on each other's face over and again, after these had wandered over sundry objects at random.

76. Eagerly eating the mild curry, cooked with deer flesh, the guests seriously thought, 'Was it cooked with the nectar-juiced flesh of the deer in the moon?'

77. The closing of the eyes for a while by a youthful couple, whose mutual hints did a messenger's task,⁶² made the people conclude that the hour of worshipping the god of love had arrived.

61. Lit. made it an expanse of sand on the bank of the stream of the mass of that butter which was fragrant etc.

62. Lit. the task of whose messenger took place from their mutual hints.

78. A gallant asked a maid whether the day or the night was suitable for love-play, putting his hand on the hot and the cold dishes by turns. The clever maid, bashfully rejecting both day and night, put her finger on her nether lip, sweet as the evening glow.⁶³

79. 64

80. A guest leaving some rice (on the dish), and drawing some towards him, asked a maid with this coming and going of the hand, "Shall I come, or wilt thou come?" At this she bent her face in shame.

81. As the guests mistook a preparation of meat for one without meat, and had the delusion that a preparation without meat was one of meat, the clever cooks, laughing at them, treated them to wonderful dishes, prepared with diverse ingredients.

82. Giving, with a fingernail, the shape of a lip to a tender piece of seasoned flesh under some pretext, a youth bit it with his teeth, and praised its taste; while he laughed looking at the waitress's lips.

83. The people ate many a seasoned dish, wondering at the things produced out of season, such and such being made by combining numerous ingredients, and such and such produced by cutting and pounding.

84. A guest, who had quenched his thirst, said to a maid, 'I am thirsty', looking at her face. She wished to take the water jug again in her hand, but abruptly turned back owing to the laughter of her friends.⁶⁵

85. A youth, wishing to take up some clarified butter which was in a bowl, saw there the image of a gazelle-eyed maid. When he put his hand on the (reflected) knot of her skirt, the reflection of her figure showed distinct thrills.

86. A guest, pretending to take the broth, kissed the reflection of a maid⁶⁶ on the oil in the broth, repeatedly touching it⁶⁷ with the tips of his fingers, which on that account seemed to turn red, being put in his mouth.⁶⁸

63. This indicated the evening twilight as the right time.

64. A variant of 78.

65. The guest really wanted a kiss.

66. Lit. a maid reflected on the oil etc.

67. i.e., the reflection.

68. रू means both "red" and "fond."

87. Far from being able to eat, the people could not even count the mild, savoury and flavoured curries, which were prepared with fish and the flesh of deer, goats and birds.

88. A certain fellow had been rejected before by a maid, slightly knitting her eyebrows, though he had made entreaties with flattering words and gestures. But she took pity on him, assuming again a gracious look, when he put his fingers into his mouth⁶⁹ by way of eating.

89. There the water, contained in a golden jar, was made cool as ice with draughts of air, and fumigated with fuel of aloe wood. Drinking it, the guests thus described it again and again—

90. "Creator, it was well that thou didst create water as 'nectar' and made it 'life'.⁷⁰ But in vain didst thou give it an all-confronting face; for those who drink it should also have been likewise formed."⁷¹

91. "Friend, give him rice"; "Give it to him yourself"—wrangling in this way, two maids served no rice to a guest who, shaping his hand like the cup of a lotus,⁷² repeatedly asked for it, though there was sufficient (on his dish).

92. A guest looked at the covered bosom of a maid, who was giving him water, and thought 'How large are her charming breasts?'. To him her beautiful hands seemed to give a reply, upholding the golden jar.⁷³

93. In king Bhīma's mansion, the guests, to their heart's content, ate sugar that seemed to be blended with a stream of snow, and curds prepared from the milk of buffaloes with fullgrown calves, as if it were the ooze extracted from a lake of nectar.

94. Resorting to magic, the Creator, his tongue moving with greed at the sight of curds, patently stole portions of them here and there, dotting the curds with holes through and through.⁷⁴

69. This is regarded as a mark of humility. Cf. 12. 96.

70. अमृत (nectar) and जीवन (life) are synonyms of water.

71. सर्वतोमुख "water" means literally "that which has its face on all sides." The guests wish to have more than one mouth to enjoy the taste of the water better.

72. The breasts of young women are often compared to lotus buds.

73. This is one of the objects to which a woman's breasts are compared.

74. It is fancied that the Creator while creating curds could not resist the temptation of stealing portions of them, and so left behind the holes visible in a solid mass of curds.

95. "Thou dost not give what I like. Of what use is sugar that has no 'colour'?"⁷⁵ To a guest, who spoke thus, a maid with Bimba lips gave a piece of meat, shaped like a Bimba fruit, and it proved appetising to him.

96. A man with insight, who simultaneously made gestures to two maids, both friends, gave up the one who responded to his gestures, and took a fancy to the other who, being clever, made no sign, and even deterred her fellow from so doing.

97. A maid, perceiving the gestures of a youth, said to her companion, "He does not tolerate thy desire to serve the dishes one after another. Why not give him, an eager suppliant, the preferred dainties in the opposite order?"⁷⁶

98. The feast,⁷⁷ adorned with cream-balls, shone forth with the reddish hue of the balls produced in cooking; as if it were the surface of a writing leaf, covered with circles, signifying that those who partook of the meal were coming to an end of their eating.⁷⁸

99. Not only did a gallant kiss the features of a maid, an Urvaśī of the earth, mirrored in the cup before him. But he also repeatedly produced the sucking sound of kissing, pretending to drink the wine.⁷⁹

100. The waiters, who were clouds, as it were, carrying rain-bows, by virtue of the lustre of the ornamental jewels of their moving hands, showered before the guests sweetmeat balls with the scent of camphor, like hailstones with the gleam of the sun and the moon.⁸⁰

101. The guests in satiety said again and again, "How many of these seasoned dishes are to be given to us?", whereupon the waiters skilfully gave them those balls of sweets, like numerous pieces of chalk, with which to reckon the dishes.

75. रंग "colour" means also "passion."

76. i.e., all at once. The meaning implied by puns is obscene. See Nārāyaṇa's commentary.

77. This has been supplied. The subject (व्यञ्जनम् or भोजनम्) is understood.

78. Lit. occupied by a circular terminal script in respect of the eating of those who were eating. The cream-balls served at the end of the meal are compared to the circular marks resembling the Nāgari छ, which are put by scribes at the end of a manuscript.

79. Lit. beverage. The reference to wine is not clear. See also Notes.

80. ध्रित-चान्द्र-सौरभा is to be construed also as ध्रित-चान्द्र-सौर-भा. See Vocab. under चान्द्र.

102. A gallant composed a commentary on his own heart with hundreds of appropriate gestures in an attempt to solve⁸¹ the riddle of a clever maiden's skill in concealing her feelings.

103. A youth placed two balls of sweets on the bosom of the gleaming figure of a woman, reflected before him on a bowl overflowing with clarified butter. Then he scratched the balls with his finger nails, and crushed them without pity.

104. A girl bashfully turned her face away, when a fervent lover looked at her with a smile. But her friend brought from somewhere a doll of sugar, and smilingly put it in his hands.

105. The guests, unable to eat more, having eaten much, left heaps and heaps of seasoned dishes. It seemed they did not eat at all, content to have looked at the beautiful waitresses.

106. A youth who had expressed his feelings with diverse gestures, was saddened by a maid, who remained indifferent to him. Despairing of her, he looked towards another. But, ah, when the first became angry at this, it was she who delighted him.

107. The banquet looked like a beloved woman, pleasing to the guests. The milk was its smile; the pastries its decorative scarf. The mass of lentil balls was its moonlike face. The plump sweetmeat balls were its breasts; the shining rice its pearlstring.

108. A youth, who besought a maid for a long while with hundreds of significant gestures, had long been rejected by her, making angry signs. But, when he folded his hands by way of washing them, she splashed him, slightly jolting the stream of water (which she poured out to him).⁸²

109. During the banquet, the six varieties of relish did not bring to the gallants as much pleasure as the seventh one, which emerged freely, born of the graceful movements of the multitude of youthful maids, and moulded of a boundless sentiment of love.

110. The followers of Nala, after putting the betel in their mouth, threw away the betel leaf when they saw a scorpion made of spices, placed inside the betel-roll by Dama. Struck with terror, they made every one laugh at their mistake.

111. Showing two heaps of jewels, real and false, the one

81. The girl's uncertain attitude was the riddle which he tried to solve by appropriate gestures, i.e., he expressed his own feelings clearly to elicit a response from her.

82. i.e., in token of consent.

beautiful, but the other charming,⁸³ king Bhīma said to the guests, 'Take one of these.' When they wanted to take the latter heap, he laughed and gave them both.

112. Thus they passed a few days in joy, feasting on pure and delicious preparations, twice in the day; while at night they were gratified by the caresses of courtesans sixteen years old.

113. Nala stayed five or six nights in the house of the king of Vidarbha, after he had married the slender maiden. He then set out for the land of Niṣadha with her in a chariot, driven by Vārṣṇeya.⁸⁴

114. 'None other has the right to touch her. My beloved is a child, and the chariot is high.' Saying thus, Nala himself made Damayanti mount the chariot. None could say that he embraced her in the presence of the people.⁸⁵

115. 'Smooth and soft, she will slip from the embrace of her beloved. He fears to hold her tight with his arms'.⁸⁶ So thinking, the ready-witted Cupid made Nala and his bride rough with an exuberance of thrills.

116. Were Damayanti's parents aggrieved, after they had sent away their daughter nourished in their bosom since her birth, in the same way as they were, after they had bidden farewell to their son-in-law, whose merits were increased a millionfold by his modesty?

117. Like as the ripples of a tank return from the shore, with the waters moving, after they have followed a (shoreward) wind, so did the king of Vidarbha, following Nala, come back from the boundary of his kingdom, with his face downcast, after he had a pleasant talk⁸⁷ at the time of return.

118. With tears in his eyes, he bade farewell to his daughter, saying, "Now is thy own religious merit thy father; forbearance thy remedy against peril; contentment thy wealth; and Nala thy all. From now, child, I am no one to thee."

83. Lit. extremely beautiful.

84. Lit. the reins of which were taken up by.....

85. i.e., in reality he embraced her while helping her to get into the chariot. Nārāyaṇa says किलेति व्याजे । तत्त्वतस्तु जनसमक्षमालिलित्व.

86. Lit. her beloved, whose arms are afraid of pressing (her).

87. This is the meaning of चटुलापतां गतः, applied to the king of Vidarbha. Applied to कलोल, it means चटुला आपो यस्य तद्भावि गतः.

119. Doing only what pleased her, her beloved long solaced her in her grief, as she remembered her father. But the inner⁸⁸ fire of her grief, caused by her separation from her mother, subsisted even in the great ocean of her beloved's love.

120. Just as a mountain, adorned with numerous minerals, acquires a certain beauty from its valley, where antelopes gaze and elephants roam, and which runs along⁸⁹ bordering hills; so the king, adorned with many an⁹⁰ ornament, acquired a certain splendour in the company of Damayantī, who waited upon him at his feet, and had an antelope's eyes and a sedateness of gait.⁹¹

121. The goddess of prosperity, married by Nala long before, gratified Damayantī by all manner of fulfilling all her desires, renouncing a co-wife's spirit of rivalry, as if she wished to retain the affection of the king, now solely devoted to Damayantī.

122. Nala came in sight of his city. It had gates with rows of sapphire wreaths, as if it were his beloved consort, with the curls of her hair hanging in neglect, owing to his absence. Standing on tiptoe, the city seemed to look at him with its lofty houses.

123. The glance which Damayantī furtively cast at her beloved, thinking his attention was slightly diverted by looking at the city, met midway Nala's suddenly returning eyes.

124. Like as the spring accompanied by the beauty of flowers, meets the eagerly curious bees that come one by one; so did Nala, charming with his bride, meet his ministers on the way, jewels of the city, and eager with curiosity.

125. He told them, who were restless with eagerness to hear, something of the events that befell him; and hearing from them something of the events that occurred in his own land, he entered the city.

126. In every street, the unmarried daughters of the citizens, tender as lotus-stalks growing on waters full of nectar, then bowed to the king, saying 'Victory to thee'; while they adored him with grains of parched rice, which seemed to be⁹² buds of flowers put forth by their creeperlike arms.

88. Lit. submarine fire.

89. Lit. serves.

90. Lit. adorned in many ways (बहुधा तु मण्डितः).

91. Lit. the abode of an antelope's eyes and an elephant's gait.

92. Lit. grains of.....rice resembling.....

127. For a moment, the 'moon-chambers', on the top floors of the edifices of the whole city, proved true to their name,⁹³ being in contact with the moonlike faces of the women of the city, eager to look at the newly wed Damayanti's radiance.

128. Yonder blue lotus blossoms, the eyes of the wives of all the citizens,⁹⁴ dusty dry with an unusual eagerness, drank in the nectar of the beauty of Nala's moonlike face; nectar that came through lotus-stalks, namely, beams (of their eyes) shooting through the window lattices of the buildings.⁹⁵

129. Nala entered the palace, newly built for Damayanti, accepting the scented grains of parched rice which fell from the leafy hands of the crowds of women on the high buildings, like showers of flowers from the gods above.

130. The great gods, after they had cheerfully witnessed from the sky the wedding of Nala and Damayanti, their journey in the same car, and their mutual glances, slightly timid, seemed at last to make up their minds to go to heaven, full of joy.

131. Epilogue.

Śrīhīra etc. In the epic, The Story of Nala, composed by him, and honoured by the people of Kāśmīra, who are conversant with the fourteenfold science,⁹⁶ the sixteenth canto is at an end.

93. See Vocab. under चन्द्रशाला

94. Lit. blue lotus eyes.....with pollen flying up on account of their dustiness (i.e. dryness) caused by.....thirst.

95. On the beams of the eyes see Appendix I (8. 3). The imagery is that of drawing in water with the mouth through porous lotus-stalks during water-sports. It is possible also to take the rays as referring to sun-beams coming through the window lattices, against which the eyes of the women were set.

96. See Vocab. under विद्या.

CANTO XVII

1. The gods, after they had gone through the labour of running to the earth almost in vain, then went away as they had come, bearing the semblance of the waves of the ocean.

2. They never grieved for having given Damayanti to that king, though she was long cherished in their hearts; just as one feels no regret for having bestowed on a pupil knowledge, long stored in one's mind.

3. The radiant gods occupied brilliant aerial chariots, even as the reflections of the sun occupy the slopes of the Mount of Crystal.¹

4. Their chariots, which forcibly dragged by force clouds behind them, with the gusts of air caused by their speed, seemed to declare their own speed to be greater than that of the wind.

5. The smallness of the forms of the gods, as they got farther and farther away, clearly looked, as if it were their power of becoming tiny, detached from the group of eight attributes² possessed by them.

6. At one point a streak of cloud, raked by the points of the chariot flags, provided their chariots with a yellow banner by a flash of lightning.

7. The rainbow across the ranks of clouds, which on the way returned again and again, became a decoration accompanying Indra's chariot.

8. The connection of clouds with thunder grew up, I ween, from the reflections of Indra's thunder, which then appeared in the waters of the clouds.

9. In one place, Yama's mace, coming in contact with the sun, made it look like the family umbrella of the kings of the dynasty of Manu.³

10. Varuṇa's noose looked as if it were an ear of Heaven, without any ear-ornament, which slipped off while the Heaven shook its head, amazed at the love of Damayanti and Nala.

1. The Kailāsa mountain.

2. See 21. 160.

3. These kings claimed descent from the sun. The mace with the sun above looked like an umbrella.

11. The fire-god, who, mounting the shoulders of the wind, appeared with his flames briskly dancing, made the gods think that he had won Damayantī as his bride.

12. On the way, Sarasvatī delighted the ears of the (four) gods, which suffered from the absence of Damayantī's voice, with the notes of her lyre, an inferior substitute.

13. The gods then saw an approaching multitude dazzling as a sword, like ether incarnate, coming with a fond desire to bid welcome to them.

14. The gods saw Cupid coming in the front of the crowd, as if he were put to the fore by Kali in order to teach people sensory indiscipline.

15. Cupid's companions are people who despise their lives for the sake of forbidden women. They disregard fear and shame. All their wealth is consumed by bawds.

16. Cupid assumes the role of the conqueror of the world, as if to rival Buddha.⁴ He plays the role of the creator in the world, as if to equal Śiva, though he is devoid of any corporeal form.

17. Cupid has made woman his weapon, overwhelming Śiva's creation, the entire universe; as if he recalled his enmity with Śiva.

18. Cupid caused a distaste to the eyes of Indra and others, which had absorbed Nala's beauty, incurable even by the physicians of the gods.⁵

19. The gods then saw Wrath, flinging about anything and everything, trembling, springing up, and red, shouting abuse for miles.

20. Wrath was attended by people whose eyes seemed to learn their redness from the blood of their lips, cut by their own teeth.⁶ They emitted gusts of breath which seemed to be hisses of snakes, their frowns.

21. Resorting to the invulnerable heart of the sage Durvāsas, impenetrable even to Cupid's arrows, Wrath desires to consume the worlds including Indra himself.

4. One of the epithets of Buddha was Lokajit "conqueror of the world." He was besides Cupid's adversary, having foiled him in his attempts at temptation.

5. The two Aśvins. They, too, were famous for their beauty.

6. Lit. the blood of the cuts on their lips caused by their teeth.

22. Wrath, though he produces a deep redness (in the complexion), brings paleness (in the end).⁷ Though he burns aflame, he begets a darkness which envelops all the senses.

23. When Wrath subjugated Śiva,⁸ while the latter was enraged at his own inability to conquer Cupid, he⁹ adopted the precept which says, the right moment to conquer an enemy is when he is attacked by others.

24. In that crowd the gods saw also Greed stretching out his hands to the wealthy. He was timid and faltering in speech, expressing his plaint with significant gestures.

25. His followers are poor and thievish; always sick from gluttony. They cast significant looks at people who are eating.

26. Greed is a drought, drying up the ceremonial water preliminary to a gift, poured by the rich on the palm of a worthy suppliant.¹⁰ Lo, he sells his poor¹¹ kinsmen to the rich like slaves.

27. Greed cares not a straw for Wrath, nor Cupid, who cause respectively one and two of the five great sins, while Greed prompts to commit all the five.¹²

28. Greed, though he abides in all the senses, resorts chiefly to the tongue, there to tutor suppliants in the art of flattery.¹³

29. Lo, they saw also blind Delusion, who never follows the right path nor the counsel of friends. Once he has clung to the void, he leaves it not.

30. The worshippers of Delusion are fools, immersed in the mud of worldly cares. They remember not Śiva, though life may depart to-morrow.

31. Delusion, like collyrium paint, manifestly soils even the radiant hearts of those whose souls possess the inextinguishable lamp of knowledge.

7. वैराम्य (lit. lack of colour) is contrasted with रञ्जन. It means usually "indifference"; here "repentance".

8. Lit. on account of his victory over Śiva.

9. i.e., Wrath.

10. Lit. Greed acts as a drought in respect of the pouring of the....water by the rich, etc.

11. The reading निःस्वान् has been adopted.

12. The five great sins are (1) killing a Brāhmana, (2) theft of gold, (3) drinking wine, (4) adultery with the wife of one's teacher, (5) complicity in these. Of these wrath causes only the first, while Cupid causes adultery and the murder of the husband of the guilty woman.

13. Lit. in skill.

32. On him depend Wrath, Greed and Cupid, all three; just as religious students, recluses and ascetics depend on the householder for their living.

33. Delusion is sleep to those who wake; blindness to those who see; foolishness in the presence of scriptural knowledge; and darkness where there is light.

34. Cupid was not ashamed to conquer the world, already killed by Delusion who cultivates the principle of darkness; just as Arjuna was not ashamed to vanquish the army of the Kurus, destroyed beforehand by Śiva.¹⁴

35. Some of the persons (in the crowd) were recognised by the gods owing to their previous acquaintance with them; others were not, being black up to the crown of their heads with a cloak of sin.

36. Then when the army of Kali drew near like an overflowing sea, the gods heard some one's words jarring on their ears.

37. "Ye wiseacres, the truth of the scriptures propounding the results to be obtained from sacrifices, is like that concerning the floating of stones on water. What faith can be put in them? They have obstructed the path of desire."¹⁵

38. "A certain Bodhisatva¹⁶ was born by virtue of his innate excellence to break up the mystery of the Vedas. For he said the world is transient."¹⁷

39. "Bṛihaspati says 'Oblation in the fire, morning and evening, the system of rules built up by the three Vedas, the carrying of three sticks tied into one, and the bearing of browmarks of ashes are the means of livelihood of those who are devoid of wisdom and manhood.'

40. "Since purity of caste is possible only in the case of purity on each side of both families of the grand-parents, what caste is pure by the purity of limitless generations?

41. "Who has not contracted sin in contact with women? Alas, people fast under a delusion, and bathe at sacred places. The world's religious vows have been destroyed by lust.

14. It is said that Kuru soldiers were pierced by Śiva with his trident before Arjuna hit them with his arrows.

15. The speaker is a Cārvāka or a heretic.

16. Buddha in a former birth.

17. i.e., everything being momentary, heaven and other results aimed at by Vedic sacrifices could not exist. The Cārvāka often cites Buddhist doctrines in his support.

42. "Fie on those who boast of family dignity! They hold women in check out of jealousy; but do not likewise restrain men, though the blindness of passion is common to both.

43. "Abstention from the wives of others? This hypocrisy was disregarded by Indra himself, eager for amorous dalliance with Ahalyā, Gautama's wife.

44. "Ye Brāhmaṇas, give up the notion that it is a sin to commit adultery with the wife of one's teacher. Your master himself had a violent mania for the possession of his teacher's wife.¹⁸

45. "The scriptures say, 'A person, when dead, suffers on account of sin, and enjoys happiness for religious merit.' But we ever see before us just the contrary. Tell us now which evidence is the stronger.¹⁹

46. "If sin is to be avoided inspite of the uncertainty of rebirth,²⁰ then O Brāhmaṇas learned in the Vedas, give up the long sacrificial sessions to avoid the risk of sin in killing animals in the sacrifice.

47. "Vyāsa himself, who deserves your homage, wellversed as you are in the three Vedas, said that it is commendable to accept a woman when she is under the influence of passion.

48. "Why do you esteem virtue, and not amorous dalliance? A man should do what tends to increase his happiness in the end.

49. "Commit sins by force. Will not your sins be deemed uncommitted? Manu declared all offences committed by force to be as if undone.²¹

50. "You who are in possession of traditional lore, doubt not this meaning of your own religious texts. Freely indulge in whatever pleasure you desire.

51. "Is there ever any unanimity among the learned in expounding the sense of the scriptures and the law books? Interpretation depends upon the force of intelligence. One that conduces to pleasure is not to be neglected.

18. The moon, called the king of the Brāhmaṇas, had amorous relations with Tārā, the wife of Bṛihaspati.

19. i.e., the direct perception of things actually happening in life is more conclusive than a dictum of the scriptures about events to follow after death.

20. According to those who believe in rebirth, sin is to be avoided, because the kind of birth in the next life depends upon the quality of deeds performed in this life.

21. The Cārvāka misinterprets Manu who meant offences committed under the force of circumstances.

52. "What have you to do with sin, once the body is burnt, about which body one has the idea that it is the self?²² If there were a soul, the existence of which is testified to by a source of proof apart from the body, would not the results of one's actions appear anywhere and everywhere (in the next life)?²³

53. "Away with the story of the wicked that after death one remembers one's past lives; that after death there are waves of consequences of one's previous deeds; and that the dead are satisfied when others eat for them.

54. "Strange. The scriptures, most cunning, prompt them who know the body to be the soul, to renounce the body; saying, 'Thou art not it'; and make them accept something else,

55. "Of two results in doubt, one is sure to be. When the desired one comes about, the swindlers²⁴ attribute it to their incantations and the like. When it is otherwise, they declare that these were incomplete in details.

56. "Coward, what burden will thy individual sin add to the One Soul, propounded by the Vedas, which is already sinking in eternal suffering on account of the sins of all?

57. "Of what use to thee are flowers removed from their stalks? It is on the stalks that they grow into fruits. Put them²⁵ on thy own head, if they are to be put on the head of a stone,²⁶ no way different from thy head.

58. "Spurn all censorious statements about women as not worth a straw. Why dost thou constantly cheat people when thou, too, art as bad as women?

59. "Ye fools, carry out Cupid's command, obeyed even by Brahmā²⁷ and other gods. The Veda is the command of the gods. Which of the two commands is then worthy of greater respect?

22. i.e., if one holds the view that there is no soul apart from the body, the question of rebirth and suffering the consequences of one's evil deeds does not arise, owing to the destruction of the body at death.

23. i.e., the souls being released from their respective bodies at death would lose their identity; and there being nothing to distinguish one soul from another, the consequences of the actions of one man would be suffered by anyone and everyone else.

24. i.e., the priests.

25. The reading followed is न्यस्य ते.

26. e.g., the sacred śālagrāma stone or a stone phallus of Śiva.

27. See 1. 47.

60. "If you consider some portions of the Veda to be meaningless,²⁸ through what mischance do you not regard likewise the toilsome injunctions as meaningless?

61. "Ye whose intellects are fattened on the Mīmāṃsā philosophy, ye have faith in the scriptures. But misguided, you say yourselves, the scriptural injunction to give (to the priest) the cloth wrapped round the sacrificial post is an interpolation.²⁹

62. "How can people believe in the other world on the authority of the Veda, which says 'Who knows what is in the other world?'

63. "Declaring that virtue cannot be acquired and vice cannot be avoided, Manu fraudulently seeks fines for the state. The learned have put faith in him in vain.

64. "Ye are experts in reasoning indeed. For ye put faith in Vyāsa³⁰ on his own word! Who will talk with you, fishes, fit to be advised by a fish?³¹

65. "Vyāsa was an intelligent poet, good at flattering the Pāṇḍavas. Did he not censure when they censured; and praise when they praised?

66. "Did not the same Vyāsa, out of lust, have relations with the wife of his brother? He was then attached to a slave girl. Did his mother enjoin him to do that as well?³²

67. "Those who have for guide in worshipping gods and Brāhmanas the works composed by these very gods and Brāhmanas, have they not, bowing to a cow, clearly degraded themselves below the cow?

28. Certain statements in the Śruti literature, taken separately, appear to be meaningless; but these, too, are defended as forming Arthavādas with an eulogistic or commendatory design.

29. The Vedic text enjoining this gift is regarded as an interpolation made by the officiating priest for his benefit. The Cārvāka opines that it is absurd for those who have implicit faith in the Veda to treat some of its injunctions as interpolations.

30. This is a reference to the low origin of Vyāsa, the reputed author of the Purāṇas.

31. The reference is to the Matsya or Fish Purāṇa, revealed to Manu by Viṣṇu incarnate as a fish.

32. The Cārvāka misinterprets the Mahābhārata, according to which Vyāsa, at the request of his mother Satyawati, begot sons on the widows of his half-brother Vicitravīrya who had died without any issue. One of the widows, however, sent a slave girl as a substitute, disguised as herself.

68. "Well indeed have those otherworldly fellows, ready to perform sacrifices, renounced their passion. For even after death they long for heaven, the quintessence of which lies in its gazelle-eyed nymphs!

69. "Ye arrant fools, of what use is quietude? Try to gratify your mistresses. Will a creature, once he is reduced to ashes, ever return?

70. "Even the sage Pāṇini opined that both sexes should indulge in passion, when he said that salvation was for eunuchs.³³

71. "People who plunge into sacred pools of water to go to heaven³⁴ look like sheep stepping back to charge forward to the fray.

72. "Meaningless is the threat that a man becomes an animal (in the next birth) as a result of such and such sin. Even the harmless Rājila snake is like a king, happy with his own sources of joy.

73. "If persons killed in battle sport in heaven, let the demons killed by Viṣṇu fight with him even in heaven. For, though they were killed, they are just as before.

74. "During earthly existence there is the individual self as well as the Absolute, but when salvation comes the Absolute alone exists—in this declaration that salvation is the annihilation of the self lies the skill of the exponents of Vedic lore.³⁵

75. "He who propounded a system of doctrines to prove that the salvation of sentient beings is a condition similar to that of stones is exactly as you know him to be, a perfect ox, when you have examined him.³⁶

33. Lit. the third sex. The Cārvāka misinterprets Pāṇini's rule अपवर्गे लृतीया, which says that the third case-ending is used to indicate the completion of an action (अपवर्ग). But as अपवर्ग means also 'salvation' and 'the third (sex)' refers to eunuchs, the Cārvāka interprets the rule as above.

34. This is sarcastic. Lit. people who "sink" in order to go up.

35. This is an attack on the Māyā theory of the Advaita Vedānta. The latter, however, does not propound the reality of the individual self, the annihilation of which is therefore a fiction.

36. The reference is to Gotama, the founder of the Nyāya philosophy. There is a pun on his name गो-क्षम, lit. a perfect ox. The Cārvāka ridicules his doctrine that the destruction of all particular attributes (pleasure, pain, etc.) is salvation; and compares this colourless condition to that of a stone.

76. "The wives of Viṣṇu, Śiva and others are entirely devoted to them. Why have they not attained salvation? Why are they in Cupid's prison?"

77. "If there is an all-knowing kind-hearted deity with words that never fail, why does he not fulfil our desires, suppliants as we are, by a single word of his?"

78. "Causing pain to worldly beings, even though it is caused by their own actions, God would be our enemy unreasonably; whereas others become enemies for some definite reason."

79. "Owing to the unstable character of all reasoning, is there any whose opinions, mutually opposed, being equal in force,³⁷ will not be baseless; like 'a fallacious inference with a contradictory reason on the opposite side'?"

80. "The hot-tempered ascetics teach others abstention from anger! Themselves poor, they teach alchemy for money."

81. "Why be charitable? It is the miser whom the goddess of wealth favours. The foolish Bali, giving away all his wealth, made himself a prisoner."

82. "Everyone squeezes the rich and envies them at heart. Few if any are abstemious, and renounce the turbulence of greed."

83. "Abstention from stealing means a long lease of life to poverty, while the taboo on certain kinds of food involves cheating the stomach. So take to indulgence, the one root of the plant³⁸ of joy."

84. Hearing these evil words, Indra became angry. He said aloud, "Who, who is this cutting at the very vitals of religion?"

85. "Who doth so speak, while I, Indra, with hands flashing with thunder's might, govern the three worlds, which see with the Vedas for their eyes?"

86. "Thou wretch, see as a proof or otherwise of class purity or caste continuity the failure of Brāhmaṇa-murderers and the like to satisfy trial by ordeal."³⁹

87. "That a person committing adultery with a distinguished

37. Lit. owing to the equality of each other.

38. Lit. sprout.

39. Or: take the failure of...murderers and the like to satisfy ordeals as a proof in the matter of class purity or caste continuity or otherwise, i.e., if class purity did not exist, the murderer of a high caste man would not be detected as such in ordeals.

woman, as a Brāhmaṇa woman, does not win in an ordeal, shows that the entire generation of that caste is pure.

88. "It is a shame that the correct finding of the ordeals of water, fire and the others, which were revealed by the Vedas, doth not remove the heresy from thy mind.

89. "Ye heretics, doth not the activity of the results of previous deeds shown by the uncertainty of offspring, although there has been intercourse, and cases like that, rend your hearts?⁴⁰

90. "Why dost thou not believe the stories, known to the people of various lands, of spirits begging for the performance of Gayāśrāddha for them, entering into some one's body?⁴¹

91. "Why dost thou not believe the true stories of the other world, which people, taken away by the messengers of Yama owing to a confusion of names, relate on their return to the world?"

92. The god of fire blazed in anger, and said, rebuking the Cārvāka, "Ha, what sayst thou, what sayst thou so freely before us?

93. "Thou who faintest from the effect of a momentary fast! art thou not astonished to think of those who practice the mighty Parāka fast⁴², and live by the sheer force of the revealed religion?

94. "Are not the sacrifices with visible results the suns of victory over those Mandeha⁴³ demons, your own doubts about religion—sacrifices for the birth of children, destruction of enemies, and coming of rain?"

95. Yama brandished his mace and covered the sky with sparks of fire; then uttered (fierce) gusts of words, as if stung by the Cārvāka's utterance.⁴⁴

96. "Stop thou, stop. Here will I wound thy throat and lips by force; thine, thou cheat, wickedly haranguing this assembly.

97. "Thou heretic! Who will renounce his belief in the other world on thy word alone? It is attested by the Vedas, and like the Vedas, by hundreds of doctrines following them?

40. This is a reply to the Cārvāka's assertion that the results of one's deeds do not subsist after death.

41. This is a reply to Verse 53.

42. See Vocab. under पराक.

43. The Mandeha demons are said to attack the sun who has to conquer them before he can rise.

44. Lit. Yama, covering the sky with brandishings of his mace, gave rise to waves of words, as if pierced in the vitals.

98. "Why dost thou not follow the same path with regard to the other world as thou dost in this world: when thou art faced with a difference of opinion between two groups of travellers having an equal knowledge of the way to be followed; the one small, and the other large in number?⁴⁵

99. "What man will not have a firm belief in the other world, having found a consensus of opinion among all, on the subject of marrying one's daughter to some one else?⁴⁶

100. "Those who reject all established opinions lose their ground, when even one of these opinions happens to be true. In view of this, there might be (sometimes) a simple failure of a religious rite. But the mishap preventing success is never due to religion.

101. "From the unanimity of all in some matters, and on account of the risk from non-compliance in others, all ought to remain true to the Vedic religion as well as to its supplement;⁴⁷ for the latter, too, was produced by the former."

102. Then said Varuṇa, red with rage, in a merciless tone, "Thou wretched atheist, art thou not afraid of my terrible noose?

103. "Ye fools, how is it that the holy stone,⁴⁸ marked in its hollow with the figures of tortoises and the like, and impossible for men to make, does not make you believe in the traditional path?

104. "Ye heretics, how is it that the popular tradition about names such as Indra 'the performer of a hundred sacrifices', the Vaiśya caste 'originating from the Creator's thigh', has not astonished you by its conformity with stories found in the Veda?

105. "Why do ye disbelieve the Vedas, when ye even see spirits craving for the performance of Gayāśrāddha and other rites, having entered into possession of diverse persons?

106. "Renounce not the Vedas, since you see souls, who are taken to Yama through a mistake of names, and then come back to their respective bodies, and tell stories of the other world."

45. i.e., in religious matters it is safer to follow the opinion of the majority than sectarian doctrines like those of the Cārvākas.

46. i.e., one should acquiesce in the general opinion about the existence of the other world, just as one follows the general custom of giving one's daughter in marriage to some one outside one's own family.

47. i.e., the Smārta religion.

48. i.e., the Śālagrāma stone.

107. Some one then stepped forward from Kali's army, which was paralysed at the angry outbursts of Indra and the other gods. He said thus to the gods, holding his folded hands on his head.

108. "Ye gods, I am not guilty; I am subject to others. I am a panegyrist of the Kali Age. My tongue⁴⁹ is fluent in flattering him."

109. No sooner did he speak these words than the gods saw Kali, seated in a chariot, and another, Dvāpara, before them.

110. Surrounded by diverse Sins, Kali raised his neck like a sinner in hell, and looked at the gods who were astonished at the magnitude of his splendour.

111. He assumed first an attitude of utter contempt. But, overpowered by Indra's radiance, he bowed his head like king Trīṣaṅku.⁵⁰

112. Approaching with an air of disdain, Kali, in the intoxication of his pride, addressed the gods, who were unwilling to look at him; just as a drunken Caṇḍāla speaks to Brāhmaṇas who disdain even to look at him.

113. "Hail, Indra! Art thou at ease, Agni? Friend Yama, art thou happy? Varuṇa, art thou enjoying pleasure?"

114. "We are speeding to choose Damayantī as our bride in the Svayamvara festival. Permit us to follow the path which goes there direct."

115. The gods treated with contempt his baseless overweening pride. They spoke to him after a long while, smiling and looking at one another's face.

116. "Never, never say that again. How wilt thou marry, whom the Creator created as a devout holy bachelor?"

117. "Brahmā will consider thee to be a rebel, when he hears that thou hast broken thy vow. But, even thy servants can transgress the Creator's command; why not thyself?"

118. "We are coming from the Svayamvara. The event has passed, wounding the pride of the youths of three worlds.

119. "While serpents and gods in love looked on, Damayantī chose a great mortal king as her spouse.

120. "Damayantī considered the serpent kings to be mean;

49. Lit. mouth.

50. The king whom Viśvāmitra tried to send to heaven, but who was ousted by Indra.

the other mortals to be apes; and the gods to be lowborn. But she thought Nala radiant with virtues."

121. Hearing this, Kali became utterly blind with rage. Looking like Śiva on the night of the universal destruction, he spoke to them thus.

122. "Brahmā may sport with any damsel, and you yourselves may toy with celestial maids. But Kali should observe the celibacy of a religious student, or even die, to the utter satisfaction of you all!

123. "What line of conduct do you follow, preaching virtue to others, but yourselves doing all that the ears dread to hear?⁵¹

124. "Nala obtained in the Svayamvara the beauty of the earth and you the world's shame. Your gain and Nala's, indeed, appears to be the same!⁵²

125. "Seeing us from afar, rightly you turn your faces away; for you are ashamed to look us in the face.

126. "Ye fellows, why did ye stand by, looking at that happening? Improper it was. Why did ye not consume the foolish girl with your eyes burning with rage?

127. "Strange; how did she accept Nala, fickle though great, taking a fancy to him, and slighting the highborn gods?

128. "How did you tolerate that weakling, the disdainful Nala, while he took for himself the gazelle-eyed damsel, who was being sought for by the lords of the regions of the sky, as you are?

129. "Why did not the terrible god of fire, though bearing witness to their marriage, act like a false witness, resorting to fraud?

130. "Alas, just as (the shadow of) the earth has become the dark spot of the divine moon, so your forbearance, even though you are valiant, has led to this disgrace.

131. "Why are ye jealous of me, while ye spare him whom she chose? Tell me. This very day I will by fraud tear her asunder from that guilty wretch.⁵³

132. "Endeavour to help me. Let us five⁵⁴ enjoy her, sharing her among us, as the five Pāṇḍavas did Draupadī."

51. e.g., Brahmā's passion for his daughter, Indra's adultery with Ahalyā, etc.

52. This is a play on the similarity in sound between श्री (beauty) and शी (shame).

53. Lit. abode of guilt.

54. Kali and the four gods.

133. Unable to bear the stupidity of the loquacious Kali, Sarasvatī pierced him with her weighty and severe words as with arrows.

134. "It was to give fame and Damayantī and boons to Nala that the gods went to the Svayaṁvara. A superficial intellect doth not comprehend the cleverness of the wise."

135. Tongue-tied, and unable to answer the eloquent goddess, Kali spoke to the gods alone, passing over Sarasvatī with a playful look.

136. "I too have now renounced all desire for Damayanti. But I have not even a trace of kindness for Nala.

137. "What can I do, now the act is over, since I was not there at the time? But, hear now my timely decision.

138. "Ye who are wise, know this to be my vow, mine, Kali's, with regard to Nala. Deprive him I will of Damayantī, and his kingdom as well. Vanquish him I will.

139. "Lo, let the worlds celebrate my enmity with Nala, adorned as my valour is with a wild wrath, as they do the sun's hostility to the night lotus blossom."

140. With applause, Dvāpara inflamed Kali's perturbed mind. Indra then said, putting his hand on his ear.⁵⁵

141. "Thou hast a mind to wonder at! Thou dost rightly discern shame in us. But the fact that one gives little to one who is great does put one to shame.

142. "Nala's pious devotion, a hundredth part of which gives the highest good, to wit, virtue, wealth, desire and salvation, became fruitless, being placed in us.

143. "Kali, unworthy is thy resolve towards the pure-hearted Nala. The moon of the land of Nīṣadha is as great as the divine lords of the regions of the sky.

144. "For thee, Kali, we see no means by which thou canst get within the king's defence: he hath accumulated all religious virtues. Nor do we see any luck for Dvāpara's intent.

145. "Ah, the perfectly virtuous Damayanti cannot be oppressed by fellows like you, addicted to futile mischief; even as well-disciplined right knowledge cannot be disturbed by errors, grasping meaningless unrealities.

55. This indicates astonishment and horror.

146. "The Golden Age is worthy of vying with Nala, and the Silver Age with Damayantī, who as well as Nala doth possess a unique, shining religious virtue; but not ye two, Kali and Dvāpara.⁵⁶

147. "Thou dost say 'I will surely do it.' But thou art wrong even though thou art purposing to do it. The seen and unseen causes of an effect are not under thy control.

148. "He who under a delusion would do wrong to Nala, would soon, by reason of the injustice, undergo the suffering resulting from that very crime.

149. "Kali, this thy grudge against him is not fitting. This enmity of thine with Nala will not be to thy good.

150. "At this very moment renounce the unholy idea, 'There will I go,' lest thou shouldst appear ridiculous in the royal court, when thou reachest there.

151. "Thou canst not enter into possession of Nala and Damayantī all at once, simply by going there; just as the letter 'ḍa' cannot at once get into the group of letters ṣaṇṇām, when it is read disjunct.⁵⁷"

152. The other lords of the cardinal points approved these words of Indra. But the two Ages, Kali and Dvāpara, refused to accept them.

153. Then the gods, aiming at Kali, and Kali, aiming at the gods, alternately began thus a quarrel, accompanied by raillery, in identical language.

154. (Indra to Kali): "As she has chosen Nala, it is proper thou shouldst not go (to Nala's capital). Of what use is this disquiet or this swift aerial car?"

(Kali to Indra): "As she has chosen Nala, it is but proper thou shouldst be coming back. Of what use is this hidden worry lacking in dignity?"

56. The Golden Age or The Age of Truth and the Tretā Age (fem.) are distinguished by religious virtue, the remaining two, Dvāpara and Kali following on a descending scale. The first line means also: The two Aśvins may vie with Nala (in beauty), and the three sacrificial fires with Damayantī (in purity). See Vocab. under नासत्य and त्रेता.

57. i.e., with base and suffix detached. In the genitive plural of ष (six), the ष् is first changed into ङ् which again becomes nasal, giving the form षण्णाम्.

155. (Agni to Kali): "As she whom thou art going to choose as thy bride has already chosen some one else, this thy conduct is ridiculous and disgraceful."

(Kali to Agni): "As she whom thou went⁵⁸ to choose as thy bride chose some one else in thy presence, this has become ridiculous and shameful for thee."

156. (Yama to Kali): "She, for whom thou art journeying, having chosen somebody else as her consort; let there be a check to thy wrath, thou, unrelenting and falsely irate."

(Kali to Yama): "She, for whom thou hadst journeyed, having chosen another as her consort; who else has sunken lower than thou, impotent and falsely irate as thou art?"

157. (Varuṇa to Kali): "Conquering Cupid by thy beauty, thou art traversing miles and miles on a mighty charger. But thou art a fool. Lowborn wretch, art thou not ashamed that she has chosen some one else?"

(Kali to Varuṇa): "Shameless god, as she has chosen some one else, art thou not ashamed, thou who hadst gone, mounted on a mighty charger, delighting people with thy lustre?"

158. The gods resolved to return to heaven, when they saw the two Ages, the third and the fourth,⁵⁹ persisting in their rancour against Nala.

159. With Dvāpara as his sole companion, the stubborn Kali, senseless with jealousy, set out on his journey, which was destined to inflict suffering on Nala.

160. A cloud arose as an obstacle, hindering Kali from going to the land of Nīṣadha, utterly inaccessible to him by reason of the plenitude of Nala's religious merit accruing from sacrifices and the charitable provision of wells, tanks and gardens.

161. The sinful Kali reached the holy kingdom of Nala to tarnish it by his possession of it; even as the sinful Rāhu reaches the spotless orb of the moon to overcloud it by an eclipse.

162. Then after a short space of time the dark, conceited Kali reached king Nala's capital.

163. Hearing there 'the detached text'⁶⁰ in the mouths of people

58. "tried", if we construe पुरा यासि as पुरा अयासि (त्वया).

59. Dvāpara and Kali.

60. Padapāṭha.

reciting the Vedas, dark Kali could not advance a single step further.⁶¹

164. He came to a standstill, when he heard in the city that order of reading known as Krama⁶² on the lips of people reading the Vedas.

165. He kept up a swaggering pace so long as he did not hear the connected text of the Vedas while being recited by the readers of the Vedas.

166. His nose seemed to be destroyed by the smell of sacrificial butter. Hurt by the smoke from sacrifices, he could not open his eyes.

167. There the knave lost his balance on the courtyards of householders, which were extremely slippery to him on account of the ceremonial water offered to guests for washing their feet.

168. In contact with the powerful heat of the sacrificial fires, he felt himself to be heated, as if in wrappings plastered with mud. Every limb of his seemed to be cut asunder by gusts of wind from the fanlike ripples of tanks and pools dug for charity.

169. He was terrified to see there black sesamum grains, which seemed to be Death to him, while they were scattered by the four castes in every household in the course of their rites in honour of the Manes.

170. There he thought his heart was rent by the forehead-marks of religious bathers, as if they entered his heart, assuming the form of swords.

171. Kali was glad to see there a man telling a lie, but grew sad, when he saw him telling it to his wife (in jest).

172. He felt that the city which was covered with sacrificial posts bristled with spears. He thought the city which was full of religious people was occupied by ferocious beasts.

173. The wretch could not even get near persons observing the twelveday religious fast known as Parāka. He repeatedly stumbled while crossing the shadow of persons observing fasts lasting a month.

61. Verses 163-204 describe Kali's despair at the sight of the observances of piety and religion in Nala's capital.

62. In Kramapāṭha the words are repeated in succession, e.g., ओषधयः सं । सं वदंते । वदंते सोमेन । सोमेन सह । सह राज्ञा । राज्ञेति राज्ञा ॥ Rīgveda 10. 97. 22

174. There he saw goddess Gāyatrī, as she drew near from the orb of the sun, being invoked by Brāhmaṇas. Seen by her, he vanished in terror.

175. Nowhere did he find a rest for his foot; neither in houses full of householders, nor in woods full of anchorites, nor in any habitation of ascetics, nor in any temple.

176. Nowhere did he see any slaughter, dear to him, though he looked for it. Even in the mouths of fools he never found there his friend, dispute.

177. He rushed forward, rejoiced to see a cow meant for slaughter in sacrifice. But, devoted to the Religious Virtue inherent in the Soma sacrifice,⁶³ the cow repelled him, an ass, even from a distance.

178. He deemed the silence of people observing religious vows to be a rebuke aimed at him. He felt his head to be spurned by those who were bowing to men worthy of homage.

179. Seeing in the hands of sages seats of Kuśa grass, he thought 'They are going to kill me with iron clubs.' Seeing in their hands water while they were washing their face, he thought 'They are going to curse me with the water.'

180. 'They are coming to bind me with ropes and strike me with sticks'. Thus he feared the Brahmacārins who wore girdles of Munja grass and carried sticks of Palāśa wood.

181. There he became gloomy with terror at the sight of sacrificial cakes before him. He shed tears, imagining the sacrificial ladles to be snakes.

182. He was rejoiced to see handling of wine by a Brāhmaṇa, but was sad to see him perform the Sautrāmaṇī sacrifice.⁶⁴

183. As many palmfuls of blood shot up from his heart as he saw hands folded in religious devotion by those who were versed in the Vedas.

184. He knew that those who had gone through the ceremonial bath marking the end of Vedic studies were his executioners. He knew, those whose passions were subdued were like Death to him. He was fearful at the very sight of a devotee who observed the vow of silence, as if the latter were the god of death.

63. Also: attached to a gentle ox (सौम्यवृषासक्त).

64. The use of wine was permitted in this sacrifice. See Vocabulary.

185. Like a man looking for water but meeting with fire, the sinful wretch turned away in pain when he, looking for heretics, came across men learned in the Vedas.

186. He was rejoiced to see a man killing a Brāhmaṇa, but despaired⁶⁵ to find that he was performing the 'all-sacrificing' Sarvamedha sacrifice.

187. He seemed to be threatened by the bamboo sticks in the hands of ascetics. The various modes of reading the Vedas employed by householders distressed the malevolent creature.

188. He wished to leave the very kingdom, when he saw persons sleeping on the bare ground in course of religious austerities. He experienced thunder-terror at the sight of sacrificial Kuśa blades.

189. Looking for a Jaina, he saw deerskins used by religious students. Looking for a Buddhist mendicant, he saw the discipline of persons initiated into Vedic sacrifices.

190. At the sight of persons engaged in religious meditation, telling the beads in their rosaries, he turned his eyes in the opposite direction and felt the pangs of the wrenching forth of the soul by death.

191. He would rather uproot his own eyes than see there Brāhmaṇas recite the 'Sin-destroying' verses of the Veda at morn, noon and eve.

192. Going about with the object of inquiring about the existence of even the slightest trace of falsehood in Nala and Damayantī, Kali nowhere saw anything that was akin to himself.

193. Kali who is hostile to ascetics without rhyme or reason, was mortified to see in the city the prosperity of things aversive to him, namely, religious meditation, study of the Vedas, and Vedic sacrifices.

194. There he was glad to see a man having amorous relations with all women that came to him. But he became dejected, when he knew the man to be a worshipper of the Sāma revealed to Vāmadeva.⁶⁶

195. Purity, an enemy to him, allowed him no passage on the earth; while the sound of the Vedas permitted him no refuge in the sky.

65. Lit. felt feverish.

66. It was permissible to associate with women promiscuously during the adoration of this Sāma.

196. He was pained to see the New Moon and the Agniṣṭoma sacrifice. He staggered as he viewed the full moon sacrifice, and considered the Soma sacrifice to be Death himself.

197. He saw men who killed heroes (in battle), but none who "killed" the sacred fire (by allowing it to expire). He saw none who slept while the sun was setting,⁶⁷ but saw those who had attained salvation while living.

198. He was glad to see Brāhmaṇas eating in contact with one another, but became sad when he saw them taking Soma juice that had remained after oblations in the fire.⁶⁸

199. He obtained satisfaction, hearing of a person who was smeared with dust; but felt distressed when he saw him exposing himself to the dust raised by cows and scattered by the wind.⁶⁹

200. Joyfully he ran to where he saw a cow being killed. But the fool slowly turned back on learning that it was for guests.⁷⁰

201. He was glad to see a Brāhmaṇa who was forsaking his daily and occasional religious duties. But he fled far away with a dejected look, when he concluded him to be a man engaged in performing a Vedic sacrifice.⁷¹

202. He was rejoiced to see in the city a man committing suicide, but was then pained to find that he was performing the Sarvasvāra sacrifice.⁷²

203. Seeing in the Mahāvratā sacrifice⁷³ the dalliance of a religious student and a courtesan, the fool concluded sacrificial rites to be a haphazard wild dance of hypocrites.

204. ⁷⁴

205. Kali then came to see Nala, whom the evil-eyed could not look at with ease, while he was in the company of Damayantī;

67. Regarded as a sin.

68. Promiscuous eating was not regarded as a violation of caste rules on this occasion.

69. One of the recognised methods of bathing, known as 'wind-bath'.

70. In ancient times cow-killing for the entertainment of guests was not regarded as a sin.

71. A sacrificer is under special rules and temporarily exempted from his ordinary religious duties.

72. It was permitted to commit suicide in the Sarvasvāra sacrifice owing to some incurable disease and the like.

73. See Vocabulary.

74. The poet here refers to an indecent episode of the horse-sacrifice. Kali called the author of the Vedas a hypocrite on the strength of this episode.

just as the Sun, who cannot be looked at by those who have defective eyes, is accompanied by the Light of the sun.

206. At the sight of the depth of their love he felt as if he were pierced by a lance. He felt as if his vitals were torn away at the sight of the waves of their mutual joy.

207. Unable even to glance at them, Kali departed from the place because of his own jealousy and vices, and the perfection of their radiance.

208. Looking for a place of refuge, Kali, hostile to Nala, went with a sigh to the beautiful house garden of Nala, whose splendour equalled that of Rāma.

209. There was no hindrance to his entering the garden, though it was surrounded by a hundred thousand guards; for no ascetics were there. The proud Kali felt that the atmosphere in the garden was partly sympathetic to him.

210. But he could not there climb the trees, which had been planted by Nala with the object of worshipping gods and Brāhmaṇas with their leaves, flowers and fruits.

211. Then he saw a single Bibhītaka tree, which, though useless for religious purposes, was planted (by Nala) merely to render complete the presence of all species of plants in the garden.

212. Kali highly valued the tree as his shelter in the woodland. Close to Nala's palace, it served as a banner of the palace garden.

213. The Bibhītaka tree, because it there gave shelter to the helpless Kali, became not only 'Kali's tree'⁷⁵ but proved a Kalpa tree⁷⁶ to him.

214. Methinks, because Kali had made Virtue stand on one leg,⁷⁷ this tree was now his only place of refuge.

215. There, taking up his abode in that tree, he dreaded the Kṣatriya king, who maintained the sacred fire, and was initiated into sacred ritual; just as one who lives in a house of straw fears the dove, the bird with fire.⁷⁸

75. The Bibhītaka tree which supplies the wood for making dices is also called 'Kali's tree' (कलिद्रुम).

76. The all-giving divine tree of that name.

77. Virtue is believed to have only one foot in the Kali age. Kali had made him stand on one leg (पद), but now he himself had only one पद, which means in this case 'footing', 'place of refuge'.

78. A dove perching on the roof of a house is regarded as an evil omen involving risk of fire.

216. Thus staying, having occupied the Bibhītaka tree, Kali could not overcome the holy king who was Damayantī's beloved.

217. When Kali obtained that place of refuge, he lived there many a year, looking for some sin in Damayantī and in Nala.

218. In that wood, there was the phenomenon of the Kali Age, sleepless in his eagerness to beguile Nala; just as there were creepers with sleepless buds of flowers.

219. Wishing to know of any offence committed by Nala, Dvāpara roamed over the earth, thinking "No one is free from blemish in the opinion of the crowd." But his hope was futile.

220. Taking up his abode in the garden, which ever rivalled the moon with its flowers blossoming on account of the constant application of fertilising processes, Kali looked like the emblematic deer in the moon by reason of his possessing a lustre glossy as the gleam of the (dark) wings of Kādamba geese.

221. In Nala's city, which was so vast, long was the sojourn of Kali in the garden. But he met with a serious obstacle on account of the religious merits of the people. Meanwhile, with a boundless joy in his heart, Cupid made the tip of his bow touch the top of his ear⁷⁹ to wait upon Damayantī and Nala.

222. Epilogue. Śrīhīra etc.

In the epic, *The Story of Nala*, composed by him, very similar to the sister work, *The Panegyric of (king) Chinda*, the seventeenth canto, brilliant by nature, is at an end.

79. i.e., drew it full length.

CANTO XVIII

1. Nala then made Damayantī enjoy love's dalliance, after he had thus won her, the best of wives. She was to him a boat for crossing the ocean of pleasure, the third object of human endeavour.

2. A knower of the self, he acquired no sin, though he enjoyed pleasure with her day and night. An artificial devotion to worldly pleasure taints not one whose mind is purified by knowledge.

3. Entrusting his kingdom to his ministers, eagerly did he worship Cupid in the company of his beloved, in his golden-storied mountain-high palace, with floors made of crores of multicoloured gems.

4. The palace surpassed the mountain of the gods, by virtue of having objects coming at its will, owing to the power of the string of divine gems which adorned Nala's neck.

5. The interior of the palace was incessantly perfumed with the best of dark Agarū wood, and was cooled by a breeze, mellow with the camphor and sandal powder applied to the windows.

6. At one place, the palace was brightened by lamps with highly fragrant oil, having wicks made of the incense known as 'Cupid's arrow'; (lamps) that seemed to be sprouts of the might of Cupid's flashing arms.

7. The floors of the palace, with beautiful bejewelled pavements, shone forth, plastered with a paste of saffron and musk. They were washed with water scented with camphor, and had wreaths of mountain flowers scattered in the corridor.

8. In one part of the palace, a bed made of flowers assumed the beauty of an ornamental brow-mark on the floor. It had charming hues, softness and fragrance mellow from the pressure of Nala's limbs.

9. In another part, the waves of fragrance from masses of opening flower buds in the house garden near by, were perfectly like Damayantī's breath.¹

10. The wind worshipped the Prāṇa breath, chief among the

1. Lit. adopted a kinship to Damayantī's nostrils. See also Vocab. under कुटी.

breaths² of those who lived in the palace, with offerings of sprays of the honey of mango blossoms rent by parrots living in the garden,³ that had trees of all the seasons in their glory.

11. In one place, all the parts of the edifice were made of gold. In another it was made of immaculate jewels. In one place were picture galleries made. In another it was a magician with its unsteady shapes.⁴

12. The Creator, a king among artists, was supposed to be suffering from gout owing to his old age, while he shook his head (in wonder), repeatedly looking at the palace, which contained multiform images reproducing the beauty of diverse wonderful objects, worthy of being reproduced.

13. The palace provided amusement in the form of mysterious talking and the like by persons kept hidden in chambers inset in the walls. It had numerous puppets causing wonder by their peculiar movements controlled by means of strings.

14. Even on dark nights it had profuse moonlight from the rays of jewels set in its walls.⁵ Even in the summer it utterly dispelled drowsiness caused by heat with showers gushing from water spouts.

15. There a house sparrow, expert in the art of love, occupying an ivory perch, observed what modes were followed in the dalliance of Damayantī and Nala, and what were not.

16. There, at one place, the eyes of Nala and Damayantī met with the amorous gaiety of pairs of swans adorning a pool of water; just as they did the repetitions of the sensual sports indulged in by frenzied sparrows.

17. There, their murmurs of love were drowned by the notes of lyres and the sound of flutes, by the cooings and hummings of cuckoos and bees in the pleasure garden, and by the noise of bracelets and other ornaments of dancers.

18. Even in the interior of the inner apartment, they heard the whistlings of the unsuspecting idols⁶ of Cupid and Rati in-

2. Lit. chief of its family. The Prāṇa or life breath passing through the nose is the chief among the five vital winds (Prāṇa, Apāna, etc.).

3. I.e., the inmates of the palace could inhale the fragrance of the mango blossoms wafted by the breeze.

4. The reference seems to be to the play of light and shade.

5. Lit. jewel-rays present on the walls.

6. Idols consecrated with mantras are supposed to have life (cf. प्राणप्रतिष्ठा)

stalled in the palace, through windows stripped of their curtains⁷ at night.

19. In the front of the palace, a unique rivulet, sweet and bright-watered, curved like the horns of the black antelope, and resonant with the beautiful songs of Kinnarīs, never ceased to flow day or night.

20. There on the walls were legends depicted in pictures in their entirety: Cupid laughing at Brahmā's egregious rashness, his passion for his own daughter (Sarasvatī).

21. The rash act of adulterous frolic of Indra, the paramour of Gautama's wife,⁸ was engraved on the walls; (an act) that proclaimed Cupid's triumph.

22. The Fame of the edifice, acquired by surpassing Indra's palace, and resembling an autumnal⁹ full moon night, brightened the world, disguising itself as the bebies of pigeons flying over it.

23. In the courtyard of the palace were enacted plays based on the story of the moon's amorous wantonness in regard to Brihaspati's wife; (plays) that were nectar streams of the art of Bharata.

24. The golden dove-cot of the palace was engraved with beautiful utterances strung together by Śukrācārya, on the subject of Śiva's amorous enjoyment in the Devadāru grove, and Kṛṣṇa's sports with the cowherd maids.

25. A parrot, going about there, sang of the sage Parāśara who caressed in broad daylight the fisherman's daughter¹⁰ on the Yamunā, being made restless by Cupid who respects no time, place nor object.

26. There at one place were sages depicted in pictures, supporting themselves on the pitcherlike breasts of nymphs, without crossing the ocean of austerities, whose shore had come well within reach of their hands.¹¹

7. This is the alternative meaning of कपटकुडय given by Nārāyaṇa. The sentence might also mean: . . . windows which were made to give up the character of counterfeit walls at night, i.e., the windows of the sacred chamber were opened at night, but kept closed during the day when they looked as if they were part of the wall.

8. Ahalyā.

9. Lit. belonging to the month of Kārtika.

10. i.e., Satyawatī.

11. The reference is to the stories of sages yielding to the temptation of nymphs. The imagery is that of a swimmer exhausted before reaching the shore, and supporting himself on a floating pitcher.

27. At the rumbling sound of drums, the peacock of the palace danced with the idea: "My master, and I who carry him, have both conquered Cupid who is so powerful, because we abstain from amorous dalliance."¹²

28. There, as if out of rivalry, Nala and Damayanti played the role of Cupid and Rati in order to conquer their conquerors, Cupid and Rati, who were yielding to passion at the sight of them both.¹³

29. In that palace, resembling the mountain of the gods, there took place their sports of love, unseen even by great poets, unlearned even by courtesans.

30. What fear did Damayanti have for her husband, Nala, a manly youth; while she was a girl who had not yet passed the years of her maidenhood!

31. Because she had formerly confessed her love to her beloved, when he met her during his mission,¹⁴ she knew not for shame what to do, thinking of the liberty she had taken.

32. Because she had hastily chosen Nala of her own accord, discarding all shame in the open assembly; recalling her rashness, she could not now look him in the face.

33. She did not even glance at the direction, which Nala occupied, on a seat covered with the rays of its gems; as if she were offended, becoming jealous of it.¹⁵

34. Bowing her head so low as to plunge into the river of bashfulness, and looking like a puppet on the doorway, she turned a deaf ear to a hundred invitations of her consort.

35. For fear she entered not her consort's apartment. When persuaded to enter it, she occupied not the bed. Though induced to occupy the bed, she did not lie close to him. Though persuaded to lie down, she turned not her face towards him.

36. Not only did Damayanti feel deeply shy before Nala; but Cupid himself, overpowered by Dame Shyness in Damayanti's heart, was positively ashamed for a long space of time.

12. Kārttika, whose conveyance is a peacock, is a chaste bachelor, while the peacock is said to have offspring without sexual connection.

13. i.e., the deities of love, who had made Nala and Damayanti suffer the pangs of love, now themselves yielded to passion at the sight of the newly married couple.

14. See Canto IX.

15. Direction (दिश) is feminine in Sanskrit and often described as a woman.

37. Even when she herself wished to do something, she who was fair as Pārvati desisted from the attempt, when her consort besought her to do it.

38. When he recalled her feelings towards him, which he had ascertained during his mission to her; he suppressed in his mind, which suspected a coldness in her, the apprehension caused by her indifference to him¹⁶ from excessive shyness.

39. At first he had let her come to him in the company of her girl friends; then in the company of only one. Full of wiles, he sent away this one, too, on some errand, and reduced Damayanti to the position of having him alone as her companion.

40. A master of the art of love, he drew his beloved near with the circle of his embrace with the manner of one still far away,¹⁷ though she had been placed close to him by her maiden friends.

41. As she was drooping with shame, he kissed her first on the forehead; then on the cheeks, as she by degrees bent herself less. Then as her confidence grew at this, he smiled, abruptly kissing her on the face.

42. Child Cupid, just when he was astir a little in her heart, again sank low, admonished first by Shyness coming to her heart; and then threatened by powerful fear.

43. During love's revelry, each one of her beloved's arms, which wanted to clasp her round by force, was long resisted by the maid who left no entry for them, pressing herself close against the bed.

44. Feigning a curiosity to look at the beauty of her pearl-string, her consort touched the extremity of her neck with his hand, which passed close to her bosom.

45. He touched her budlike breasts, as he put his pearlstring (round her neck), saying, "Since thou didst honour me with thy wreath in the Svayamvara assembly, it is proper that I, too, should pay my homage to thee."

46. While the fair maid was unconscious with sleep at night, his trembling hand, which he had placed near the knot of her skirt, was pushed back¹⁸ by her, when she was awakened by the movements of his hand to and fro.

16. Lit. caused by her who was indifferent.....

17. Lit. as if he were at a distance.

18. The reading अपासयन्निजम् has been followed. Lit. he had his hand removed by her who was awakened, etc.

47. The king smiled, gazing at the silken scarf of his beloved's thighs. Overwhelmed with shame, she covered it with the fringe of her cloth, as if she were nude.

48. Clever as he was, he thus a little removed her fear by degrees. In her mind, too, Cupid slightly suppressed her bashfulness while he bent his bow.

49. She smiled, but laughed not; amused though she was by his witty remarks. What woman doth show to others the two rows of her priceless ruby teeth?

50. At the sight of Damayanti's breasts, marked with the imprint of the gems of her necklace pressed into them, her maiden friends guessed (in the morning) that the fair damsel had undergone the ardour of her beloved's embrace.

51. When (in the morning) she asked her friends, who helped her to dress, to tighten the knot of her skirt, they guessed with a smile: "Here took place some frivolous act of her consort's hand."

52. Concealing her feelings somewhat out of shyness, and somewhat manifesting the grace of them with good humour, she, a woman of the Lily class,¹⁹ resembled a lily with buds and full-blown flowers.

53. Cupid urged the fair-browed maid to look at Nala; but shyness prevented her looking at him. Her looks ran towards her consort; but turned back from their path over and again, full of shame.

54. She brought her consort neither within the range of her sight, nor placed him beyond it; for she fixed her eyes on diverse objects, by looking at which he could be looked at as well.

55. Impatient of separation during the day, she had longed for the night, the time when to meet her beloved. But abashed at her consort's dalliance at night, for shame she wished for the coming of the day again.

56. "I only will do what thou dost allow. Be not shy. Away with fear. I am just like thy maiden friends." Thus did Nala reassure her ever and anon.

57. The fire of her love, which had remained smothered by the magic herb of bashfulness, was stirred again by effective invocations, her beloved's loving words.

19. पद्मिनी, the best of the four classes of women.

58. Firmly she covered her breasts with her arms, turning back her beloved's hand placed on her bosom. It seemed as if she, discarding her beloved from shyness while he was by her side, embraced his image that was in her heart.

59. "Once will I drink of thy lips; nothing else do I beg of thee." Thus saying in a low plaintive tone, he tasted her lips, crushing them with force.

60. "I, thy slave, have drunk the wine of thy mouth. Now I should do my duty. So I will render service to thy thighs." Thus saying, he placed his leafy hand on them.

61. "Was there anything wrong during kissing and the like? Now, too, do not fear in vain." Thus saying, he effected the first unloosening of the gazelle-eyed maiden's girdle.

62. Then did she experience a dalliance that had in it plenty of resistance and curiosity, perspiration and tremors, fear and desire, pleasure and pain.

63-4. "Proper it is that thou shouldst be abashed. For to thy mind new is thy union with me. But, even my mind, shameless because of constant union with thee (in dreams), yields now to shame!" Thus he, being clever, ridiculed her in such wise that she was ashamed even to feel shy before him; though she had been overwhelmed with bashfulness,²⁰ full of resistance to him at the beginning of the dalliance.

65. Even during the day, when hustling people were about, he said to her by signs when he saw her, "I long for the clasp of thy arms and the fragrance of thy mouth; the joy of thy hips and the contact of thy bosom; and the curve of thy legs."

66. At morn, holding her back when she would leave his bed, Nala, the Indra of the earth, compelled her, the Śacī of the earth, to give him a pleasure, to wit, the reposing of her face on his own and the like; something which he at other times could never compel.

67. At daybreak, going forth from her consort's bed, she was ashamed to see the joy of her fair-browed comrades, spontaneously remembering her own recently finished gaiety of love.

68. Making himself invisible by virtue of the boon of the gods, he stood by and overheard her talk with her friends. Then did he emerge into view, laughing at her, while she narrated to a maiden friend the doings of herself and her beloved at night.

20. See Vocab. under लज्जित.

69. She was laughed at by her consort, as she was struck with fear when she saw female Cakravāka birds part with their mates. But the mind, perturbed about something without any cause, doth speak of events yet to come.²¹

70. That she did not draw back her face when kissed, showered nectar in her consort's heart. No longer she pushed back his hand when he placed it on her. Was not his whole being gratified at this?

71. He could place his hands only on her arms, with which she had covered her bosom; then on the scarf of her bosom without her arms on it; and then even on her uncovered breasts.

72. When she refused to give him a scratch with her finger nails despite his entreaties, he made her distracted with talk, and was delighted to scratch himself with her nails, while taking hold of her hand to place it on his bosom.

73. He, being the master, could take off by force the fair damsel's scarf, the outer covering of her bosom. But never could he remove the inner screen of her maiden shame.

74. Brightly she shone, a frail maid who could not be made to shun bashfulness and patience even by mighty Cupid. Even without raiment might one appear to be beautiful, but not by discarding patience and shame.

75. Shaking her head, she turned him back, who was eager to make her talk. He said thus to her, "Since thou dost not say 'no' to me when I ask thee for love's satiety, clearly hast thou given thy consent to me.

76. "Have I not grasped the meaning of the shaking of thy head, meant to express a 'no'? The equal number of the negatives does clearly express an affirmative, thine own longing for love-play.²²

77. "Wilt thou not speak? Wilt thou not? Should I not then hear thy words?" Thus saying, he related in her own gentle words what she had told him, when he had gone as a messenger to her.²³

78. Formerly she had firmly restrained his hand when he placed it on the border of the knot of her skirt; but thereafter she did so with a languid hand. By degrees, she came to thwart him, by saying merely No, No, No.

21. This was a tragic foreboding of how she would one day be forsaken by Nala in the woods.

22. She had shaken her head twice, which Nala interprets as two negatives making one affirmative.

23. See Canto IX.

79. Everyday she came to him ever new, displaying her art separately in her beauty, her dress, her clothing, beauty paint, ornaments and the like; an art which caused one to mistake her for a nymph.

80. She charmed him ever more, manifesting the ocean of her love by the expression of her feelings; her power of appreciation with pleasing words; and her devotion with constant service.

81. Though she appeased her beloved, when he was angry at her refusal to offer herself to him; she did not yield so far as to allow him to enjoy her by force, when he besought her again.

82. Offering her tender limbs to her beloved with a great reserve, she preserved for them the same affection from him as on the first occasion of dalliance; for they were made inaccessible by her stubborn pride, resistance, and bashful nature.

83. Devoted to her husband, she dallied with him, creating by her religious austerities (magic) forms one after another, and all that was fitted to accompany such forms; forms for her consort, beginning with that of Śiva and ending with that of a tree; forms for herself, beginning with that of Pārvatī and ending with that of a creeper.

84. There was no earthly spot nor ocean nor wood nor tableland nor province nor region of the universe where she did not sport with him. No mode was there in which she did not unite with him.

85. Bending herself, she blew out the burning light with the breath of her mouth, when her beloved pulled her scarf. But, with wonder she saw the regions around her lit up by her consort's crown gem.

86. When she placed her lotus ear-ring on her beloved's head, wishing to cover up the gem, it seemed as if she worshipped Cupid disguised as her beloved in order to sport with her.

87. She was glad to have covered up the gem. But when she saw a light emerging on either side of her, she was so confused that²⁴ the sentiment of her love was merged in a commotion of curiosity, wonder, shame and fear.

88. She saw that, when she put out one of the lights, the other, though she had already put it out, burnt again. Then recalling the fire god's boon²⁵ to Nala, she merely closed her eyes, shaking her head.

24. Lit. had a state of mind where the sentiment, etc

25. See 14. 77.

89. "Timid girl, see thou canst not be seen by me, since thou hast closed thy eyes!" Thus mocking her, he enjoyed the bashful maid, bringing on darkness again.

90-1. "Here I kiss thee; here I scratch thee with my finger nails. Here I clasp thee round; here I carry thee on my bosom. I will do thy behest alone. But leave me, o leave me. I am thy serving maid." Thus, during love's career, feigning to be entirely submissive in her caresses, she, a cunning maid, played a trick on her beloved and on shame itself; while she gave him kisses and the like. What, indeed, is inconceivable to those who have a clever mind!

92. In the dark room, with the help of a lightninglike lamp, no sooner lit than extinct at his will, he enjoyed the pleasure of looking at her facial expression born of a dalliance free from diffidence.

93. While she knit her eyebrows during love's union, it seemed as if Cupid bent his bow.²⁶ The moaning sound which she then made was Cupid's hum while discharging his arrows.

94. While she shook her hand, her lips being hurt by her beloved's teeth, she was seen to give lessons to Cupid in dancing, who was at that moment transported with joy.

95. Embracing her beloved, she could not clasp round his spacious bosom; nor could he the bosom of the maid with arched eyebrows, widened as it was by her breasts, high and plump.

96. The circle of their creeper arms locked in an embrace which held fast both of them, was truly Cupid's noose made of stalks of golden lilies.

97. On the beloved Damayanti's bosom, the resting ground of Cupid and Rati, her breasts pressed by her beloved's embrace²⁷ looked like²⁸ two pillows, round and contiguous.

98. Damayanti's thighs shone forth with the gentle nailmarks given by Nala, as if they were two golden triumphal pillars of Cupid and Rati with their panegyric engraved on them.

99.²⁹

100. Her breasts, stout and firm as a pitcher, transmitted the

26. The eyebrows of a beautiful woman likened to Cupid's bow.

27. Lit. pressed by her beloved in an embrace.

28. Lit. acquired the character of.....

29. Indelicate.

lustre of the pearlstring over them to her beloved's tender lotus hands,³⁰ which wanted to squeeze them in their grasp.

101. With Palāśa blossoms, his own finger nails, he worshipped the breasts of his bride, which had a blue and red hue, embellished with musk and saffron, and grew up spontaneously on his beloved's bosom.³¹

102. Then Nala's face like the lunar orb, while it kissed the face of the maid whose face was like the lotus resembled the moon not fully risen from the ocean, and joined to its own reflection on the water.

103. During their delights, they perfectly enjoyed the pleasure of wine drinking with the nectar of their lips; (nectar) reddened by an excess of betel in their mouths, and perfumed with the camphor known as the Rising Sun.

104. At that time, making a whistling sound, and passing through violent emotional tremors, the fair damsel declared, even without the medium of language, that her consort's mouth while kissing was like the cold-rayed moon.

105. The orb of Nala's face, while it came in contact with his beloved's breasts, in order to kiss them, resembled the moon with two golden pitchers attached for filling them with the moon's own nectar.

106. Looking and looking again at her, he looked at her more and more in joy. Embracing her more than once, he embraced her again. Though he had kissed her, eagerly did he kiss her again. But in no wise was satiety to be found.

107. The beautiful fair-eyed maid, with her bosom spotted with drops of sweat, did not long notice the wide circle of the pearlstring on her bosom, though it was torn asunder by the sportive movements of the dance of dalliance.

108. "Merit" was the reason why the pearls of her pearlstring could abide on her bosom. Otherwise, at that moment, stripped of their "merit,"³² why could they not remain there?

109. At that time, the pearlstring resting on one of them became by reflection an ornament of the other's bosom, which was flooded with perspiration, and had its own pearlstring torn asunder.

30. Lit. struck her beloved's hands with the lustre of the pearlstring.

31. The breasts are indirectly likened to two phallic forms of Śiva. See Notes.

32. There is a pun on *ṛṇ* which means both "merit" and "thread"; here, the thread with which the pearls had been strung together.

110. She ranged unto the farthest limit of all joys, while her budding youth was enjoyed by Nala, who kept a nightlong watch over her face, and destroyed Cupid's pride of beauty with utter disdain.³³

111. In contact with her limbs, Nala felt his inmost heart to be solaced. To look at her was to him the feasting of his eyes on the quintessence of nectar.

112. He was first delighted with the ornaments of his beloved. But he was sad to think they were standing in the way of his looking at parts of her body, screening them from view.

113. They regarded even the interval caused by their thrills during embraces as one of miles. While looking at each other, they felt even the blink of their eyes to be an interval of years.

114-17. ³⁴

118. The scratches which they gave to each other with their finger nails in their frenzied joy, when they reached the culmination of their passion, was like a seasoning of molasses with red pepper sprinklings, giving relish though sharp.

119. Her beloved was not tired of looking at her, when she was for a moment languid with the exhaustion caused by love's exertion, eyes half closed and pupils rolling.

120. Her exhaustion led her beloved to fan her for a while. A wife like her, a goddess of worldly happiness, makes even the Creator lose the stability of his mind.

121. With drops of perspiration on the tip of her nose; with the red lac paint of her nether lip gone; with thrills half dying on her cheeks, her face brought indeed delight to Nala.

122. To her beloved's mind, owing to her love, her face was at that moment worth a million; deeply abashed it was, imbued slightly with passion, heavily weary, and tinged with joy.

123. Strange that the thirst of Nala's eyes was not quenched, in a measure proportionate to their drinking in the pores of his beloved's skin filled with perspiration!

124. He sank in an ocean of delight at the sight of her shining armpits made visible by herself, when she threw back her hands to bind her lock of hair that had no longer its wreath of flowers.

125. The slender-waisted maid could not help smiling at the

33. Lit. with the sole of his left foot.

34. Indelicate.

sight of her consort's nether lip, which was beautiful with the collyrium paint of her eyes attached to it, and looking like a red *Bandhūka* blossom with a bee clinging to it.

126. Seeing her turn back and smile, her consort asked her the cause of her mirth, whereupon the bashful bride gave him a reply, putting a mirror into his lotus hand.

127. When she saw his face, the brow charming with the red lac paint of her feet attached to it, while he kissed them, she recalled the rising moon with its crimson hue still remaining, bending and bending her face in shame.

128. Drooping with shame, she with her extremely gentle breath, removed the erotic langour of her beloved, while she saw him reflected on her perspiring bosom; as if he lived incarnate in her heart.

129. Finding on her nether lip a cut left by her beloved's teeth, she gently touched it and was surprised; it was causing a pang hitherto unfelt, owing to the freaks of Cupid's commands.

130. Ever looking at the playful nailmarks³⁵ left by her beloved on her breasts, she cast a look at her smiling consort; the corners of her eyes shrinking with a gentle wrath.

131. Seeing that his beloved's face seemed to be tinged with ire, he said to her in a voice somewhat tremulous with fear, "Slender one, I know not who made thee angry.

132. "Slender maid, let not this untimely colouring with a thin paint of the saffron of anger, appear in thy silent drooping face, worthy of the moon's respect.

133. "Let this wish-fulfilling wreath of gems clasping my neck, shower sprays of nectar, besought to do so by me. Let it remove thy pain anon, caused by my finger-nails and teeth.³⁶

134. "My hand which produced rainbowlike nailmarks on thy bosom wiped off its offence by its service of fanning thee. Let it again, if need be, caress thy feet.

135. "Fair maid, if it was improper for my mouth cruelly to bite thee with its teeth; why not, say, take revenge on it, biting my lips in thy turn?

136. "Let my crown gem, which rendered futile the putting out of the lights by thee, while I was stripping thee of thy vesture,

35. Lit. the play of finger-nails.

36. Lit. nails and the like.

bow low at thy feet. Compensation alone will not make amends for its offence."

137. After he had spoken these gentle words, bowing low on the bed;³⁷ he brought the stream of the beams of his crown gem in contact with her crimson lotus feet.

138. Combined with his own reflections on all her toe-nails, he looked like Cupid, as if the latter assumed eleven forms in order to overcome the manifold forms of Śiva.³⁸

139. He said to her, "Cease thy wrath. Look, the brief vernal night decays. Wilt thou another night choose to pursue for a moment the remainder of this same wrath?"

140. Then the fair damsel gratified her consort, hiding with her hands her lotus feet;³⁹ while she showed a smiling face, whose sensitive pride was swept away by his obeisance.

141. By virtue of the elixir of their mutual love, they became desirous of union again; but could not fulfil their wish. Shortlived was the lowborn night.

142. When they occupied the bed for sleep, the lover freely spoke to his beloved, his words being interrupted at intervals by the revelry of biting and drinking her lips.

143. "Let lifelong devotion be the apology of Nala, who cruelly gave so great an offence to thee, fearing to deviate from the path of virtue, having undertaken a mission on behalf of the gods.

144. "Fair maid, it is a carnival to look at thee. Whatever delights thee I value as if it were a mighty realm. The joy of embracing thy limbs is an ablution of nectar to Nala.

145. "What happiness is there in Viṣṇu's installing his beloved on his bosom, or in Śiva's union with the half of Pārvatī's body? But, slender maid, during love's revelry, I wish thee to be united with me as a river is with the ocean.

146. "It would be unseemly to say to thee, 'Devotedly consider me to be thine own.' With the price of thy kindness hast thou bought me, spurning Indra like a straw.

147. "When overhearing thy conversation with thy maiden friends, more than once have I seen thee restless with fear on hearing the story of Sītā, fated to be forsaken by Rāma without cause.

37. Lit. he whose hair kissed the bed.

38. I.e., the eleven Rudras.

39. I.e., by way of preventing him from touching her feet.

148-9. "When thy friends spake of their terror, caused by the shrub which shrinks up when its leaves are touched, and by the quivering flesh of turtles, and the chameleon which keeps moving its head; I have secretly heard thee say thine own fear was caused by the chance of separation from me. But never will I part from thee." This boon he uttered, for he was afraid of speaking falsely.

150. "Sleep seems to flee from us to-night, angry with us, saying, 'Alas, you are devoting my time of repose to your love-play, though I helped you to live during your separation, uniting you (in dreams)'."

151. While her beloved spake thus, she lightly closed her eyes in joy; just as the night lily closes its petals, owing to its keeping awake at night, when at dawn the cuckoo sweetly sings.

152. Then they slept, pressing each other with the fold of their embrace, and beholding their mutual acts in dreams; thighs interlaced and lips conjoined.

153. In joy slept the couple, the oneness of their life's breath being clearly declared by the ceaseless mingling of the currents of the gasps caused by their lovelorn langour, which could be noticed from the rapid intake and outgoings of their breath; while the king's bosom, imprinted with the figures of elephants and dolphins that were among the pictorial designs painted on his young consort's bosom, symbolised the unity of their hearts.⁴⁰

154. Epilogue.

Śrīhīra etc. In his work, the epic "Story of Nala", praise-worthy for its relationship of a good brother to the sister work "Śiva-śakti-siddhi", the eighteenth canto is at an end.

40. Lit. the couple whose hearts had a unity symbolised by the king's bosom, etc.

CANTO XIX

1. As the night declined, bards, wishing to awaken Nala, Cupid of the land of Niṣadha, lying by the side of his beloved, chanted forth strains lavishly drenched with distinct poetic sentiments, and accompanied by a variety of emotions, and expressed with the art that is in melodious wreaths of words.

2. "Victory, victory to thee! Mighty king! Richly reward the beauty of the morn, glancing with thy slightly weary lashes.¹ Quickly rising from bed, let Damayanti be the first sight of good omen to thee. Yea, no benign agency is there more potent than a dear one's lotus face!

3. "The Region that is Indra's queen² shows now a smiling face, her clear aspect, as if she were looking at the moon while he visits the Region that is Varuṇa's wife;³ (the moon) grown nude by the gradual loss of his raiment of rays.

4. "Such stars as are not very large are no longer visible to the eyes. Gradually the rays of the sun pervade the sky, proceeding in an endless chain. Yonder moon, too, decaying in life, speaks of the weariness of his rays that fight with the gloom of the night.

5. "In contact with the rays of the sun surpassing the lustre of red lac, the mass of darkness is glistening bright like an expanse of clay, clearly pecked by the quick beaks of numerous white-winged birds. The bee, though it thinks it is black, flashes as if it had a purple hue.

6. "The limpid water drops lying on the tips of young Kuśa blades, accumulated by a succession of drops of dew, which look like sprays emitted by the Night, have surpassed pearls in beauty, marvellously fitted by a pearlsmith into the sproutlike tips of iron pins.⁴

7. "The stars in the sky are being carried away to serve as neat and clear Anusvāras⁵ in the Om syllables preceding those

1. Lit. by giving the eyes which have....lashes.

2. The East.

3. The West. The East smiles at the setting moon visiting the West like a paramour.

4. The water drops are compared to pearls and the Kuśa blades to iron pins.

5. It will be remembered that the Nāgarī Anusvāra is represented by a dot.

Rigveda verses, the rays of the sun. Doubtless for the formation of the accents of these verses, the rays have been taken away from yonder orb of the moon on account of their being placed high aloft in the sky.⁶

8. "The sun is speedily killing the night, catching it by its lock of hair, the darkness. Seeing this, the night lotus falls into a swoon. Thou, Nala, art covering thy eyes (with thy hands); and, the moon is completely bereft of its strength: just as Indrajit killed the magic Sitā, while the monkey Kumud, seeing this, fell into a swoon; the monkey Nala closed his eyes; and Sugriva's spirits were greatly quenched.⁷

9. "In the sky, the pleasure bed of divine couples, the galaxy of planets doth assume the rich beauty⁸ of a part of the flower wreaths cast off during amorous dalliance. And the full moon, filled inside with masses of cotton wool, its tender rays, bears⁹ the semblance of a pillow.

10. "Verily the rays of the sun now adorn the neighbouring region, assuming forms that are apparent manifestations of the thousand ramifications of the four Vedas. It is their echo, consisting of the words of the Vedas, that goes up on the highway from the mouths of those who recite the Vedas.¹⁰

11. "Lord Sun, the natural friend of the day lotus to some extent makes the terrace of Indra's palace his foothold. His tireless revolution round the Mountain of Gold is crowned with success, because he hems in Darkness, his receding foe, in the region of the western sky.

12. "Concluding from the hoverings in yonder sky of those hawks, the rays of the sun, killing the crows of darkness, that the sun is going a hunting; the moon betook himself to the west for

6. उच्चैर्हृदात्तया is explained by Nārāyaṇa as उच्चैर्नितराम् उद्धर्मात्तया गृहीतया, अथ च उपरिस्थितया वा. The sentence means also: The rays have been taken away.....doubtless for the formation of the high-pitched acute accents (उच्चैर्हृदात्तया स्वरविरचनाय). It is fancied that the lunar rays are suitable for serving as the straight lines indicating the Udātta or acute accent in Vedic verses.

7. See Notes for the puns.

8. I.e., looks like.

9. Lit. does not forsake.

10. The so-called thousand rays of the sun are pictured as the texts of the thousand schools of the Vedas, while the voice of the people reciting the Vedas is imagined to be the "echo" of these rays representing Vedic texts.

fear of his hare¹¹ being killed; while those pigeons, the stars, flew away on receiving the news.

13. "The stars had densely filled the sky, the courtyard of the gods, as if they were pearls dropped from the pearlstrings torn asunder during the amorous sports of the gods. Now, at morn, owing to the cleansing by the sun,¹² the sky doth look different with the beauty of its natural state.

14. "The sky first welcomes the rays of the sun with unbroken grains of rice, the stars; variegated with joints of Dūrvā blades, the surrounding expanse of gloom. It then offers a hospitable entertainment with barley flour mixed with water, to wit, the flakes of powdery snow hovering in the sky.¹³

15. "If Śukrācārya, the preceptor of the demons, were not afraid of breaking the vow of silence during early morning prayers, would he not utter the charm that brings back the dead to life and plays in his throat, in order to restore Darkness to life as he did Kaca; (Darkness) friendly to the demons, who hath met with death at the hands of the sun?

16. "At this moment, during the night's battle with the day, the peaks of the Mount of Sunrise, where the sun now roves, bear streams of red chalk melting with heat. Garuḍa, the younger brother of Aruṇa, having come there out of his eagerness to salute the rising Aruṇa, the charioteer of the sun; should there be assumed, on account of the meeting of the two, the presence of a rampart of newly baked brick.¹⁴

17. "Now surely do the mares of Indra's army have an amorous desire for the horses of the sun's chariot, seeing them near.¹⁵ Now does the female Cakravāka bird, deep in her love, have an amorous passion for her mate,¹⁶ her heart yielding to Cupid's arrows.

18. "Swishing their tails, colts neigh gently in hunger, desiring to have milk, having been without any food during the night.

11. Hawks are called "hare-eaters" (शशादन).

12. See Vocab. under बहुकर.

13. The imagery is that of receiving a guest with offerings of rice, Dūrvā blades and barley flour.

14. The golden body of the bird-king Garuḍa glistening with the rays of the rising sun is fancied as producing a flaming wall round the top of the Sunrise mountain.

15. Indra's position being in the east, his mares come across the horses of the rising sun.

16. Lāt. master.

A troop of horses, hastily rising from their places (in the stable), and making a low sound, desire to have salt; for they are known to be fond of licking the rocky salt found in the Maṇimantha mountain.

19. "Is it not right for the assembly of stars, nor proper for the night that they now refrain from looking at their consort, the Moon, whose rays now wane? But, the Moon's heart is clearly made of stone, its dark petrified look coming into view. For, alas, the heart was not quickly rent asunder even when they were separated from him.

20. "The Sun, I ween, is wedding yonder Dawn, who offers the stars as grains of parched rice as an oblation in the fire, the glow of the sun. Like her, the Sun too will go round the wedding fire. Who is not eager to look at his hand with the nuptial thread attached?¹⁷

21. "You two who have the beauty of Cupid and Rati!¹⁸ Since we master bards are fully responsible for imparting friendly advice,¹⁹ we boldly speak unto you. Even though our harsh words are a hindrance to your pleasure, which is contrary to religious virtue, will they not (in the end) lead to your good humour, even to joy?

22. "Let thy beloved quickly part from thee. Thou who art pure with austerities, say thy morning prayers. How is it that this morning twilight, sister to the night, prompts thee not? Only a few moments will the sun remain mature in the womb of the east. Then must he initiate the day.

23. "O Damayantī, strange it is that an utter neglect of religious observance appears even in Nala to-day, his heart being distraught²⁰ by thee, the abode of arts! For, though he makes the morning twilight barren,²¹ he counts it not as an offence, nor would he now salute the sun.

24. "Thou who art high-minded, no woman is there wiser than thou! Be not the cause of thy husband's sin of deviation from the established rites. By reason of his not leaving thee for a moment, reckless slanderers of a truth will call him happy in a woman of passion.

17. Also: Who is not eager to look at his rays with pleasure?

18. Lit. the couple Cupid and Rati.

19. Lit. pleasant words.

20. Lit. stolen.

21. I.e., by failing to say the morning prayers.

25. "Sire, leave thy consort for a moment, best of woman though she be. The sky paints itself with the rays of the sun which slowly unfold. The deities of beauty, going in joy from the night lotus to the day lotus, cherish a desire to see yonder pitcher of gold, the sun emerging from the sea.²²

26. "The rays of the sun, after they have had an unclouded vision of Indra owing to their being travellers of the east,²³ will soon after see thee here. Ah, let them then skilfully judge the prosperity of Indra and thyself; for they can elucidate and eliminate, by virtue of their possession of effective power.²⁴

27. "At the approach of the dawn, the bees, mature in strength, because they are male, forced their entry into the tip of the lotus, not too soft, and went out with something in their mouths. They fed their wives with fresh food, giving them the honey of the lotus which they had brought.

28. "At daybreak, with a single petal unfolded first, the lily gives the onlooker to think, 'About to feed on the expanse of the rays of the sun, is the lily first hollowing its palm to take the water hallowed by the Āpośāna formula?'²⁵

29. "Now, in pools of water, the sleep of the lily, the shrinkage of its flowers, hath come to an end, as if at the combined chirpings of beves of birds on the trees on the bank. The bee drinks the honey of the lotus, sweetening it ever and anon with the nectar of the lips of its bride.

30. "Now come bees with their fellows to full-blown lotus blossoms, from inside the lotus buds which had closed up from pity at the decay of the day ago. The bees were confined in the

22. The night lotus shrinks at sunrise and Beauty leaves it for the day lotus. It is auspicious for travellers to see a pitcher full of water before starting.

23. Indra's home is in the east.

24. ऊर्ध्व means 'supplying an ellipsis'; in the case of the rays of the sun, 'bringing to light things not visible before'. अपोह means 'the refutation of an argument by means of a counter-argument'; here, the repelling of darkness by the sun. By means of puns, the rays of the sun are described as being expert in reasoning, hence able to evaluate the relative prosperity of Nala and Indra.

25. It is the custom before meals to drink some water from the hollow of the palm by stretching out the little finger, while the other fingers are kept closed. Here the lotus plant is described as being about to feed on the rays of the sun; and the first petal to unfold itself is fancied as an out-stretched little finger. See also Vocab. under अपोशान.

nestlike buds (during the night). Now are they seen to break their fast with honey.²⁶

31. "The thin-starred regions of the sky are whitening at the disappearance of gloom. What pool is there that appears not white with the laugh of the lotus? Only the zenith turns blue with deep disgrace, because it welcomed the light which destroyed the darkness that had taken refuge in the sky.

32. "Should not the beds of the day lotus laugh, the sun, their ally, being up? Should not the night lotus slumber, the moon, its friend, having lost its radiance? Perhaps the day lotus blossoms have exchanged their sleep for yonder smile of the night lotus bed;²⁷ (the smile) that resembles the Himalayan rocks²⁸ in beauty.

33. "It matters not whether the new come swarm of bees drinks the day lotus honey. They are satiated with the honey of night lotus blossoms. But the Cakravāka birds, having passed the night in thirst,²⁹ suck now the honey, namely, the nether lip of the lotus mouths of their brides.

34. "The Cakravāka couple alone in the world is well versed in the art of love. Parting and parting with each other,³⁰ mutually do they enjoy as new the pleasures of love. Likewise the mighty Śiva, the lord of the gods, swallowed poison, because he was satiated with nectar, the selfsame food from day to day.

35. "The Cakravāka birds now repeatedly call their ever-distraught consorts by name, their tongues glib from separation. The heat of their grief is about to leave their hearts for the solar gem.³¹ Separation from a young wife hath now become the lot of the moon, forsaking the night.

36. "Doth any one blame the night lily for choosing to remain blind, who looketh not at the sun with her bud-shaped eyes? But, hear ye. Hear. In the works produced by the genius of poets, wives of kings are written and read of as 'not being in the habit

26. Lit. Now is seen the breaking of their fast with honey by bees, comingfrom the lap of lotus buds.....to full-blown lotuses, (bees) that had entered a nest (during the night).

27. Lit. the day lotus blossoms have acquired yonder smile of the night lotus bed in return for their own sleep.

28. I.e., the smile is "white" as snow.

29. I.e., being separated from their mates at night.

30. Cakravāka birds are believed to be separated from their mates at nightfall.

31. I.e., the sun-stone heated by the sun.

of looking at the sun.³² Will she not then be so, too, being the wife of the moon?

37. "The bees shine forth in the sky, as if they were drops of water slipping from the hands of the sun through the space between his fingers, for he hath drunk up the ocean of darkness from the hollow of his palm. Then by clinging to both sides of the streams of honey dripping from the lotus blossoms, the bees give me the idea of their being the ooze of the ocean of gloom.

38. "Rejecting the beauty of the rows of saffron blossoms; the perfectly young rays of the sun, ranging over the surface of pools of water, adopted the beauty of the clumps of (red and black) Gunjā blossoms; because the rays were dappled by the bees, flying up with the joy of lotus scent.

39. "Yonder pool, with its expanse whitened by masses of white lotus buds bursting into bloom, verily hath become diverse of hue; for the perfectly young sunbeams redden it; while a swarm of bees, about to settle on it, strives to turn it blue.

40. "Behold! in doing good to the day lotus, the Sun fulfils a magnanimous mission. He benefits the eyes of men, which are compared to the lotus by poets, desirous of expressing the presence of beauty. He lets alone the eyes of owls, because they are not like the lotus.³³

41. "Thou traveller on the path of sacrificial rites, if a profound devotion to the sun be thine, worship him quickly, as he emerges. At this moment, the palmfuls of water, thrown up in worship, towards the sun, act like watery thunderbolts on the Mandeha demons.³⁴

42. "Verily, I know not who brought into view yonder orb of the sun, an inexhaustible mine of rubies, its own newborn rays, situate on the peak of the Mount of Sunrise, removing the covering rock of night, black with gloom.

43. "Once did Indra take as a gift from Karna a pair of earrings. Truly he gave them then with pleasure to the East; for

32. This is the literal meaning of असंस्पृश्या 'a woman keeping indoors to avoid the look of men'. The expression राज्ञो दारः 'the wife of a king' means also 'the wife of the moon', the word राजन् having both meanings.

33. Lit. for not being so.

34. These are supposed to attack the sun when it rises.

he is her lord. One of them was seen there, the rising moon. The other, streaming with the gold of ever new rays, is now seen, the gem of the day.³⁵

44. "The devoted Light had entered the fire, when the Sun, her husband, went down, having reached the hour of decline of the byegone day. Now she appears as the image of the vow of a devoted woman; for she hath brought about the ascent of the sun to heaven, forcibly raising him from the world below.³⁶

45. "It is but true, the saying of the wise that the blackness of the complexion of a child is due to his father's food, black, green or the like. For from the Sun's darkness-absorbing body, though it has a spotless lustre, Yama, Yamunā and Śani came forth black.

46. "Bringing into being Kāla consisting of the day, over and again, on the decay of each night, the time-producing divine Sun acquired such a lasting practice that, in times of yore, on account of it, he could not certainly give up this habit, even while generating Yamunā and Yama.³⁷

47. "What wicked person will not laugh at us (for praising the sun)? For the Sun himself is ridiculed by the wicked thus. 'He has fine feet! His chariot is furnished with the beauty of his charioteer's thighs! He produced, indeed, two sons Yama and Śani to protect the world! He is an ocean of kindness to Cakravāka birds, and a friend even to human eyes!'³⁸

48. "There rises the sun. He has a round of benevolent activities. He giveth warmth, for the happiness of creatures suffering from cold, and water for the relief of those whose mouths are dried by his scorching rays. He giveth heat to those who are afraid of water, and moisture to those who are subjected to heat.

35. This is the literal meaning of दिनमणि 'the sun'.

36. The sun is believed to set in the evening, leaving its light in the fire. The light is here fancied as the sun's devoted wife who, on the death of her husband, commits suicide by entering the fire and brings about his resurrection next morning by virtue of her religious merit.

37. Kāla means both 'time' and 'black', and the colour of Yamunā and Yama is black.

38. The whole of this is sarcastic. The sun's feet are abnormal, being a thousand in number; while the contemplation of his feet in prayers is believed to cause leprosy. As regards his charioteer Aruṇa, he has no thighs at all; while Yama and Śani, sons to the sun, are the most dreaded of the gods. Then it is a bird that the sun has chosen for his special favour, for he reunites the Cakravāka couple after their separation during the night; while his friends are inanimate objects, namely, the eyes of men, which he enables to see.

49. "Who is not astonished that the rays of the sun, which drank up in a moment the expenses of darkness abiding in the bosom of all the four regions, were powerless to destroy the shaded darkness, which managed to live, taking shelter under the trees?

50. "The two Aśvins seem to practise the art of healing, having studied the science of medicine under their own father, the Sun, he who cures darkness in the world, and the swoon of the day lotus beds. But the Sun is also the father of Yama, the god of death. So is it not natural that he should rise cruel to bring about the untimely end of the night lotus blossoms?

51. "The moon had oppressed the sun's wife, the day lily, left behind by her consort; and the night lily had laughed at her. So both of them crouch in fear, I surmise. For the new risen sun, gleaming red like a plum, doth now advance forward.

52. "Every night I know, Ananta, the king of serpents, with his two thousand eyes, hears separately and sees simultaneously at close quarters the thousand accented and shining ramifications of the rays of the sun, journeying by the underground passage of the earth; (the sun) whose body is composed of the Vedas.³⁹

53. "Coral-hued are the rays of the sun, the friend of the lotus. Verily they appear to have numerous finger-nails at their tips. It is proper that parts of them, long as they are, will assume the beauty of fingers, entering through the windows.

54. "From the window of the top chamber, quickly look at the fingers of the sun's hands, like stalks of the lotus that have come inside. Laden with moving atoms, they seem to whirl with speed. Are they not perhaps once more placed on the lathe by the carpenter of heaven?⁴⁰

55. "The day, like a barber, banished the Night, lopping off her braid of darkness, with sharp razors, the rays of the sun. Verily the surface of the earth doth glisten black with masses of hair falling in consequence all around in the guise of diverse shadows.

39. As the sun journeys through the nether world, the serpent Ananta who upholds the earth on his thousand hoods looks at the sun, whose "thousand" rays represent the texts of the thousand schools of the Vedas. As the serpent has two thousand eyes, two on each hood, he surveys with one set of eyes the thousand Vedic texts in the shape of the solar rays; while with the other, he "listens" to each of the texts, serpents being believed to hear with their eyes.

40. I.e., Viśvakarman, the father-in-law of the sun, who once did this to make the sun's heat more tolerable. Cf. 21.18.

56. "Nala, the conch blown for luck we call thy fame. The moon, brother of the conch, is in the sky clearly engraved. Behold the decay of its rays, which doubtless makes one believe in their kinship. Behold also the moon's dense area of gloom, its deer-shaped stain.

57. "The moon is heavily pressed by the rays of the sun, advancing with might and main; (the sun) that is overshadowing the Viśākhā star and opening the lotus. The moon hath already half set, resembling at this moment a conch-cutting saw turning white with the paste of conch-dust, produced by the water applied to the conch for cutting it through.

58. "The sun frees the eyes of men from sleep at the same time as he bursts open the lotus; and Viṣṇu completed with his eye⁴¹ the (required) number of a thousand lotuses (while worshipping Śiva). So there is a real kinship between lotus blooms and eyes. Based on this, the comparison of the eyes to the lotus is esteemed highly by poets.

59. "I know the night lotus kept a nightlong watch over the day lotus bed, opening its petal eyes. At the advent of the day, it now enjoys the pleasure of sleep deep with snores, the hum of the bees moving inside its petals.⁴²

60. 'Say, what are the two original forms, for which Tātang is substituted in the Mahābhāṣya?' Thus asked by the crow whose voice is characterised by a form of the interrogative pronoun Kim, the cuckoo at dawn gave reply in the form of its sound Tuhī.⁴³

61. "Yonder dove was certainly a student of Pāṇini's system of grammar. It has⁴⁴ on its neck an ornamental sign, the remains of numerous chinks worn out in the course of forming heaps of words.⁴⁵ Having forgotten everything it had learnt, it now shakes

41. i.e., by uprooting it. See Notes for the story.

42. The day lotus closes at night, while the night lotus opens at night and closes in the morning.

43. The crow is fancied as crying Kau, Kau (कौ) which in grammar is the dual of किम् and means 'which two?'. It is imagined that the crow wants to know the two original forms for which the verbal suffix तातङ् is substituted; whereupon the cuckoo, crying Tuhī, Tuhī (तुही), replies that the forms in question are Tu and Hi (तुश्च हिश्च तुही). The grammatical rule referred to is that तातङ् (तात्) may be substituted for the imperative suffixes तु and हि to denote benediction, e.g., भवतात्.

44. Lit. is accompanied by an adornment, etc.

45. The streak of white on the neck of a dove is fancied as caused by the dust from the writing chalk used by it in the course of its grammatical lessons.

its head, shouting forth the grammatical term *Ghu*, which it has by chance remembered at dawn, owing to the previous impression left on its mind by its reading from wooden slates.⁴⁶

62. "In the east the sun, a golden pitcher over Indra's palace, charms one's heart with the amassed newborn beams of the palace-banner possessing the smooth beauty of saffron. Proper it is that the rays born of this pitcher should drink up the ocean of gloom."⁴⁷

63. "Even two or three of its rays, acting like a conflagration in consuming the *Tamāla* forest of darkness, gave to the assembly of lotus blossoms the festival of day. So in vain the sun now hastily expands a flood of rays that is merely crushing the already crushed evil of darkness lingering on the surface of the earth, and in the directions and the sky.

64. "The sun, the submarine fire of the ocean of darkness, hath ascended far, an entertaining jester for the languid day lotus bed. How is it that the sun still assumes not its refulgent whiteness, and the expanses of solar rays still redden the sky?"

65. The minstrels then put on a set of ornaments, which the maids of the inner apartments placed before them, saying, "Pleased with this description of the morning, the queen has given you these presents, ornaments from her own person." The set of ornaments was chasing poverty away with the glare of its eyes, red with an impulse of wrath; (the glare) consisting of the lustre of its rubies.

66. Then the king, after he had performed his morning ablutions in the waters of the celestial *Gaṅgā*, his exit from the palace being unknown to the bards who came later, came in joy, occupying his chariot, superior to Kubera's *Puspaka* car, which he had obtained as part of his consort's dowry; and obtained in a moment the hospitality of the eyes of the bards describing the dawn.

67. Epilogue.

Śrīhīra etc. In the epic, *The Story of Nala*, composed by him who is engaged solely in creating new things, the nineteenth canto is at an end.

46. 'Ghu' is the natural sound of the dove (cf. Bengali *বুড়*). It is here imagined to be the grammatical term *Ghu* which the bird repeats as the last remnant of its knowledge of grammar. See Vocab. under *বুড়*.

47. The sage *Agastya*, also born of a pitcher, had drunk up the natural ocean.

CANTO XX

1. Like a cloud from heaven, the chariot,¹ its speed increasing with the wind, reached the bejewelled floor of the mountain-high palace, a plateau with numerous minerals.

2. Damayantī then went up to receive her approaching beloved, as the waves of the western ocean do to receive the moon at dawn.

3. He who had seen the beauty of the golden lotuses of the celestial Gaṅgā perceived in her face, his looks full of love, a deep loving welcome.

4. Holding in her hand the lotus given to her by him as a message from heaven, she shone like Lakṣmī, her eyes resembling fullblown lotus blooms.

5. Though of little value, she valued it highly, because it was given by her beloved. She considered it worth a million, though it was worth a cowrie.

6. Her beloved said to her, "Slender one, if it please thee, let me finish the remaining rites² which prevent me from clasping thee round."

7. "Why does so much pleasure-restricting ritual fall to thee today?" Thus she said to him in anger in her mind, though not in words.

8. At that moment Kali said in his mind, "Foolish girl, thou art vexed even at a rite that separates thee from thy beloved for a moment. But do I not purpose to sever thee from him for good?"

9. She then went from the king to a lotus-faced companion of hers, as if disdainfully; just as Beauty goes from a night lotus bed to a neighbouring day lily.

10. Nala gratified the Triad of sacrificial fires in the daily session of Agnihotra oblations, as if he thought, "Let not them also be hostile to me like Kali and Dvāpara."³

1. Lit. chariot-cloud.

2. e.g., the Agnihotra oblation.

3. The word त्रेता meaning both the Tretā age and the three sacrificial fires is played upon. At first sight the sentence means: 'Let not the Tretā age also be hostile to me like Kali and Dvāpara'. The hostility of these two Ages to Nala has been described in Canto XVII.

11-12. After he had finished the morning rites, he went behind her, and closed her eyes with his hands, forbidding her girl companion to warn her with his hand. Damayanti's laughing comrades watched him, as if he were measuring the extent of his beloved's eyes with his outstretched palms.

13. "My dear, I recognise thee." Half uttering these words, she knew the touch to be another's as she unloosened the grasp of his hand. She then remained silent, assuming an air of being offended.

14. But he said to the fair one, "Thy anger is out of place, beloved. Should I not observe the religious austerities, by virtue of which I won thee?"

15. "If it is thy purpose to take offence, because I greeted thee not after bathing, although I was thy slave during the night; then tell me, I bow to thee."

16. With fear and anger, resisting her consort's hands, with which he was about to touch her feet, she charmed him with her glances.

17. Bewitched by the dazzling in the corners of her eyes, Nala spake to the slender damsel thus.

18. "Have thy eyes, speedily going afar by casting side glances, turned back in fear at the sight of a pitfall, thy ears?"

19. "Angry though thou art, thou dost bring me delight, o thou with lotus eyes! The light of the sun, though hot, creates the fragrance of the lotus.

20. "The Creator, whose creation varies from object to object, marked the moon, I fancy, with a dark spot, in order to remove all confusion between the moon and the orb of thy face.

21. "Thy words, clear and sweet, perfectly rival the pearls found on the banks of the Tāmraparṇī river; pearls that seem to be born in the womb of the moon.

22. "Thy words rose from the ocean of milk together with nectar. Lo, even to-day they are accompanied by smiles which look like jots from a flowing expanse of milk."

23. Bringing his beloved to his lap, he then adorned a couch, just as the moon, embracing the moonlight, adorns the mountain of the east.

24. Like as the mellow raincloud clings to the sky at the beginning of the rains, so he, loving as he was, long embraced his beloved to alleviate the pain caused by his absence from her.

25. Whelmed with emotion, he kissed her smiling face, as does the sun the flowering lotus, while reflected in its honey.

26. Beckoning to a maiden friend of his beloved, Kalā by name, he made her sit before him, and spake to her, making her a witness of his jesting.

27. "Why is it that Damayantī, thy lotus-faced comrade, takes no pity on us? Loving you all as she does, she, I fancy, values others lightly.

28. "But does she not, telling a lie, deceive even her friends, when she says, 'I favoured my beloved at night, surrendering myself to him?'

29. "She says to her friends, 'I have none but Nala in my mind.' But it is untrue; for Cupid 'who abides in the mind' is in her, his presence being inferred from her youth.

30. "If thou shouldst describe the beauty of her face, I would listen to thy words; for that beauty is unseen to me even now, her head being bent with shame.

31. "She looks at her comrades straight in the face;⁴ but she casts merely a hasty look at me with the atom of a corner of an eye, as if I were an offender.

32. "Since she does not look at me now, methinks she has forgotten me, such being her attitude. But she did look at me when I went as a messenger to her.

33. "With nectar streams of words pleasant and true, she shows affection for her comrades. But, assuming a sullen pride, she does not tell me 'Thou art mine.'

34. "Kalā, whom among her friends does she not call by name? But she fights shy of my name 'Nala.'

35. "In her heart, cruel to me, and enveloped by her plump breasts, there is not the slightest room left. Where will she give me a place?

36. "Knowing her heart to be such, I realise why her hard breasts turn away from me, though their action is something which befits them."

37. When Nala became silent, having spoken thus ironically to Kalā, she said to him with a smile imitated from Damayantī's face.

38. "Rightly dost thou think she is cherishing for thee an

4. Lit. with both eyes complete.

affection that is fresh. But her feeling towards us her friends is in keeping with an affection that is old.⁵

39. "How can our newly married tender friend tell us how she was enjoyed by thee, thou, an adept in the art of love?

40. "Sire, the worlds celebrate thee as one who speaks truth; a wife who spoke otherwise would not be worthy of thee.

41. "Cupid is, indeed, in her mind. But, sire, Cupid is thyself; for our friend's mind is thy place of sojourn day and night.

42. "Cupid is thine own reflection, thine, who art in our friend's heart. Otherwise how doth Cupid resemble thee in beauty?

43. "Or, perhaps she cherishes both of you, Cupid and thyself, in her mind, there being a doubt about the identity of each, owing to your similar beauty. But it is thou she longs for.

44. "Seeing that it is hard to draw back one's heart once it is set on thee, the lotus-eyed maid, being afraid, casts only a glance at thee.

45. "From the moment of her seeing thee, thou hast been inseparable from her eyes. If there be doubt, look for thyself.⁶ What faith is there in the words of others?

46. "When she transferred to thee the saffron of her breasts while embracing thee, really she said 'Such is my heart's love⁷ for thee.'

47. "Our friend's throat is devoted to uttering in silent prayer thy name, a hymn of love. It has a rosary disguised as her necklace.

48. "We say, our comrade's heart being occupied by thy majestic self, her breasts came without, having no longer any room in her heart.⁸

49. "Hurt and scratched by thee (at night), how can her plump faultless breasts appear before thee,⁹ covered as they are with shame?"

5. Verses 38-49 form a reply to what Nala had said to Kalā about Damayanti.

6. The girl playfully suggests that Nala should look into Damayanti's eyes and see his image in them.

7. There is a pun on राग meaning both "redness" and "love", which suggests that the saffron was the emblem of her love.

8. See Verse 35.

9. Lit. show their face. In Verse 36 Nala had complained of the वसुख्य or averseness of her breasts. वैमुख्य means literally "turning away of the face".

50. When he was thus drenched by Kalā with nectar-showering pleasant words, he asked his beloved, raising her face, "Is this really so?"

51. Nala's hand, while raising his beloved's face, shone forth like a day lotus, reconciled after long with the moon (by chance).

52. At that moment, smiling and bashful, Damayanti brought an intense delight to her consort, bowing her face once again.

53. Being in the company of his beloved, the king smilingly spoke to Kalā, her friend, desiring to have the pleasure of jesting again.

54. "Let thy comrade try to forgive the offence given to her by the day, in that she cannot practise on me the meaning of the verb *nīśi* (to kiss), in the day, as she is wont to do at night.

55. "If the day has eclipsed the moon, the friend of her face, it has brought about the splendour of the day lotus blossoms, also the friends of her face.

56. "Having played with me, she has already overcome her bashfulness with regard to me. So ask her, for whom it has come back now.

57. "Let her not be angry with me for biting her lips at night: does ever a Bimba creeper get angry with a parrot which pecks at her fruits.

58. "Look, her breasts stole the beauty of an elephant's temples. The marks left by the driver's goad can be clearly traced on them.¹⁰ Should I not then punish them, being a king?

59. "My mouth might be guilty of drinking the nectar of her nether lip. But what is the offence of my head that it is debarred from bowing low at her feet?

60. "Ask her then if I have offended her by paying heed to thy words. The lyre, indeed, sounds now harsh to me, while the cuckoo sounds cruel.

61. "With thee, her friend, let her have companionate talks (as she likes). But why does she forget the affection which she had cherished for us?"

62. Kalā then whispered something in Damayanti's ears, on the pretext of bringing her ear near to Damayanti's face.

10. Lit. the beauty that is well marked by the traces left by the goad. The reference is to the nail marks on Damayanti's breasts.

63. "Well, wicked girl, thou didst not tell me anything about thy secret doings. Wait till I make the amiable king himself relate what thou didst do.

64. 11

65. Damayantī remained silent. Kalā, pretending to hear words from her, made an affirmative sound at frequent intervals, and went on speaking.

66. Damayantī, however, struck her with the toy lotus of her hand, whereupon she stepped forward and spoke to the king, describing Damayantī's maturity in the art of love.

67. "Sire, look, look how she strikes me and threatens me with her frown; for she is angry because I pleaded for thee.

68. "She says to me, 'By what sign dost thou know that he is Nala? I fear he is Indra coming in a magic form.'

69. "Besides, as a proof that thou art Indra she contends that thou didst give her a lotus from a golden lily of the river of heaven as well as that thou hast come from heaven.¹²

70. "She says, 'I have seen how Indra assumed Nala's beautiful form by magic.'¹³ She says also, 'I have heard how Indra wronged Ahalyā, Gautama's wife.'

71. "Damayantī's intelligence is keen as the tips of Kuśa blades! She fancies thou art Indra, because thy lotus hand has a sign like the thunderbolt¹⁴ in it.

72. "So if thou art the real Nala, remove her suspicion by relating to her face those secret doings, witnessed by none except thyself and her."

73. Hearing these words, the falsity of which was concealed by Kalā's skilful delivery, Nala said to Damayantī, being unable to ascertain her feelings.

74. "Dost thou remember, while feigning to be asleep, thou wast thrilled with joy when I put my hand on thy navel? It looked like a lotus (on account of the bristling hairs).¹⁵

11. Indelicate.

12. See Verse 4 and 19, 66.

13. See Canto X.

14. Lit. infers thee to be Indra from thy lotus hand which clasps the thunderbolt. Indra is the wielder of the thunderbolt, while the 'thunder-sign' on the palm of the hand is a mark of sovereignty.

15. Lit. thou didst become lotus-navelled.

75. "Dost thou remember, o tender maid, in love's new revelry while thou wast whelmed with bashfulness and fear, I let thee go for fear of hurting thee, though I had only half completed my course with thee.

76. "Recollect, once when I came after winning a battle I pinched thee with my fingers amid a dense crowd, while thy hand was about to touch my feet in obeisance.

77. "Thou dost know, once after a love quarrel, grieved to have left me, thou didst draw and look at a picture depicting thyself and me in the company of each other. When I discovered thee, thou didst sever the figures by drawing a line between them.

78. "Thou hast not surely forgotten how enraptured by our joys of love, I drank thy tongue, not content with thy lips.

79. "Thou mightst remember how I told thy smiling comrades that a fresh nail-mark, imprinted on my bosom from thy breasts, while I embraced thee, was given by thee.

80. "Thou dost know, in convivial drinking bouts, while jesting with other maidens, I was angrily looked at by thee, and lay prostrate at thy feet before them.

81. "Thou dost know, once on my return from abroad, while I looked at thee with my heart full of love, thou didst embrace and kiss a comrade of thine in expression of thy sportive delight in her.

82. "Dost thou recollect, after passing bits of betel from my mouth into thine I justly demanded them back.

83. 16

84. "Remember the joy of our mutual company when we never turned our backs on each other even during sleep. For we turned our backs at night, only after exchanging places with each other.

85. "Only remember, even in the presence of people, at a moment when their eyes were distracted, looking at something else, thou didst threaten me, pointing to thy nether lip which I had bitten.

86. "Remember, on seeing this, I appeased thee by folding my hands under the pretext of revolving the stalk of the toy lotus in my hand.

87. "Thou canst not remember, I fancy, an occasion when I

offered thee betel without giving thee a nail-mark on thy lotus hand; nor can I remember one, when thou didst the like.

88. "Remember how thou didst join thy friends, leaving me when I told some lie. When I followed thee there, thou didst gracefully rend a blade of grass in twain before me.

89. "Beloved, thou mightst remember, when thou couldst not proceed with love's course for a second time, I called thee in jest 'a summer night'¹⁷ resounding with the notes of the cuckoo."

90. "Thou mightst remember thy anger, when, on seeing me partake of fresh Nimba fruits in the spring, thou didst suspect that I loved thy co-wives, and didst give me more of them to eat.¹⁸

91. "Remember how, after tasting a sugared dish, I praised it because it was prepared by thee; and how I feared thy nether lip which seemed to turn red with anger, because I disparaged it (by praising the sweetness of the sugar)."

92-96. ¹⁹

97. Whelmed with shame while her beloved was thus relating her secrets, she covered her friend's ears with her hands in the midst of his speech.

98. It seemed as if those red lotus blossoms, Damayanti's hands, pressed her girl companion's ears, seeing that the girl's blue lotus eyes also "pressed"²⁰ her ears.

99. Damayanti (while she covered her friend's ears with her hands) seemed to cover up her consort's words which had got into her companion's ears, with the object of confining her secret in them, on account of her shame.

100. While Nala laughed aloud, seeing his beloved's prank, other companions of her smiled at a distance, even without knowing what the matter was.

101. Fairies of the earth as they were, they fondly showered on husband and wife flowers of their smiles, fragrant with their breath.

102. The smile of the girls, occasioned by Nala's laugh, beamed as if it were the blooming of a night lotus bed brought about by the light of the moon.

17. Summer nights are proverbially short.

18. Damayanti interpreted Nala's liking for the bitter Nimba fruit as a degeneration in taste, which led her to suppose that he was likewise fond of her co-wives.

19. Indelicate.

20. I.e., reached as far as the ears.

103. Among them, the clever Kalā recognised the voice of an intimate friend, ringing with laughter, and became bolder still.

104. Calling her aloud, Kalā said to her, "Come, fair maid, thou art deprived of a celestial joy. Drink thou the moon's nectar streams, these words from the king."

105. The slim-waisted girl had, however, heard a portion of the king's words, though she was at some distance from him. Just so people in the sacred Badarī, a little place, hear the tiny noise of the (adjoining) Kalpagrāma site.²¹

106. Kalā then saw that the expression of Damayanti's face, who was at her back listening to Nala's words, was reflected in Nala's crown gem.

107. Kalā seemed to be²² hearing Nala's words still (though Damayanti had covered her ears), for she was mimicking her friend's bashfulness and other expressions of her feelings, inferring them from Damayanti's facial expression, reflected in Nala's crown gem.

108. Assuming similar airs again and again, she said to Damayanti, "I heard all that the king said. Let my tutelary deities prove false, if thou shouldst think I am telling a lie.

109-10. "Sire, thou shouldst check thy beloved. Her hands will merely ache from pressing my ear-rings hard." Thus saying, Kalā set free her ears from Damayanti's grasp. The latter also obeyed her consort when he asked her not to fatigue herself in vain.

111. The sound produced when Damayanti abruptly let go Kalā's ears seemed to be a clapping of the hands marking the termination of the continuous rumbling sound in her ears while they were kept shut by Damayanti with her hands.

112. Kalā stepped aside a little; then smiled and rejoiced. She then went near a comrade and pitifully entreated her thus.

113. "I will tell thee their secrets, all that I have heard. Come, friend, tell me what thou hast heard; exchange news with me."

114. Damayanti and Nala, who had been astonished while Kalā feigned to hear Nala's words, now shook their heads, when she entreated her comrade to tell her what she had heard.

21. Lit. Just as the tiny Badarī hears the small noise of.....

22. Lit. was inferred to be.

115. Nala said to her while she thus spoke to her friend: "Wait, I will teach thee a lesson if thou hast really deceived both of us with the audacity of a false oath."

116. Kalā replied, "Why dost thou suspect that I, thy beloved's serving maid, have spoken to-day a disgraceful falsehood?"²³

117. "I really heard something then; but it was the rumbling sound in my ears. Besides, I said simply 'I heard', but did not say I heard thy words.

118. "It is true that an oath in the name of the gods, though true, brings evil in its train. So, sire, with thyself as my witness I declare that my oath was not meant to be taken seriously."²⁴

119. "Alas, I am blamed when I play a hoax upon you two. But why do both of you deceive me by saying that you never dallied with each other?"

120. Both the girls then whispered in each other's ears what they had heard (about the amorous play of Nala and Damayantī). They expressed their surprise ever and anon, and smiled profusely.

121. Then said Kalā, "Damayantī, be not angry with me. I whispered thy secrets in her ear, concealing them even from her other ear."

122. Nala then said to his beloved. "Thou hast seen the skill of thy comrades in deception. So beware of relying entirely on thy maiden friends."

123. But Kalā, too, said to her, "Friend, forsooth, thy consort never reveals thy secrets anywhere! Such a gallant personage is to be trusted, indeed!"

124. When she retorted in this way, Nala said to his beloved, "Say, Damayantī, I will turn out these two wicked girls from the room."

125. When the fair Damayantī delighted him with her consent, nodding her head, Nala, raising the empty hollow of his folded palms, showered water over the girls.²⁵

126. Though they were at a distance, their robes were com-

23. Lit. why hast thou suspected a scandal, the falsity of the words of thy.....maid?

24. Lit. appealing to thee, I maintain the meaninglessness of that (oath or those words).

25. By virtue of the boon granted by Varuna. See 14. 83.

pletely drenched by showers of water multiplying at Nala's will, while they stood agape with wonder.

127. With torrents of water easily accessible to him by virtue of Varuṇa's boon, he drenched their bosoms with water as he imbued their hearts with wonder.

128-9. With joy he then asked Damayanti to look at the two girls, who did not retire even at this. "Slender maid, look at these comrades of thine. They have been turned into Jaina ascetics²⁶ by the water, drenching their clothes before me. Their breasts are now open to view without let or hindrance, in spite of their wearing silken robes."

130. When their limbs were laid bare by the water, though they were covered with clothes, it seemed to be a magical illusion due to the fact that water is called Śambara.²⁷

131. Or, perhaps their limbs became visible, because clothes are called Ambara, a name of the sky; while the beautiful gems in their pearlstrings were the stars visible in the sky.²⁸

132. The two girls then went out ashamed, when they saw their condition; while the other girls, all of them, went out one after another, eager to look at the other two.

133. The girls, when they were out of the room, said to Damayanti, "O thou who hast studied the science of polity, those two comrades of thine are not to be neglected even now; for they are acquainted with thy secrets."

134-36. The king, however, shouted to the girls, "Your comrade Damayanti says: They two heard my secrets, but I saw theirs. Never believe their words, for they are hostile to me; the Creator himself installed them on the throne of falsehood and fraud. With ink drops of falsehood, who doth not, besides, play the artist in besmirching the spotless character of an enemy, cleansed though it may be with showers of fame?"

137. But the two girls replied, "We shall not speak much. We shall only tell the reason why²⁹ we have been all expelled."

26. The reference is to Digambara ascetics who do not wear clothes.

27. Śambara "water" is also the name of a demon famous for his magical powers. See Vocab. under शम्बरी.

28. Lit. Or, perhaps owing to the clothes being Ambara, this invisibility took place, characterised by the vision of stars, namely, the beautiful gems.....

29. Lit. the purpose for which.

138. The girls did not notice³⁰ even the waving of hands with which chamberlains, whose hands quivered with age, forbade them to speak such words.

139. "Saucy jades, away hence. Fie on your foul speaking!" When the chamberlains so said, the girls ran away in fear; and the former retired as well.

140. Nala then said to his beloved, who stood with her face downcast, ashamed at the words of her comrades, "Never was there a girl companion so shameless and false.

141. "Ah, thy beautiful face looks abashed; harsh words would not come forth from it, even if thou shouldst suffer a mighty grief."³¹

142. He then lay down on the bed, placing her on his bosom. He closed his eyes, and enjoyed the softness of her limbs.

143. Placing his hand on her breasts, and passing it over the knot of her skirt, he rewarded the toil of his hand in taking hold of her hands during the marriage rites.

144. Carrying her with delight, seated on his bosom, he clearly declared that he had gone through the ceremony of "carrying her aloft."³²

145. On account of the musk paint of her bosom being erased in contact with his perspiring fingers; that he had kneaded his beloved's breasts was likely to be echoed round among her maiden friends.³³

146. He started up while giving her a scratch with his finger-nails on her bosom. When she looked at him, he said, "Has it not hurt me, abiding as I do in thy heart?"

147. "Ah, it was improper that my sharp finger-nails should have left on thy spotless bosom a bloodstained mark;³⁴ just as

30. Lit. did not notice the prohibition made with the waving of hands....

31. Means also: Ah, the gold of thy face was burnt, enclosed in an earthen case (i.e., refined); silver would not come forth from it, even if it should be oppressed with intense heat.

32. This is the literal meaning of उद्बुद्ध "marriage".

33. Lit. he made his beloved's breasts such that (the fact of) their being kneaded was liable to be echoed.....

34. Lit.....a mark was made in such a way that blood was in it.

harsh-speaking knaves fabricate a scandal about an innocent man, as if he were a sinner.

148. "Thy scarf kisses thy hips and thighs, and embraces thy bosom. Excellent, it enjoys something in keeping with its auspicious luck."

149. Looking at her perspiring, slightly visible hips, with her silken scarf lying flat on them, he cursed with a sigh the length of the day.

150. He bit even the portion of his beloved's face near her lips; and even there he imitated the movement of sucking her nether lip.

151. "Unbearable is the pain which Cupid's arrows inflict on me; have pity, have pity on me, o thou with nimble glances." Thus he teased her while she was in a pleasant mood.

152. Nala's eyes moved from the beloved's lotus face to the expanse of her bosom, and from there to her hips ever and anon.

153. Damayantī, however, quickly got up, and anxiously followed her friends, fearing the rashness of his impatience.

154. Damayantī's breasts and hips, which gently moved, seemed to retard her movements as best as they could; for they were eager to have the loving touch of Nala's limbs.

155. Though he had arms strong like the posts to which elephants are tied, and though she walked slowly owing to the weight of her hips, he could not catch hold of her, paralysed as he was by the touch of her limbs.

156. She crossed the doorway, turning back and smiling, as she saw her beloved, his words unfinished: "Embracing and embracing me o slender maid....."

157. The shy maid, sad in her heart, because she was cross with her beloved, could neither go to her comrades nor could she return.

158. A fair woman bard, coming near the door, then announced the midday to Nala. "Victory to thee, o king! The earth, arid with the heat of the noon, desires to drink the water in which thou bathest thyself.

159. "Conch-white water has been brought from the Gaṅgā. In contact with the ripples of thy hair, it desires to acquire the

beauty, which it would by mingling with the (dark) Yamunā, uneven with ripples.

160. "Mounting the crest of the world, the sun now radiates its heat, possessing as it does a stupendous might, like thine own. But, after worshipping and meditating on Śiva, thou wilt see the sun brought low by thy religious merit."

161. At the approach of the time for worshipping and meditating on Śiva, the king, though morose at his beloved's absence, seemed to call up joy with an effort, and rose to go out; while he turned his eyes ever and again in the direction of the side-door, thinking of the possible return of his beloved who had abruptly gone out.

162. Epilogue.

Śrīhīra etc. In his epic, *The Story of Nala*, which describes emotions and topics not attempted by others, the twentieth canto, brilliant by nature, is at an end.

CANTO XXI

1. The kings, who paid their homage to Nala as he went out of Damayantis bejewelled palace, demonstrated once more their feudatory status¹ by offering their hands to him.

2. On either side the kings, as they bowed to him, covered the passage with the wreaths of their heads; as if they thought it was too hard for his feet, though overlaid with China silk tapestries.

3. Rewarded with the high honour of being looked upon by him, the kings quickly offered marvellous jewels from their own countries, made all the more marvellous by the excellence due to the skill expended on them.²

4. There were kings who received from him as a sign of his favour the jewels presented to him by other kings; he indicating his offer of them by pointing his finger, or with a gleam in his eye or a movement of his eyebrows.

5. Like a father, he sent them away, after they had been gratified by his unceasing queries about their welfare conveyed in words pleasant and true.³ Then he whose valour was beyond measure, trained those brought to him by a sense of discipleship, in the practice of weapons for hurling and weapons for striking.

6. He taught his able students an art of wielding weapons, not prevalent among mortals. Breathing restlessly, he longed for a bath, his forehead spotted with drops of sweat.

7. His body was first gently rubbed with the fragrant 'Yakṣa paste',⁴ while his head was smeared with musk. High-bosomed women poured on him perfumed water, which attracted bees.

8. There helped him to bathe a friendly holy priest. The king was full of a mighty religious virtue. The priest poured over him ripples of sacred water streaming down from jars.

9. While Nala bathed, his lotus hands looked beautiful with blades of ceremonial Kuśa grass held in each; as if they carried streaks of smoke issuing from the fire of his absence from his beloved's bosom.

1. The word करदता means also "the offering of one's hand."

2. Lit.excellence produced with care.

3. Lit. with pourings of pleasant and true words about welfare.

4. See Vocab. under यक्षकंदम.

10. The water of the Gaṅgā, which he took in the hollow of his palm to rinse his face with, seemed to put heaven in his hand, reflected in the purity of the water.

11. The loving Earth, finding him, her husband,⁵ separated from Damayantī, seemed to embrace her lover, limb touching limb, when he took up clods of earth softened by water.⁶

12. Blades of Kuśa grass sprinkled on his head sacred water, which seemed to be emitted by the waves of Gaṅgā, present in the bowl of Brahmā who lives at the root of Kuśa blades; waves present also at the feet of Viṣṇu who abides in the centre of them; and on the head of Śiva who lives at their tips.⁷

13. While he was engaged in the religious observance of holding the breath in the midst of the waters, his face looked beautiful as the moon, when it lived in times of yore in the waters of the ocean.

14. He, Cupid of the earth, put on a fringed cloth which was pure-shining and bright as the sky;⁸ as if he wished to rival Śiva, whose attire consists of the ten regions of the sky.

15. An Indra among pious kings, did he not enwrap his bosom with the ambient of his scarf, as if he wished to restrain his heart which went forth to Damayantī ever and anon?

16. The lucky goddess of beauty presiding over his bath waited upon him. The bathing jars were her shining breasts; the ornamental dot of white clay on his brow was her moonlike face; and the drops of water which remained in his hair were her pearly teeth.

17. His nose tried⁹ to smell the water, seeking its fragrance in vain; when it saw that his eye enjoyed the purity of the water;

5. A king is called the husband or lover of the earth.

6. It is the custom to apply sacred earth to the body while bathing, the colour of the earth depending on the caste of the individual. In the case of a Kṣatriya, the colour is red.

7. The water sprinkled by Nala on his head with Kuśa blades is fancied as sprays of Gaṅgā water supposed to lie hidden in them.

8. Designed to mean also: put on the sky itself, divided into ten regions, and possessing stars white-shining as mercury.

9. Lit. seemed. It is a part of the bathing rites to hold under the nose a palmful of water while reciting the अषमर्षण verses. The nose is fancied as trying, like the other limbs, to enjoy the properties of the water. As, however, water is odourless, its effort to smell it was in vain.

his body its coolness; his ears the mystic formulas invoking the waters; and his tongue the sweetness of it.

18. While the king was sprinkling round the water which he had taken up with his hand, in order to worship the sun, the swirl of the spray in the flashing light of the sun suggested that the sun was once more moving on the lathe of the carpenter of heaven.

19. While he was telling his beads with care, the Vedic incantations seemed to resort to his lotus hand, assuming the guise of the crystal rosary; the pure, clear colour of the formulas appearing in the polished beads.¹⁰

20. The auspicious marks of barley sheaves on the joints of his fingers seemed to add to the grains of barley put by him in the water offered as a libation to the gods; while the mark of black sesamum on his hand was redoubled by the grains of black sesamum lying in the water offered by him as a libation to the Manes.

21. Going by a passage, perfectly clean, and untrodden by any one else, the sage king, with pure hands and feet, then entered the household temple,¹¹ where religious students acted as attendants.

22. There, at one place, over a large number of vases containing wreaths of flowers for the gods, there was in the air the smoke of incense provided by dark aloe wood, like a swarm of bees.

23. Lights were placed there, ornamental dots of gold to be put on the brows of the gods. On account of them, the night, become yellow like turmeric, its darkness destroyed by the lustre of the lights, looked as if it were putting forth young shoots.

24. There conch vases looked beautiful, filled with saffron powder, which seemed to be the symbol of the fire of their grief willingly borne out of love; grief caused by their separation from the pearls which had been inside them.

25. Vessels made of blue Garuḍa stones containing thick sandal paste resembled there Rāhu's mouth, with the moon falling an easy prey to its jaws.

10. Means also: Vedic incantations, 'the letters of which were lucid and clear owing to the presence of sacred mystic syllables' (e.g. ह्रीं, क्लीं etc.).

11. See Vocab. under मुराचविहस.

26. Vessels of silver full of black musk paste¹² looked like the moon with its bosom darkened by the deer serving as its emblem.

27. Rows of richly sugared curd-rice offerings, resembling Buddhist Stūpas, seemed like sprouts of piety emerging from that woodland of religious virtue.

28. At one place there an exuberance of Campaka blossoms surpassed in hue the golden Meru mountain, the abode of the gods; while a mass of Mallikā flowers excelled the crystal-peaked Kailāsa in whiteness.

29. The Earth there, hiding herself even in the presence of her beloved, the king, surpassed a matron in bashfulness, being without any space uncovered, owing to delightful offerings to the gods being spread out on it.

30. On the bejewelled pavements which had rays of sapphire inset in them like beautifully gleaming locks of hair, there appeared graceful movements on account of the trembling heads of singers being reflected therein.¹³

31. Nala, the moon of the earth, occupied an immaculate raised seat of gems in that chamber of worship, full of ornaments made of many-hued gems. It contained pure offerings to the gods, and was beautiful with heaps of multicoloured cloths.

32. While Nala worshipped the Sun perfectly and patiently, the deity thought that Karna's devotion to him was slight. The Sun concluded that even Sāmba (compared with Nala) had a heart believing only.¹⁴

33. During his repetition of the various mystic formulas dedicated to the sun, the wreath-shaped collection of rosary beads made of red sandal wood occupied his hand, as if to learn its deep rosy hue.

12. Lit. holding an interior thick with musk paste.

13. Lit. On.....pavements which had hair in the shape of the rays of sapphire, hair overlaid with lovely rays (also: hair pressed by a lover's hand), there appeared graceful movements owing to the reflection (therein) of the trembling of the heads of singers. The bejewelled pavements are fancied as young women, the bluish rays of sapphire being their hair. The movements of the heads of the singers reflected in the pavements are fancied as the movements of these women trying to get rid of the importunities of their lovers. See Vocab. under कृटिमित.

14. I.e., believing, but not profoundly devoted. For the earlier and better reading see Notes. Sāmba was Kṛṣṇa's son, a devotee of the Sun.

34. Śiva's idol then looked beautiful, worshipped by Nala with a Dhattūra flower, as if it were a flowery trumpet¹⁵ acquired by Nala, defeating Cupid in a battle.¹⁶

35. Worshipping Śiva's hand with a smiling Nāgakesara flower, he seemed to decorate it with the white skull of Brahmā,¹⁷ the ruler of the region which exists neither sideways nor below.¹⁸

36. Decorating Śiva's neck with a wreath of blue lotus blossoms, he made even the crystal frame of the idol accord with the name Blue-necked Śiva.

37. He burnt the incense 'Pura' and 'Cupid's arrow' before Śiva's idol, thinking that Śiva, the enemy of 'Pura'¹⁹ and the enemy of Cupid, would be pleased if he did so.

38. He closed his eyes in the depth of his meditation, as if for fear of the moon²⁰ on Śiva's head; for even at that moment Damayanti's absence was unbearable to him.

39. He bowed to Śiva, lying prostrate on the ground, as if he were Cupid surrendering himself, leaving the flowers serving as his sword, bow and arrows at Śiva's feet.

40. ²¹

41. Like a wreath of bees, the string of rosary beads occupied his hand graceful like a new leaf, while he, devoted to Śiva, was engaged in meditating on the Śatarudriya hymn.

42. The king then worshipped Viṣṇu with the rites connected with the Puruṣa-sūkta hymn. He bowed also to the twelve images of Viṣṇu uttering the 'twelve-lettered formula.'²²

43. He looked at Viṣṇu's idol seated²³ on a winding wreath of Mallikā flowers, looking like a Duṇḍubha snake; as if he saw Viṣṇu himself resting on the coil of the serpent Ananta's body.

15. It will be noted that Dhattūra is a trumpet flower.

16. I.e., in a contest of beauty.

17. Śiva had cut off one of the five heads of Brahmā, and during the penance that followed he had to use the skull as a begging bowl.

18. I.e., the upper regions.

19. 'Pura' here refers to the three cities (पुर) of the demons destroyed by Śiva. See also Vocab. under पुर and कामशर.

20. It will be remembered that the moon is unbearable to separated lovers.

21. A variation of 39.

22. ओम् नमो भगवते वासुदेवाय.

23. Lit. placed on a seat made with a.....

44. Nala's votive garland made of blue lotus blossoms flashed on Viṣṇu's bosom; as if it were an endless succession of the wide flashes of Lakṣmī's glances, whose bejewelled home consists of the Kaustubha gem on his bosom.

45. With a wreath of gold, he made superfluous the hundreds of Ketaka flowers of golden hue, which were on the idol's head; with a wreath of silver the offering of white lotus blossoms; and with a wreath of rubies the Karavīra flowers.

46. By virtue of the offerings of boiled rice made by Nala, Viṣṇu became "one to whom the demon Bali was wholly devoted";²⁴ by means of the musk offered by Nala he became "Kṛiṣṇa";²⁵ while in consequence of Nala's worshipping him with water contained in a multitude of conch vessels, the idol "became provided with"²⁶ Viṣṇu's emblems—the conch, the wheel and the lotus.²⁷

47. While the king worshipped Viṣṇu, the smoke wreaths from the incense of black aloe wood went out through the windows; as if they were Śiva's snakes²⁸ darkened by the disgrace of their fear (of Viṣṇu's emblem, Garuḍa).

48. Covering the image²⁹ with thousands of smiling garlands of Mālātī flowers, interspersed with priceless wreaths of gems, Nala seemed to immerse it in the ocean of milk³⁰ abounding in gems.

49. The lotus seed beads in the rosary, coming into contact with his hand, while he was meditating on the Viṣṇu hymn, seemed to reoccupy for ever their lotus home.³¹

50. The long wreath of Mallikā flowers placed by the king in humility at Viṣṇu's feet with a bent head looked like the Gaṅgā starting for the earth,³² followed by the suppliant Brahmā.

24. Means really: 'one to whom a plenty of boiled rice was offered.'

25. Means really: 'black'.

26. Means really: 'one whose worship took place with water contained in a multitude of conch (vessels).'

27. The verse is designed to mean at first sight by puns that Nala by his devotion endowed the idol with the characteristics of the real Viṣṇu. The puns have been explained above, but when the epithets are rightly construed the verse becomes a mass of meaningless repetitions.

28. Śiva's idol was obviously close to that of Viṣṇu. The bird-king Garuḍa feeds on serpents.

29. Lit: him. The original makes no distinction between Viṣṇu and his idol.

30. The natural home of Viṣṇu.

31. Nala's hand is the lotus.

32. From Viṣṇu's feet

51-2. "The holy Viṣṇu, though he gave evidence of his love for the goddess of wealth Lakṣmī by placing her on his bosom, honoured Sarasvatī, the goddess of speech, placing her in his throat, above Lakṣmī's abode." Thus thinking, Nala, not content with worshipping Viṣṇu with plentiful rich offerings, adored him with gifts of pearlstrings of pleasant words.

53. "Thy praise is far beyond the range of words. The attribution by us of a visible form to thee is a reproach to thee. So do thou forgive my incoherent utterance." Having thus said, he spake these words.

54. "O thou who art self-manifest, is it not true that my desire to describe thee, foolish as I am, is like a desire of darkness to reveal the radiance of the sun?

55. "Thou art not comprehended by mind and speech; yet ought not these to direct themselves to thee? Clouds gratify the anxious Cātaka pair, though it reaches not the clouds.

The Fish Incarnation—

56. "While thou wast disguised as a fish, the waters of the ocean thrown up by thy tail dashing against them, perhaps became white in contact with the surface of the sky, and emerged as the Gaṅgā of heaven.

The Turtle Incarnation—

57. May thy Turtle Form, who art able to protect the earth, protect the world; a form marked with circles on the border of its back, as if they were scars left by the earth upheld through many a creation.

Boar Incarnation—

58. "May thy jaw, the abode of the world, gratify me; the jaw of thy Boar Form, whose four hoof marks in the regions are the four oceans, I know.

59. "Playful Boar, because thou didst embrace the Earth, slipping from thy grasp while she was being elevated by thee from the nether world; the orb of the universe, since thou didst transcend its limits, looked like a Kadamba flower wherewith to worship thee, on account of thy densely bristling hairs projecting forth from it.³³

33. It is imagined that the boar was so gigantic that, while clasping the Earth, his erect hairs pierced through the orb of the universe, which in consequence looked like a Kadamba flower with its erect filaments blossoming in Viṣṇu's honour.

The Man-lion Incarnation—

60. "Protect me, O Lion, with thy roars, deep and fierce. Thou didst emerge from the woodland of the chief of the demons;³⁴ thou whose human half was created by the piety of the gods,³⁵ which acts as an armoury destroying their foes.

61. "May the five claws of thy hand protect us; (claws) with the demon's entrails resembling torn ropes attached to them, while thou didst seem to draw out Indra's riches fallen into the demon king's cavernlike belly.³⁶

The Dwarf Incarnation—

62. "O Dwarf, give us the joy of our hearts, thou, a stripling, clever in cunning speech; for thou didst say, 'O Bali, thou dost fulfil the desire of all; why dost thou not fulfil mine?'

63. "I bow to thee, disguised as a dwarf. Bali said to thee with a thrill passing through him, 'Here I am. Ardently I long to bestow my wealth on thee, who art eager for a gift.'³⁷

64. "Dwarf, protect the world with such veiled words as these, 'Living for ever, thou wilt have home and family ties with happy beings in heaven and on the earth. Here is my hand; pour on it the ceremonial water.'³⁸

65. "O Dwarf, sanctifier of the humble! Mayst thou protect us. Bali spake to thee thus, 'Ah, why dost thou hold out thy hand? I will give all to thy revered self.'

Paraśurāma Incarnation—

66. "Victory to thy arms, to thine, who wast incarnate as Paraśurāma! They were fitted to destroy that Kṣatriya race which

34. Might mean also: Thou didst originate in that primeval forest, namely, the demon (i.e., Hiraṇyakaśipu whose vicious oppression made this incarnation necessary).

35. I.e., this man-lion form was produced by the religious austerities of the gods for the destruction of the demon.

36. The imagery is that of a person pulling out a valuable object fallen into a well with a prong. The entrails of the demon are likened to the ropes torn in the process of extrication.

37. Lit. gift-water, i.e., the ceremonial water offered as a prelude to a gift.

38. The dwarf's words really meant: 'In the heaven of the nether regions thou wilt have thy abode and captivity, held fast by serpents for ever. Here is my hand, give the world to me!' The expression 'heaven of the nether regions' (क्षितिरे दिवि पातालक्षणे वस्ते) is either sarcastic or used as in 2.84.

had emerged from thine own arms, while thou wast creating the world in primordial times.

67. "Glory to thy assiduity in doing what is right! thou didst give the earth to the birds for food; the ever impure earth with many a husband. She had been cut into nine pieces by the Creator in his wrath.³⁹

68. "O son of Reṇukā, being the destroyer of Kārtavīrya, thou couldst easily have slain Rāvaṇa. So I bow to the fact of thy re-appearance as Rāma, inexplicable as it is owing to the simultaneity (of the two incarnations).⁴⁰

Rāma Incarnation—

69. "O Rāma, verily the Creator who surpasses all other artists created the first Rāma born of Reṇukā, merely by way of sketching practice with the object of creating thee.⁴¹

70. "Thou ornament of the world, o thou who art free from birth, thou mayst be born as the son of Daśaratha as thou wilt. No harm in it. Thine own might, o lord, is able to remove all harm.

71. "Hero among the Raghus, if thou dost not vouchsafe to me the knowledge of the supreme truth, give me even that delusion, as a result of which the army of Rāvaṇa, deluded in the course of the fight, saw the whole world pervaded by thee.

72. "Twice didst thou renounce 'the earth-born splendour.'⁴² First at the command of thy father, then for fear of the ignorant.

39. The earth is fancied as a lewd woman who has many lovers in the kings who are styled 'husbands of the earth.' The earth divided into nine spheres (See Notes) is the body of the woman cut to pieces by the angry Creator and given to birds for food. The word *पक्षि* 'bird' means also a Brāhmaṇa, and refers to the story of Paraśurāma annihilating the Kṣatriyas and presenting the earth to the Brāhmaṇas as a gift.

40. Kārtavīrya who was killed by Paraśurāma was even more powerful than Rāvaṇa, having once imprisoned the latter. So Rāvaṇa could easily have been slain by Paraśurāma, and there was in fact no necessity for the Rāma incarnation in order to kill Rāvaṇa.

41. i.e., Paraśurāma was created as a preliminary exercise in order to create his more perfect younger contemporary Rāma.

42. (1) The royal sovereignty which Rāma had to give up when banished by his father; (2) Sītā, born of the earth, whom Rāma renounced, believing popular gossip.

Didst thou not twice traverse the 'ocean'⁴³ that hath Laṅkā in the midst of its waters?

73. "Let me not die from the arrows of the god of love by surrendering Sītā.' Thus thinking the monster Rāvaṇa chose a blessed death at thy hands,⁴⁴ making true the boon that he should not die at the hands of a god.⁴⁵

74. "Is it not true that Śambuka's ocean-traversing fame is brighter even than a cluster of conchs, because he died by thy hand, which had destroyed Rāvaṇa with his army?⁴⁶

75. "Having earned thy fame by striking terror into the heart of Rāvaṇa, terrible to Death himself, wast thou not ashamed to have renounced thy consort for fear of insignificant villains?

76. "O saviour of the helpless, be thou my refuge. Thou wast an ocean with a submarine fire, to wit, thy separation from thy beloved consort. But thou didst sacrifice thy life, like an offering of straw, in the fire of thy momentary separation from thy brother Lakṣmaṇa.⁴⁷

77. "Moved to pity by thee, rightly did the first-born poet⁴⁸ compose a poem, an ocean of verses; the poet who had composed a verse in his grief even at the sight of a Krauñca bird's misery.

78. "Assuming the form of Lakṣmaṇa, didst thou not, knowing what was right, cut off Śūrpanakhā's ears? For thou didst

43. वारिराशिः refers to the ocean which was crossed by Rāma on his way to Laṅkā. When construed as वा+वरिराशिः it refers to the enemies subjugated by Rāma, i.e., the Rākṣasas who lived in Laṅkā in the midst of the waters.

44. Lit. purified himself with thy weapons.

45. Rāvaṇa had received a boon from Brahmā that he should not die at the hands of a god. It is here fancied that he allowed himself to be killed by the holy man Rāma rather than succumb to the arrows of the god of love, by returning the stolen Sītā to Rāma.

46. Śambuka, a Śūdra, was killed by Rāma to put a stop to the evils caused by his performing religious austerities from which Śūdras were debarred.

47. i.e., Rāma patiently bore the grief caused by his separation from Sītā, but he could not live without Lakṣmaṇa even for a moment. It is well-known how Rāma fell into a swoon at the news of Lakṣmaṇa being wounded by Meghanāda, and later drowned himself after Lakṣmaṇa had done so in the waters of the Sarayū.

48. i.e., Vālmīki who described Rāma's sufferings in the Ramāyaṇa.

think, 'Earless' is her father's name, and it is not proper that she should have ears.⁴⁹

Kṛiṣṇa Incarnation—

79. "May thy arms, thine, who art disguised as Yādava, destroy the creeper of my sins. Thy arms uprooted an all-giving Kalpa tree, as if because it vied with them in the pride of its charity.⁵⁰

80. "At that epoch, during the sports of thy childhood, thou didst cut asunder the waves (of the Yamunā), striking them with pot-sherds; as if it were a prelude to thy subsequent sport of cutting off Bāṇa's arms. May that protect us.

81. "Salutation to thee! In order to baffle Karṇa's power (Śakti), thou didst provide Arjuna's chariot with a banner, namely, the monkey Hanūmat, who had extracted the spear from Lakṣmaṇa's body as he lay with the Śakti spear stuck in his bosom.

82. "Though Bhīṣma was devoted heart and soul to thee, thou didst not favour him by transporting him to heaven in his corporeal form, in order that he might abstain from union with the nymphs even in heaven for fear of breaking his vow.⁵¹

83. "Thou wast moved to pity by Karṇa, the son of the sun, whom⁵² Arjuna killed with thy help; and didst gain thy object when Arjuna, born of the dynasty of the moon, defeated⁵³ Karṇa with thy help. Carrying the weeping sun and the laughing moon in the form of thy eyes, thou didst then exhibit both⁵⁴ sorrow and joy.

84. "O thou to whom Rādhā is dear as thy life! thy friendship with Arjuna, the enemy of Rādhā's⁵⁵ son Karṇa, was in no way fitting. But it is certainly proper that thou, the beloved of

49. The reference is to the temptation of Lakṣmaṇa by Śūrpanakhā. Her father's name was Viśravas which means literally 'earless.' She was disfigured by Lakṣmaṇa with whom Rāma is here identified.

50. Kṛiṣṇa transplanted the Pārijāta tree from heaven to the courtyard of his mistress Satyabhāmā, by defeating Indra in battle.

51. i.e., in order that Bhīṣma might continue to be a chaste bachelor even in heaven.

52. Lit. whom thou caused to be killed (by Arjuna).

53. Lit. on account of Arjuna whom thou caused to be victorious.

54. Lit. half. The sun and the moon form the eyes of Viṣṇu. Now, as the Sun wept at the death of his son Karṇa and the Moon rejoiced at the victory of his kinsman Arjuna, Viṣṇu appeared to shed tears of joy and sorrow simultaneously.

55. The name Rādhā is played upon. Karṇa's foster-mother Rādhā was not the same as Kṛiṣṇa's mistress of that name.

Śrī, the goddess of wealth, shouldst hold 'the child of Śrī'⁵⁶ incessantly on thy bosom.

85. "Verily thou art Balarāma, who is a white hair from that other form of thine (viz., the all-first Nārāyaṇa).⁵⁷ Balarāma again is identical with the serpent Ananta. It is proper that this incarnation of thine should be graceful like the grey hair of thy primeval form.⁵⁸

86. "Thou⁵⁹ art the lord of sweet-smelling voluptuous women. Thou art infinite, though assuming a finite form.⁶⁰ Thou dost possess a charm made graceful by wine, the source of pleasure. Thou hast a beaming moonlike radiance.

87. "O lord of Revatī, thou fulfiller of wishes, it is proper that the beauty of thy azure clothing should be charming in contact with the (white) lustre of thy body. Thou art delighted when the earth is happy.⁶¹

Buddha Incarnation—

88. "Thou exponent of monistic being, the stream of consciousness is the only reality for thee. Thou art wise, even without being learned in the three Vedas. Thou didst reject the four categories of existence. Thou art conqueror of the five-armed Cupid and possessor of the six forms of knowledge. Do thou protect me!⁶²

89. "While thou, the conqueror of Cupid, wast realising the momentary character of things and the non-existence of the soul,

56. This is the literal meaning of Śrīvatsa which is really the footprint of a Brāhmaṇa on Viṣṇu's bosom.

57. The fair-complexioned Balarāma, here identified with Kṛṣṇa, is believed to represent a grey lock of hair which the all-first Nārāyaṇa i.e. Viṣṇu plucked from his head.

58. Balarāma is usually regarded as an incarnation of the white-bodied Ananta who upholds the earth on his head. But he is here identified with Kṛṣṇa and described as white like the grey hair of the all-first Nārāyaṇa referred to above.

59. Balarāma is the subject of Verses 86 and 87.

60. Means also: the form of the serpent Ananta (see above). श्रेय 'finite' is also a name of Ananta.

61. Lit. with the lustre of thy body, thine, whose delight is caused by the appearance of the joy of the earth (or by the blossoming of the night lotus). कृः पृथिवी तस्या मुदो हर्षस्याविर्भाविन भाविता उष्मादिता रुचिः प्रीतिर्यस्य तस्य । कुमुदस्य कैरवस्याविर्भाविन वा ।

62. See Appendix I (Buddhist Doctrines) and Vocabulary under यदभिस.

Cupid's flowery arrows dropped (from his hand), like a shower of flowers from divine hands.⁶³

90. "The tips of Cupid's flowery arrows became round in shape⁶⁴ because they turned completely blunt, when he discharged them at thy heart whose armour was its steadfast moral strength.

91. "Brahmā is called four-mouthed,⁶⁵ because he is eloquent in celebrating thy praise; while Śiva's throat is black, because he calls himself omniscient while thou dost exist, knowing all.

Kalkin Incarnation—

92. "Do thou uproot my tenfold sin,⁶⁶ through the agency of thy tenth incarnation Kalkin, who wieldeth in battle a sword dark as smoke, and destroyeth infidels, like the fire of the epoch of universal ruin.

93. "On account of thee, roaming over the earth, and white all over with the dust of battle, like fame incarnate and pervasive, the name of thy father Viṣṇuśaś became true to its meaning.⁶⁷

Dattātreyā Incarnation—

94. "I bow to thee incarnate as Dattātreyā, who followed the path of absolute monism. He gave Arjuna his fame.⁶⁸ His appellation 'Sinless' was occasioned by his Yoga meditations. He acted like the sun on the darkness of worldly delusion to which king Alarka was subject.

Diverse forms of Viṣṇu—

95. "Victory to thee! Incarnate as Rāma, thou didst kill Indra's son Vālī, having favoured the Sun's son Sugrīva. I bow to thee, Kṛiṣṇa; thou wast the ally of Indra's son Arjuna, and didst slay the Sun's son Karṇa.⁶⁹

63. The idea is, the arrows of the baffled Cupid dropped from his hand and looked like a shower of flowers released by the gods in honour of Buddha.

64. Lit. umbrella-shaped. The reference is to the full-blown flowers serving as Cupid's arrows.

65. चतुरास्य 'four-mouthed' means also 'able-mouthed' (चतुर + आस्य).

66. See Notes.

67. Viṣṇuśaś is the father of Kalkin. The word means "one who has a pervasive fame" (विष्णु व्यापकं यशो यस्य).

68. Lit. the cause of the earning of fame by Arjuna (Kārtavīryārjuna).

69. i.e., through the agency of Arjuna. Viṣṇu is here described as doing during one incarnation things diametrically opposite to what he had done during another.

96. "Victory to thee. Thou didst pervade the regions with thy form with the three steps, after thou hadst assumed the form of the tiniest dwarf. Salutation to thee, o thou who massacred one and all, assuming the form of Kalkin, after thou hadst become incarnate as Buddha, remote from all talk of slaughter.

97. "Thou with the three (all-pervading) steps, do thou purify me. Did Rāhu, coming into contact with thy foot, serve as thy shoe?⁷⁰ Did the bear Jāmbavat, circling round thee in worship, give thee an encircling noose while thou wast binding Bali?⁷¹

98. "Is it to be wondered at that one who had, with a semi-circular axe, lopped off the thousand arms of Kārtavīryārjuna,⁷² cut off with an entire circular blade⁷³ the multitude of Bāpa's arms?⁷⁴

99. "Taking the Pāñcajanya conch and a lotus in thy hands, thou dost tell the demons, 'Ye are surely sentient. Look, even inanimate things have renounced their hostility to me.'

100. "On thy bosom with a shining sylvan wreath on it, the high-bosomed goddess of wealth abides, thrilled by her unbroken contact with thee; as if she were a Bilva twig with a pair of fruits attached to it.⁷⁵

101. "The lotus forsakes not thy hand, as if with the object of learning its perfect beauty. The moon whose rays make the night lotus bloom waits upon thy face, its orb serving as thy (left) eye.

102. "Ah, glorious are the combinations formed by thee, those of Nara and Hari, which served to destroy thy arch-enemy Hiraṇyakaśipu and Rāvaṇa and the throng of the Kaurava heroes.⁷⁶

70. When Viṣṇu disguised as a dwarf assumed the proportions of a giant, one of his footsteps was located in the sky which is, therefore, called Viṣṇu's footstep (विष्णुपद). The black Rāhu consisting of a severed head is here likened to a shoe.

71. The ceremonial circumambulation of the bear is likened to a noose.

72. During the Paraśurāma incarnation.

73. i.e., the Sudarśanacakra.

74. During the Kṛiṣṇa incarnation.

75. कम्पकित 'thrilled' refers also to the Bilva twig which, too, is कम्पकित 'thorny'.

76. In the case of Hiraṇyakaśipu, Nara and Hari mean Man and Lion, referring to the Narasimha incarnation; in the case of Rāvaṇa, Man (i.e. Rāma) and Monkey (i.e. Sugrīva); and in the case of the Kauravas, Man (i.e. Arjuna) and Kṛṣṇa. The word Hari has here three different meanings.

103. "Of what nature is the half-Śiva form⁷⁷ which thou hast assumed, magician as thou art? Surely thou art Śiva entire! The man who understands by means of the Vedas doth, however, know thee to be infinite, even though thou dost assume a finite form.

104. "The argument for salvation being meaningless on account of the concatenation of ever succeeding births due to deeds performed in previous births, no solution ever occurs to any one save intensive contemplation of thee.

105. "In order to assume the Hari-Hara form, didst thou divide thy body in two halves, vertically splitting it? But, during the Man-Lion incarnation, why didst thou split it from side to side? Indeed, what questioning is there of one who is free?

106. "Thou who hast realised all desires, why dost thou create the universe? Why dost thou destroy it, if it is made by thee? Why dost thou maintain it, descending to the earth again and again, if it must be destroyed by thyself?

107. "Rising from the waters of the ocean, the fickle goddess of wealth, Lakṣmī, settled on thee, thinking of her former companions—the Gaṅgā abiding at thy feet, the lotus in thy hand, the Kaustubha gem upon thy bosom, and the moon in thine eye.⁷⁸

108. "Owing to the opposition of manifold objections based on reasoning, the phenomena of the world cannot properly be the basis of the diversities that exist. So it is at thy will that the universe has this and that (apparent) diversity coming into view. That is the meaning of the truth.

109. "Thou dost know which self of the sage Mārkaṇḍeya (after he had entered into thy stomach) went out of it, unable to distinguish between his two selves mingled together, having seen inside thy stomach the things of the universe just as they were outside.⁷⁹

110. "Let the universe first rest on the foundation⁸⁰ of thy innate power, thou being the Absolute; then might it rest on the

77. The form known as Hari-Hara, half Viṣṇu and half Śiva.

78. These were in the ocean along with Lakṣmī before the churning episode.

79. It is said that during the universal deluge the sage Mārkaṇḍeya entered into Viṣṇu's stomach and saw there the whole universe just as it used to be outside. Here, the supposed confusion is between Mārkaṇḍeya's own selves: the one that was in Viṣṇu's stomach, like the rest of the universe, and the other that had just gone in.

80. Lit. creeper.

head of Ananta, the lord of serpents, or in thy own stomach⁸¹ while thou art disguised as a child. Thou art in every way the support of the worlds.

111. "At thy feet is the river whose waters are the source of religious merit. On thy bosom the goddess Lakṣmī doth beam, the source of wealth. The god of desire is thy child. Thyself thou art the Absolute, giving ultimate freedom.

112. "It is hell that should fear those who utter thy name, even at random, destroyer of hell as thou art. Why should they fear hell?

113. "A man who is devoted to thee need not fear among the causes of death even the thunder. For, at such a moment, from a Vaiṣṇava's throat, thy name quickly goes up, even without any effort.

114. "A train of thought devoted to thee washes out the refuse that accumulates in the heart of man, even as refuse accumulates in the interior of a house which is being in every way cleansed.

115. "Rāma', thy name, is an abode of virtues, incomprehensible though its particulars are to people such as we; otherwise, how is it that, in three generations, thyself didst adopt this name?

116. "Taking pity on me, devoted to thee, do thou deliver me from darkness, with thy right eye, the sun. With thy left eye, the moon, turned towards me, wilt thou not allay my heat, o lord?

117. "Shameless I am, desiring with mere words to receive thy favour, difficult to obtain even by austerities; I who, alas, daily transgress thy commands in the form of injunctions and prohibitions.

118. "Thou whose form is the universe, o thou Creator of the universe, in my tiny heart how much of the prodigy of thy might can I comprehend? How much gold does a poor man tie in his rags, when he acquires the Mount of Gold?"

119. After he had invoked Hari in these words, Nala became completely absorbed in meditation, while he did acts in keeping with his love and devotion to Viṣṇu, seen by him in a vision by virtue of contemplation.

120. Liberally he showered riches on the hands of Brāhmaṇas, and gave away to worthy recipients the offerings made in the sacrifice in honour of the Manes. He then entered his resi-

81. See Footnote on Verse 109.

dence, full of humility, after he had, with beatitude, worshipped Viṣṇu in the Hari-Hara form.

121. After the midday rites, Nala, the moon of the earth, regaled with the nectarlike rice taken by him, adorned with his lustre his marvellous mountain-high chamber, which faced the east and approached Indra's palace in beauty.

122. Damayantī, after she too had finished her devotional worship of the gods, took her meal after her husband had eaten. With her limbs extremely languid on account of the weight of her ornaments, she occupied his lap which was eager to hold her in its bosom.

123. A maiden friend of hers followed her, carrying in her lotus hand a parrot's cage like a mass of beauty. The parrot's beak was clearly red as the ripe Bimba fruits eaten by it; while its feathers were deep green like unripe fruits.

124. Another girl followed her with a frenzied cuckoo perching on a crystal rod sideways held; a singing cuckoo, which was, as it were, the climax of the blackness of the dark half of the month.⁸² In it the word Kuhū and its meaning were clearly joined in mutual relationship.⁸³

125. Damayantī's companions, daughters of the king of the Gandharvas, and disciples of herself in the practice of the arts, who were adept in playing soft music on the lyre, went over to the king, seated as he was, to sing to the lyre before him.

126. The lyre of the gazelle-eyed maidens shone forth, having just uttered an indistinct, soft and low air; as if it, at the outset, felt too nervous to produce any sound near Damayantī's creeper-like throat, so full of melody.

127. The lyre had joined itself to tunes in order to acquire resemblance to Damayantī, who was the abode of the perfection of all the arts and qualities possessed by her. So even now the lyre is known among people as 'Full of Disgrace'; for it had first occasioned a scandal, its own impudent act.⁸⁴

82. Acc. to Nārāyaṇa: 'which represented the climax of the deep black of its wings.' See also Vocab. under बहुल.

83. Kuhū is an onomatopoetic word signifying the sound of a cuckoo, but it means also the dark Amāvāsyā night which the bird resembled in colour. Cf. 1. 100; 8. 65.

84. i.e., its audacity in vying with Damayantī's voice. परिवादिनी 'a seven-stringed lyre' means also 'scandalous' (fem.); परिवाद means both 'scandal' and 'the bow with which a lyre is played.' The epithet भूतखिलकलागुण..... refers

128. Like a female elephant, the lyre, resting close to the mighty king,⁸⁵ sent up a high-pitched note melodious with the Nīṣāda tune; while it vibrated at its top to the accompaniment of quarter tones, and underwent a wondrous play of the hand.

129. Was not Damayanti's sweet-toned throat made by extracting the entire quintessence of lyres? Perhaps on account of this, the lyre, realising its inner hollowness,⁸⁶ kept to the corner in houses,⁸⁷ being ashamed.

130. The lyres then chanted forth songs of eulogy acting like honey on the ears of that couple, with the sequence of their letters perfectly distinct, in such wise that the tame parrot of Damawanti, the Rati of the earth, repeated all the songs thus, showering delight.

131. "Verily, from our own words will ye both know the shallow ford of our intellect, of high talents as ye are. Yet we sing your praise, lest even such knowledge as we possess should remain undiscovered by you, on account of our silence on an occasion demanding speech.

132. "The mountain-born Pārvati occupies the lap of the moon-crested Śiva, who is beautiful with the forms of the serpents on his body. Thou, too, king's daughter, dost occupy the lap of this Crown-gem of kings,⁸⁸ who is lucky in the joys of life. A parallel indeed is this; but there is a difference. Even in this life,

also to the lyre in which case the Gūṇas are the strings and the Kalās the pegs of the lyre. See Notes.

85. Lit. the 'elephant' of the race of kings. कुञ्जर 'elephant' means in such cases 'great', but here the lyre sounding before Nala is likened to a female elephant trumpeting near her mate. The awkward comparison is due to the belief that the Nīṣāda tune produced by the lyre had its origin in the roar of elephants. Applied to the female elephant, the epithets mean: 'resting close to a mountain-born elephant and shaking the head with the ears and moving the trunk in diverse ways.'

86. Apparently, worthlessness. Lit. tenuity. The reference is to the holes in the frame of a lyre.

87. Also: did not forsake its bow in the course of the cadences. कोण 'corner' means also 'the bow with which a lyre is played.' बा + आलयेषु (in houses) is to be construed also as बा लयेषु (during cadences).

88. i.e., Nala.

thou art the Sati⁸⁹ of thy consort, famed for participating in Indra's being.⁹⁰

133. "Who ever fancies Damayantī is Rati (Cupid's wife); she whose lustre begets Rati (love)? Who again surmises thee to be Cupid, whose tenure of life as a god was cut short by (the fire of) Śiva's eye?⁹¹

134. "Thou art rejoiced at the sheen of her moonlike countenance. Her pearlstring has a gleam exceeding that of a stream. She resembles a sacrificial altar in the region of her waist,⁹² and the middle of her body is delightful to men. Carrying her in thy lap, thou dost shine forth like the ocean, which carries the earth on its bosom. The earth has pearlstrings charming with their gleam, namely, the rivers; it is beautiful with the Antarvedi region (between the Gaṅgā and the Yamunā) ; it possesses the Middle Country (between the Himālaya and the Vindhya), delightful to men.

135. "This slender maid, with ornamental designs painted on her body, brings triumph to Cupid; her face being the moon provided with eyes. Is it on account of the extreme frailty of her waist that thou hast ousted Cupid, and dost thyself enjoy her?⁹³

136. "Damayantī, thou art verily Cupid's capital, with a dolphin acting as the capital's banner, namely, the pictorial designs painted

89. The word सती is played upon. Pārvaṭī was called Sati in her previous life when she was born as the daughter of Dakṣa. Damayantī was a Sati (a devoted woman) not only in her previous but present life.

90. A king has in him portions of Indra and the other divine lords of the regions. Cf. 6. 94, 95. It is also implied that Pārvaṭī was Śiva's consort Sati in her previous life, in which case the epithet नाकपालकलनाकलित refers also to Śiva and means "known for carrying (Brahmā's) skull (in his hand)." See verse 35.

91. I.e., Nala exceeds Cupid in beauty, who was burnt by Śiva; just as Damayantī excels Rati.

92. I.e., she is slender in her waist.

93. The idea is, though Cupid triumphs over Nala with Damayantī as his weapon, it is Nala and not Cupid who enjoys her, probably owing to the frailty of her slim waist, which is fancied as a weak barrier unable to safeguard Cupid's possession. By means of puns the verse is designed to mean also: "This slender damsel gives the victory to Cupid, assigning to him the document establishing his victory and making the moon-faced girl (her companions) her witness. Is it the result of the extreme weakness of the judge that (the right of) enjoyment here belongs to thee who hast ousted (or humiliated) Cupid?" In this case, Nala and Cupid contend for the possession of Damayantī's person, and the latter acting as the judge gives the decision in favour of Cupid. But it is Nala who takes possession of the disputed object, obviously owing to the weakness of the tender judge.

on thy bosom.⁹⁴ Young maid, who doth not call thy eyebrows a triumphal gate of the capital, which doth witness the festival of Cupid's momentous rise?

137. "Why is Cupid not tired, ever going from thee to her, and from her to thee? Perhaps your shadows remove Cupid's fatigue from journeying, as he thus keeps coming and going.

138. "Sire, the row of thy hairs, taking delight in its bath of perspiration, practises the devotion of keeping awake in the hope of dalliance;⁹⁵ and thou dost look beautiful in consequence, as if thy limbs were bristling with the filaments of Cupid's flowery arrows, stuck in thy body, and thickly coated with the honey of flowers.

139. "Sire, this lotus-eyed goddess of thy life is also beset with drops of sweat. Since the diverse arrows of Cupid consist of flowers, is perspiration likewise the blood of the wounds caused by his arrows?

140. "Have the west and the sun both turned red, perceiving the mutual love⁹⁶ of you both? And, at the sight of this, do the lotus blooms of your pleasure brook now assume a shape suitable for serving as Cupid's arrows?⁹⁷

141. "So let this crowd of girl companions depart. They are an obstacle to your voluptuous abandon, mutually loving as you are. How can, indeed, Cupid the Maddener be maddening, if he does not make people cast off their raiments, or make them fight with finger-nails and teeth?"

142. When the parrot thus finished reciting, the girls, recalling the manifold evening duties of the king, went away on false pretexts. Damayantī, their friend, glanced at them in anger, as they then slunk away, as if they were lilies fading.⁹⁸

94. i.e., the pictorial designs represent the dolphin supposed to act as Cupid's banner.

95. The hairs of Nala's body standing upright and wet with perspiration are fancied as keeping awake in the hope of amorous dalliance. They are besides compared to the filaments of the flowers serving as Cupid's arrows.

96. Designed to mean at first sight 'redness'. रति means both 'love' and 'redness'.

97. The lotus blossoms closing in the evening are described as making themselves arrow-shaped for Cupid's use.

98. Lit. half looked at by the eyes of their angry friend, and shrinking as if on account of being lotuses. For a better reading see Notes.

143. The red-eyed cuckoo, whose beak was adept in repeating wreaths of words heard by it, with affection in its eyes, as if towards the king, then cried 'Stuhi' 'Stuhi,'⁹⁹ as if to the parrot which had recited Nala's praise.

144. Then, from her high palatial abode, Damayanti saw her pleasure brook, which looked extremely small and glistened with that gem, the reflection of the solar orb. The meandering stream was brought to notice by the pairs of Cakravāka birds with their cry of distress, fearing it was a snake, and flying away along its bank, openly parting company.

145. At the sight of a Cakravāka pair, red as if with blood, smitten by the entirely unbearable nature of their (impending) separation; she, with her sighs, then made even that sleeping hour of lotus blossoms¹⁰⁰ full of a lotus scent.

146. Damayanti said to her consort, "Merciful one, look at the plight of the Cakravāka pair. Ah, who will not weep, seeing their plight, which severs them from each other, and rends my heart?"¹⁰¹

147. "The sun hath cherished a desire not to tarry, unable to bear the mirth to come of the night lotus blossom; and, do the birds chirp on the trees, with the dart of the Cakravāka's plaint thrust into their hearts?

148. "Alas, here is an instance in support of the inference that the actions of animate beings are determined by fate. These two birds bring ill to themselves, their own separation, guided though all their previous actions have been by a sense of their personal good.

149. "Wishing to tear asunder the Cakravāka pair, is the Creator whetting this visibly black sword, applying it to yonder grindstone, the sun, red with the filings from its brick frame, the scarlet of its rays? The grindstone is ceaselessly turned by Aruṇa, holding the strings; and shines with a 'rod'. "¹⁰²

150. Drinking the nectarlike wine of these charming words offered by the moonfaced lady's mouth, Nala said to her, with his

99. Means: 'Praise' (Imperative): but the words are onomatopoeic.

100. i.e., the evening.

101. Cakravāka couples are believed to separate at nightfall.

102. The evening twilight is the black sword, and the sun the grindstone. The glow of the setting sun is described as the filings from the brick frame. Aruṇa holding the reins of the sun's chariot is fancied as turning the grindstone by means of cords. 'Rod' (दण्ड), one of the attendants of the sun, is the rod to which the cords are attached. Cf. 1.92.

face inclining towards her, and tinged with a smile, "Clearly, so it is, so it is, as thou sayst.

151. "Thy eyebrows I know to be the two bent bows of Cupid and Rati, who have considered the propriety of conquering respectively all men and women. Two bamboo tubes of theirs I know to be disguised as thy nose, desirous as they are of letting go their arrows;¹⁰³ while two whiffs¹⁰⁴ of thy breath I know to be their airy weapon composed of vernal breezes.

152. "Yellow is the excellence of colour, and it is very sweet as it appears on thy body. Who does not, with esteem, celebrate as 'fair-hued' the gold that bears that colour? There is no need to describe other colours. In spite of its partaking of the nature of whiteness, a king among objects of vision, silver acquires the ill fame of possessing a tawdry colour.¹⁰⁵

153. "If in a place where sugar forms the soil, and which is tilled after it has been gratified by rainclouds whose water is honey, there should grow a sugarcane plant, with cream cakes as a fertiliser; and if it bear fruit by virtue of being watered with vine juice, then to distinguish thy voice even from this, the superlative suffix would have the word 'sweet' as its base!

154. "If by revolving the 'Mountain of Sugar' included in religious gifts, like a churning rod; while using as a rope the creeperlike threads produced during the boiling of seething molasses; the nectar-fed Cupid raise up single-handed a new kind of nectar from the ocean of sugarcane juice,¹⁰⁶ that might perhaps rival thy voice,¹⁰⁷ a source of the highest delight to my ears.

155. "Sarasvatī dwells in thy mouth. It has the redolence of the toy lotus in her hand. The soft music of her lyre is present in thy mouth as the sweet gaiety of thy voice. In thy mouth are charming¹⁰⁸ lips, which are worthy of Sarasvatī's pleasure walk, and seem to be made of red chalk and lime. And, do the two rows of thy teeth shine forth, acting as her necklace of pearls and gems?

103. See Vocab. under नालीक.

104. Lit. creepers.

105. Gold is called सुवर्ण 'fair-coloured', while silver is called दुर्वर्ण 'ugly-coloured'.

106. The gods combined had churned the briny ocean, using the Mandara mountain as the necessary churn-staff.

107. Lit. the product of thy tongue.

108. The reading रम्यापर has been followed.

156. "Thy voice is a river of love's emotion, Cupid's sacred resort. The sand of this river's shore is oftentimes described as candied sugar. Is it with the clay of its bank that pure and white ringlets of sugar are made? Its waters, are they nectar? Its confines, are they thy lips?

157. "Youthful lady, because young cuckoo maids cannot properly utter in song thy voice, a nectar river's stream; how many times do they not learn it by rote, in the mango grove of thy pleasure garden, in order to retain it in their eager throats!

158. "Beloved, thy upper lip is Cupid's bow made of a wreath of (red) Bandhūka flowers. The creeperlike outline of the lower border of thy nether lip is the string of that bow. Thy voice, too, is indeed Cupid's science of archery. Rightly is this science practised by lyres, possessing as they do bows, the bows with which they are played.

159. "Fair lady, he who does not reply, 'It is thy lips' to the question 'What is honey?'; he who does not reply, 'Thy person' to the question 'What is gold like?'; he who does not reply, 'Thy voice' to the question 'Of what nature is nectar?' is a rustic; he is ever an outcaste in the company of wits; Cupid's arrows disdain even to touch him.

160. "Thou art slender in thy waist. Thy hips are gravid and breasts high. Thou hast a watchful control over thy mind, and dost wield supremacy over me. Thy smiles are light. In elegant speech thou canst be as charming as thou wilt. Thy fame makes unimpeded progress in every region and quarter. Hence Śiva, pleased with thee, gave thee, his own creation, the eight supernatural powers, all of them.¹⁰⁹

161. "We are not able to praise sufficiently thy voice; so we praise nectar instead. Rightly did Garuḍa and Indra, I know, fight for nectar; for thy voice was pleased to drench¹¹⁰ with nectar thy words: thy voice which destroys the pride of fermented vine juice, and treats milk with utter contempt.

109. The eight powers of Śiva in the order in which they are referred to in the verse are अणिमा, the power of being small; गरिमा and महिमा, the powers of acquiring weight and height; वशिस्व, self-control; ईशित्व, supremacy; लघिमा, the power of being light; प्रकाम्य, irresistible will, and कामावसायिता, going anywhere at will. See also Vocab. under भूति.

110. Designed to mean also: thy Voice was pleased to wash its feet with nectar.

162. "Fair one, if the grief of the Cakravāka pair is causing thee pain, say, I thy servant will go to the river and beseech the sun resting on its waters not to set.¹¹¹ If the sun proves obdurate and grants not my prayer, even when I fold my hands, then wilt thou see, I will come back here to thee, after offering to the Cakravāka pair the palmful of water meant for the sun.¹¹²

163. "So, for a moment, seek thy maiden companions who are in hiding somewhere here, amusing them with thy jests." On this pretext, making his consort eager to find her comrades, he went out, desiring to perform the evening rites.

164. Epilogue.

Śrīhīra etc. In his work, an entirely novel poem consisting of the narration of Nala's career, the twenty-first canto, brilliant by nature, is at an end.

111. Sunset is the time for separation of the Cakravāka pair.

112. Nala's words are an excuse for leaving Damayanti and going down to the river for the evening ablutions.

CANTO XXII

1. The king, after he had finished the evening rites, his mind at the sight of the western glow recalling his beloved's lips, came to the palace where¹ Damayantī was on the seventh floor.

2. He set himself upon a couch with a bed ready in the middle, which had been just left by his beloved, when she went forward to receive him. He caused her to sit as well, and described the evening twilight in verse.

3. "Grace with thy look the region that is Varuṇa's spouse,² It seems to be washed with liquid red lac, and covered with saffron paste.

4. "From the lofty summit of the sky, fallen is the sun, a rock of red chalk torn asunder. The dust raised by it, when it was dashed to pieces by the fall, now emerges as the evening glow.

5. "Has the west suddenly been reddened by the crests of the tame fowls belonging to the line of Śabara houses on the peak of the Sunset Mount; bristling up during their hourly crowings?³

6. "Look, the Evening twilight now takes up her position as doorkeeper of the night, the day being debarred from entry.⁴ She holds a cane painted with vermilion, the rays issuing from the swiftly setting sun.

7. "Śiva the great dancer, after meditating on the mighty goddess of the evening⁵ twilight, bright as red arsenic,⁶ now perhaps dances in the glow of the (setting) sun; his body, the sky itself, garlanded with rows of stars.⁷

8. "Look, the moon-crested Śiva, the dancer of the eve, decorates the horizon with the broken pieces of his ornamental

1. Lit. which held.....

2. The west.

3. The top of the Mountain of Sunset (अस्तानल) is fancied as being occupied by Śabara tribes with tame fowls in their houses.

4. Lit. Look at the exercise of authority by the evening twilight in her position as door-keeper....., from which the day is debarred.....

5. i.e., after the evening rites.

6. कुनदी 'red arsenic' means literally 'a bad dancer', which is contrasted with महानद 'the great dancer'.

7. The sky is one of the eight forms of Śiva. Evening being the time for Śiva's dance, he is described as dancing in his sky form, the twinkling of the stars being the rhythm of his dance.

wreath of bones torn asunder in dancing; these now assume the guise of myriads of stars.

9. "Death the Hunter slew the day, an elephant whose scarlet dots⁸ are clearly visible. The beautiful evening twilight is his streaming blood, while the stars are the pearls which were inside his temples.

10. "In times of yore, while marrying Pārvati, the mighty Śiva, whose clothing is the regions of the sky, wore, I ween, the region rosy with the evening glow, at the festal time of assuming flower-dyed crimson attire.

11. "Fair-eyed one, while marrying Satī and Pārvati, did the sky-clad Śiva acquire as his attire both the red regions, east and west, in order⁹ to use the two twilights as flower-dyed crimson vesture?

12. "The mendicant sun wanders through all the regions, taking with him a 'stick.'¹⁰ Like an ascetic, he hath put on a scarlet robe, the evening sky, plunging into the ocean at dusk.

13. "Selling that lump of gold, the sun, that was tested on the touchstonelike Mount of Sunset, the evening glow being the trail left by the abrasion, the sky hath taken in return cowries, the stars!

14. "Death hath plucked yonder ripe pomegranate, the orb of the sun. Eating the seeds, he cast off its rind, the evening twilight; while he seems to have thrown out the starry stones of the fruit.¹¹

15. ¹²

16. "Look, the sky is decked with splinters of crystal rocks flying up from the Mount of Kailāsa, owing to the impact of Śiva's feet lighting upon it,¹³ while he danced at the end of the evening rites."

8. In the case of the day, lotuses. The day being figured as an elephant, the lotuses are likened to the scarlet dots on the face and trunk of an elephant.

9. Lit. with a view to the two twilights, i.e., with a view to using the morning and evening twilights as ceremonial dress in the two marriages. See Vocab. under पुष्पसिन्दुरिका

10. The sun has an attendant named Daṇḍa (lit. stick) who is here fancied as the sun's travelling stick.

11. i.e., the stars are the stones ejected from the mouth after eating the fruit. Lit. he cast off the evening twilight, like its rind, etc.

12. The verse is a variation of Verse 14 and regarded as an interpolation by Nārāyaṇa.

13. The splinters of crystal rocks refer to the stars.

17. Thinking the evening twilight had departed, as if from shame caused by such a description, Nala said again, looking at the sky furrowed with stars and gloom.

18. "O thou with eyebrows like Cupid's bow, it is not the sky; it is the ocean with fishes and conchs mixed up with sharks. The ocean in bygone times upward shot, owing to the acute pain in its vitals, wounded by Rāma's arrows.¹⁴

19. "The stars, I ween, are the (flowery) arrows loosed by Cupid for the infatuation of gods and nymphs. Verily the word 'five' in the name of the 'five-arrowed' Cupid means 'wide' as in the 'wide-faced' lion.¹⁵

20. "The stars are tear drops shed by female Cakravāka birds living on the banks of the celestial river, whelmed with grief at separation from their mates at night; while streams of their tears come down in the form of descent of stars.¹⁶

21. "Methinks those stars are water animals frequenting the river of the gods—alligators, dolphins and crabs.¹⁷ Clearly we discern them at the bottom of the river from here, diving deep for fear of the gods sporting in its waters.

22. "Is it Cupid's conch¹⁸ that shines in the sky, to be blown in celebration of his conquest of the worlds? What other warrior could play music upon starry flowers?

14. Lit. owing to the acuteness of the pain caused by the wounding of its vitals by Rāma's arrows. The ocean is said to have shot upward to crave Rāma's mercy, when it was wounded by his arrows at the time of his throwing a bridge over it to reach Laṅkā. The stars are fancied as fishes and conchs, and the darkness as sea animals like whales and sharks, which were thrown up at the time.

15. Cupid is called Pañcaśara 'five-arrowed', but as one who has only five arrows cannot discharge as many of them as there are stars, the word is interpreted as 'one who has extensive arrows' on the analogy of the word pañca meaning also 'wide', as in pañcāsya 'wide-faced', a lion.

16. Lit. streams of tears fall in the shape of (downward) shiftings of the stars. The shooting stars seem to be fancied as streams of tears shed by the Cakravāka birds living on the banks of the celestial Gaṅgā. The word संक्रमण may be taken also in the sense of 'reflection'. In that case, the unsteady reflections of the stars on the waters of rivers and pools would be referred to as tear drops fallen from the sky.

17. Makara 'dolphin' and Crab are signs of the Zodiac; hence indirectly refer to the stars connected with them. Godhā refers to the polar region, or the lunar mansion known as Jyēṣṭhā. See Nārāyaṇa.

18. The Viśākhā star known as Śaṅkha 'conch' is fancied as Cupid's conch. Cf. 19. 57. See Vocab. under तारिफ़.

23. "Is the night a woman, adept in mystic rites, who hath given life to Cupid, and made the day lotus faint? Yonder conch,¹⁹ detached yet adhering to the sky, doth indeed proclaim her great mystic power.

24. "The night, a votary of nihilistic thought, declares the world to be false, though clearly visible, by pointing to the stars, the flowers of heaven, which are eclipsed during the time of right knowledge, the day.²⁰

25. "The emblematic deer²¹ in the moon of thy face was severely wounded by Cupid, who doth flash on thy face, and hath thy eyebrows for his bow. The deer went to the sky, with Cupid's arrow attached to him, visible in the form of a starry wreath of flowers.²²

26. "The vault of the universe gleams, a primeval pavilion, serving as the abode of the worlds. Throughout its regions²³ are the stars, looking like incisions made by insects on timber, and emitting heaps of dust, their own beams.

27. "Look, Damayanti, in the region²⁴ that is Śaci's co-wife, thickly doth darkness spread; as if it were a flood of the streaming

19. The Viśākhā star mentioned above. Conch might here refer also to the moon. Cf. 19. 56. The mysterious 'conch' is fancied as being upheld by the Yogic power of the night.

20. The world is declared by the nihilistic school of Buddhists (शून्यवादी) to be a universal void. It is fancied that the night, too, does the same by citing the example of the stars (ताराः निदर्शयन्ती), which are visible at night, but invisible in the day; i.e., just as the stars, though they appear to have a real existence under cover of night, are found to be non-existent in the day, similarly the phenomena of the world, though they appear to be real in the state of ignorance, are found to be unreal when right knowledge dawns upon the mind. The stars have been purposely called here खपुष्पाणि 'flowers of the sky'. A खपुष्प is 'something which does not exist', 'a mare's nest'.

21. Or, 'the deer in the form of the lunar spot'.

22. Damayanti's face is the moon, but as the deer associated with the moon is not perceptible on her face, it is fancied that Cupid who is ever present on Damayanti's lovely face shot at the animal one of his flowery arrows; and the deer with the star-like flowers of the arrow attached to his body fled to the sky where he became the constellation known as Mrigaśīrṣa 'deer's head' or simply as Mriga 'deer'. See also Vocab. under तारामृग.

23. अनुकाष्ठम् means also: on the wood, i.e., on its wooden frame. The vault of the universe is figured as an age-worn, dilapidated wooden building. The rays of the stars are fancied as the whitish yellow dust issuing from the incisions made by insects on old timber.

24. i.e., the east regarded as Indra's wife.

ichor of Indra's elephant. The flood breaks loose, because its dam, the day, hath burst.

28. "The buffalo, carrying the god of death, assumes the form of darkness, pervading the region²⁵ where Rāma's bridge looks like a line of hairs. Seeing it from afar, the sun seems to have departed, taking away his terrified steeds.

29. "The orb of the sun was perhaps a ripe Mahākāla fruit²⁶ on the slope of the Mountain of the West. Positively I know, the expanses of darkness are the (black) seeds of this fruit, split when it tumbled on the rocks.

30. "The musklike darkness of the region, which has pictorial designs painted on its body, namely, the garden of Kubera,²⁷ forms the disgrace of the Himālayas, neglected by the sun; since it revolves round the mountain of Sumeru.

31. "The sky was held aloft during the day, as if by the thousand hands of the thousand-rayed sun. That same sky, descending sunless, is coming to the closest proximity. How can there be darkness here?

32. "Yonder lamp, the sun, had left soot in the sky which resembles a vessel placed above it, mouth downward.²⁸ Has the soot now dropped on the earth as darkness, becoming heavy with its growing volume?

33. "Damayanti, thou mightest be jealous. At this moonless hour of the night the bashful regions of the sky, looking like maidens setting out to meet their lovers, are coming towards me. The darkness is their musk paint; the blue sky their apparel; and the stars the flowery arrows of Cupid hovering above them.

34. "Slender one, darkness we call the eyelashes of Viṣṇu, while he swiftly closes his solar eye, with both the lids pressed one against the other. They²⁹ surpass the lunar spot with the grace of their sombre hue.³⁰

25. i.e., the south in which Rāma's Bridge (Setubandha) is situated. Yama is the regent of the south.

26. A kind of wild fruit, red in colour, with black seeds.

27. The north, of which Kubera is regent, is meant.

28. Soot is allowed to accumulate in a vessel placed over a lamp, mouth downward, for the purpose of preparing collyrium.

29. i.e., the eyelashes. The sun being Viṣṇu's right eye, the evening is fancied as being caused by his closing of his right eye, while the deep black of the eyelashes is imagined to be the gloom of the night.

30. Lit. eyelashes (sing. in the original) which conquered the lunar spot, etc.

35. "It seems that the sun took away the rays of men, also called eyes, which happened to be mixed up with his own thousand rays. Verily this blindness is due to that, not to the evening gloom.³¹

36. "O thou with beautiful thighs, in the quest of the nature of darkness, the Vaiśeṣika doctrine seems to me to be sound. Verily it is said this system of philosophy³² was propounded by an owl; hence it is able to determine what darkness is.³³

37. "This plethora of darkness, black and intangible, like the prosperity of the impure and untouchable king Triśaṅku,³⁴ brings delight to nothing but the eyes of owls.³⁵

38. "Verily the light, in which the sheen of the stars is overshadowed by the radiance of the sun, the king of planets, was seen by the owls in the form of a clear-shaped darkness amid the day.³⁶

39. "The darkness had employed shadows, attached to diverse objects, as its spies, in order to find out the movements of things during the day, its enemy.³⁷ It hath now recalled them³⁸ as if to question them (on the work they have done)."

40. The king then described in verse the rising moon, as if with a desire to appease it. It was red like a Japā flower, being enraged at his having thus described the darkness, its foe.

31. There is a pun on the word गो which means 'cow', 'ray' and 'eye'. The imagery is that of a cowherd who drives away not only his own cows, but those of others mixed up with his herd. The setting sun takes away his own rays as well as the 'rays' or eyes of men, i.e., their power of vision.

32. दर्शन means also 'eye'. The sentence means also: Verily they say, the eye of the owl is capable of determining the nature of darkness.

33. The idea is, the Vaiśeṣika system discusses the nature of darkness; and as this system is called Aulūka (lit. propounded by an owl), it is quite proper that the problem of darkness should engage its attention.

34. Triśaṅku was a king of the solar race, but became a Caṇḍāla under the curse of the sons of Vasiṣṭha.

35. There is a pun on the word Kauśika meaning both 'owl' and 'the sage Viśvāmitra'. In the case of darkness, the word means 'owl'; in the case of Triśaṅku, it means Viśvāmitra who attempted to elevate him to heaven by force of his religious austerities.

36. The verse may also be translated thus: Verily the light that is the lustre of the sun, the king of the planets, (the light) that overpowers the sheen of the stars, was seen by the owls as (a sort of) diurnal gloom assuming a definite shape. See also Notes.

37. Lit. How do these fare during the day, my enemy?

38. i.e., the evening shadows. Lit. caused them to enter (the house).

41. "Look, beloved, yonder moon, though screened for a moment by the curtain of the mountain's tableland, dissolves into showers, filling the mouths of Cakora birds with its beams.³⁹

42. "Imagine, the borders of the trees are maidens seeking their lovers. They came to the trysting place under cover of darkness. Discarding their blue robes, the shadows, they now depart, wearing scarves suited to the light of the moon.⁴⁰

43. "O thou with thighs rounded as banana stems, with thy eyes, beauteous-shining as the night lotus, drink thou deep the moon, a mirror of the beauty of thy face; it is feeding the Cakora birds with its beams.

44. "The moon while living in the ocean doubtless emerged from the mountain⁴¹ that churned the ocean in bygone times. For even now it seems to us to rise from a mountain, though it abides⁴² in the sea.

45. "Did the moon's younger brother, the elephant⁴³ carrying Indra, the lord of the east, take the moon on his vermilion-painted head when it came as a guest to the east? Is it for this that the moon emerges with a crimson hue?

46. "Indra's mistresses kissed the moon with loving mouths, because it resembled their faces. So it rises with its orb reddened like a Bimba fruit, in contact with the crimson paint of their lips.

47. "Does the Creator fashion the faces of women, with their eyes and other features clearly visible, by means of yonder mould of gold, the moon, where eyes and like features are hard to discern, owing to the designs being carved in an inverted form?

48. 44

39. Cakora birds are believed to feed on moonbeams. Cf. 12.6.

40. The borders of the trees enveloped in darkness prior to moonrise are fancied as young women secretly coming to meet their lovers, wearing blue clothing which makes them invisible in the darkness. After moonrise the borders glistening with moonlight are fancied as the maidens returning home with white scarves on, which now make them invisible in the light of the moon. The shadows cast by the trees are imagined to be the blue clothing discarded by the maidens when they changed for white. Lit. having discarded blue clothing in the guise of shadows.

41. The Mandara mountain with which the ocean was churned.

42. i.e., sets.

43. i.e., the Airāvata elephant who during the churning of the ocean came forth after the moon.

44. A mere repetition of Verse 47.

49. "A while ago the eastern sky was in the jaws of night. Coated with powdery moonbeams, surely it hath now assumed a crimson hue.⁴⁵

50. "It seems as if the raw-smelling blood which Paraśurāma offered to the Manes by cutting off the head of the thousand-armed Arjuna, went to the world of the Manes and coloured the moon.⁴⁶

51. "Lo, devoid of ears and nose, and burdened with a stain, is not the scarlet-rayed moon, resembling Śūrpaṅkhā's face, ashamed to see thy countenance, lovely as Sītā's own?⁴⁷

52. "Dusk the Impostor gave a counterfeit gold coin, the reddening moon, to the sky; and took possession of the sun, heaven's radiant gem. Forthwith the coin turned out to be a pale piece of silver.

53. "The orb of the moon is like a flashing silver top, let go by such a child as the time of evening is. In the course of its career it is discarding its redness, like a silken cord covering a top, getting loose in course of its whirl.⁴⁸

54. "While the moon erased the panegyric of darkness, which the night had written on the black sky in starry letters of chalk, its own rosy lustre⁴⁹ paled.

55. While here the moon shines white, elsewhere it rises with a reddening hue. And so who knows the secret of radiance and pallor in the moon, the abode of arts?⁵⁰

56. "With moonbeams, the best of sandal, the maiden⁵¹ regions of the sky gradually have painted their bodies, which were

45. The words अम्बर, पीत, रजनी and चूर्ण also mean respectively 'cloth', 'yellow', 'turmeric' and 'lime'. The imagery is that of a yellow cloth dyed with turmeric being reddened by applying a coat of lime.

46. The moon is the king of the world of departed ancestors. The story of Kārtavīryārjuna killed by Paraśurāma is referred to in XXI. 68.

47. The rising moon is compared to Śūrpaṅkhā's bloody face, without ears and nose which were cut off by Lakṣmaṇa. The compound लक्ष्मणाभिभूतः 'overpowered by a dark stain' is designed to mean at first sight 'vanquished by Lakṣmaṇa', which makes vivid the allusion to Sītā.

48. Lit. a cord covering made of silk threads discarded in course of its whirl. The ruddy film that appears to cover the rising moon is fancied as the coil of a red silk cord twined round a top; the moon casts off the red film, just as the top in motion discards the red string.

49. Also: hand. The imagery is that of the hand coloured white while erasing writings in chalk.

50. There is a pun on कला meaning both 'art' and 'a lunar digit'.

51. 'Lady' or 'woman' would be more exact.

burnished with the saffron rays of early eve, and bore the musk paint of gloom.

57. "Cutting and cutting the winter days, the Creator, with their inmost layers, makes the moonlit nights. If it were otherwise, why are these nights similar to winter days, and why are the winter days short in duration?"

58. At the end of these words Nala said to his bride, who in listening to his beautiful utterances was silent with rapt attention, "Why, beloved, art thou silent about the moon, as if in dejection at the moon's jealousy of thy face?"

59. "Flood thou my ears with a wreath of words on this thesis of the moon,⁵² a golden jar of the sentiment of Eros.⁵³ Verily the sugarcane is an imitation of grass growing on the bank of that stream of emotion, thy charming voice.

60. "On this very matter I desire now to hear from thee also words like honey." Thus exhorted by her beloved, she then began to praise the glory of the moon.

61. "In order to increase the tide of the ocean, how much water does the moon, I wonder, extract from moonstones, and how much from the eyes of Cakravāka maids⁵⁴ mourning their separation from their mates!

62. "The darkness, resembling a flood of the Yamunā that is the night, having subsided, the river's sandy island formed by moonbeams comes into view, with its flashing, pure shining lamp.⁵⁵

63. "The gleam of the smiles of night lotus blossoms, all of them, made the world, I fancy, white as milk; for, during the day, when they are not in bloom,⁵⁶ the world shines not so, though the moon is still there.

64. "Living on the matted hair of the Death-conquering Śiva, the moon never dies; death being far away for fear of Śiva: nor does it grow, terrified by those Rāhus, the severed human heads in Śiva's wreath, which the moon's own nectar restores to life.⁵⁷

52. Lit. on account of the moon.

53. Might mean also:with a wreath of words, a repository of the nectar (दुधा+आकर) that is in the golden jar of the sentiment of love.

54. These are believed to part with their mates in the evening.

55. The expanse of moonbeams is the island, and the moon the lamp.

56. Lit. they being with their mouths closed.

57. The reference is to the new moon on Śiva's head, which neither waxes nor wanes. See Verse 85 and 11. 92.

65. "The moon doth thrive, giving its beams to the Cakora bird, its nectar to the gods, and even a lunar digit, a part of its own body, to Śiva. Yet all this is scant charity on the part of one who is brother to the Wishing Tree.⁵⁸

66. "Though Śiva honours the sixteenth digit of the moon by placing it on his head; (the moon) that carries a piece of musk, the lunar spot, and is purified by its nectar: yet he is not worth even a sixteenth part of the moon; (Śiva) whose neck is black with poison, and who is white with the ashes of cremation grounds.

67. "The moon with a black and white surface was made of Cupid's half burnt bones. For, though carried by Śiva, enemy to Cupid, on his head, it does what gratifies Cupid and strengthens his power.⁵⁹

68. "Verily the monster Rāhu swallows the moon out of greed for the deer therein. But the moon, even at the risk of its own life, surrenders not the deer sleeping in its lap. So with pleasure doth Rāhu let go the moon.

69. "Proper it is that the gods render the moon empty, drinking it up. In times of yore, its father, the ocean,⁶⁰ was emptied too, by the sage Agastya drinking it up.

70. "Yonder moonshine, in its plenitude looking like the River of Heaven, and filling up the borders of the four regions of the sky, dispels the moon's grief caused by the termination of its life amidst the tides of the Ocean of Milk.⁶¹

71. "Let this moonshine, the moon's daughter, be dance-teacher to the ocean; let it be food to the Cakora bird, and friend to the eyes of men. Yet it is something beyond value to the night lotus bloom; its very name Kaumudī⁶² says it is so.

58. Both the moon and the Wishing Tree rose from the ocean during the churning.

59. The love-inducing moon is fancied as being made of the bones of the god of love. Nārāyaṇa refers to a popular belief that he who takes shelter with another and yet helps the latter's enemy is in his next life made of the bones of that enemy. Here, the ungrateful moon lives on Śiva's head, but helps to reanimate Śiva's enemy, Cupid. Hence the surmise that the moon was made of the bones of Cupid.

60. It will be remembered that the moon was churned out of the ocean.

61. The moon is consoled by the fact that the white expanse of its light looks like its lost home, the ocean of milk.

62. Moonlight which makes the night lotus bloom is called Kaumudī which means literally 'something belonging to the night lotus (Kumudā).'

72. "The rays emitted by the white portion of the moon are gleaming upon the earth, with a lustre blended with the blue light coming from the lunar spot; for the moon's rays have gaps in them, disguised as the shadows of the objects located on the earth, which is milky white with the light of the moon.⁶³

73. "Just as a certain portion of the sky hath been cleared up by the moon, dispelling the gloom, so hath it been blackened by the waters of the briny ocean stirred up by the selfsame moon.

74. "Why should the moon not be subject to waxing and waning, which are attributes of its ultimate source, the ocean? Strange that it exhibits them at intervals, and not daily like the ocean.

75. "Strange that the moon, though (clearly) visible like a mirror, is invisible throughout the Amāvāsyā night; though it has its abode on Śiva, it originated from the sage Atri's eye.⁶⁴

76. "Yonder orb of the moon, with its store of plenty⁶⁵ meant for the enjoyment of the gods, is pure as a sacrifice. But just as the latter has an impure aspect, the killing of animals, so has the moon an unclean portion, its stain.

77. "The deer in the moon was the steed⁶⁶ of the Pravaha Wind; he got loose from his⁶⁷ chariot, desiring to drink. With an ever-sipping mouth he is in the desert⁶⁸ sky, drinking the nectar-drops oozing from the moon.

78. "But there was no deer in the moon while it was a child. When it grew to be a youth, its mistresses, the herbs,⁶⁹ sent the deer as a present. The moon, I fancy, held him on its bosom, as a message from the woods.

63. The shadows looking like gaps in the moonshine are imagined to be a kind of dark light emitted by the lunar spot.

64. The apparent meaning is: It is strange that though beautiful like a mirror, the moon does not possess a form beautiful like a mirror; though its abode is on the Three-eyed One, it originated from one who did not have three eyes. दृश्य means both 'visible' and 'beautiful'; आदर्श means a mirror, but in the second line it has to be construed as आदर्शम्—दशममावास्यामभिव्याप्य. अत्रिनेत्र means both न+त्रिनेत्र and अत्रि+नेत्र.

65. i.e., nectar.

66. Lit. conveyance.

67. Ref. to Pravaha Wind. For प्रवह see Vocab.

68. Lit. waterless.

69. The moon is regarded as the king of herbs and plants (ओषधि, feminine in Sanskrit). The deer or the lunar spot is clearly visible only when the moon waxes.

79. "The deer lives happily as the lunar spot, feeding on the leaves of the plants that come to attend on the moon; while he drinks the streams of nectar shed by it.

80. "Yonder deer, I fancy, took shelter in the moon, thinking it was the crown gem of Śiva, when he saw in terror the distressed 'Starry Deer' far away in the sky, chased by Śiva's arrows.⁷⁰

81. "My lord, if thou dost think there may be a deer on the back of the moon like the one in its lap; do thou ascertain the truth from thy face, for it saw the moon's back in a contest of beauty.⁷¹

82. "Reason declares that the white-bellied hare, the emblem of the divine moon, has his face turned towards heaven.⁷² On account of this, I would all the more believe that the divine cows, too, go about, facing heavenward,⁷³ as told in the Vedas.

83. "Verily the redness of the fur on the back of the hare, though it actually exists, is not visible to us; because those who are afar off see only blueness in a thing that is red and blue.⁷⁴

84. "In the use of words, popular custom can destroy the pride of grammar. For the moon is not called Mṛigin, though it has a Mṛiga (deer); as it is called Śaśin, because it has a Śaśa (hare).⁷⁵

85. "The ocean must have produced the moon in the same dimension as it is produced by the new moon night. The smallness of the moon taken up by Śiva on his head, when it rose from the ocean, is evidence here.⁷⁶

70. When the sacrifice of Dakṣa was broken up by Śiva, the Sacrifice ran away in the form of a deer and ultimately became the constellation known as मृगशीर्ष or Deer's Head. See Vocab. under तारामृग. It is here fancied that another deer saw this and took refuge in the moon, thinking it would be able to protect him from Śiva who honoured the moon, having placed it on his head.

71. i.e., when the moon turned its back as a sign of defeat.

72. Lit. turned upward. The idea is that it is the grey back of the hare that is visible from the earth.

73. Lit. facing upward. Cf. 2. 105.

74. The verse explains why the fur on the back of the hare in the moon appears to be blue, and not red and blue, as it really is.

75. i.e., grammatically मृगी would be as correct as दशरी; still popular custom accepts only दशरी and not मृगी in the sense of 'the moon'.

76. Śiva bears on his head a single digit of the moon; hence the inference that the moon emerged from the ocean in this form; for it was at this time that Śiva took it up on his head.

86. "If yonder moon with leaf-shaped digits is imagined to be a Ketaka flower, the image will correspond with truth, owing to the redolence of the musk in the navel of the deer serving as the emblem of the moon.⁷⁷

87. "The moon was globular as taught by the science of astronomy. Evidently it became flat, being reduced to the condition of an oil-cake, when its nectar was extracted by the crushing wheel of Rāhu's jaws.

88. "The moon is not Cupid's friend, for there is no resemblance between the two. Surely camphor known as 'the moon' is his friend; for the burnt Cupid and camphor when burnt both prove stronger than in their former state.⁷⁸

89. "Or, perhaps the friendship of the moon and Cupid is quite fitting. Cupid was merged in Śiva's burning eye;⁷⁹ the moon is merged in Viṣṇu's eye, the sun, when the sun visits the Amāvāsyā day.⁸⁰

90. "When, in times of yore, the moon became the lotus eye of the Primeval Being,⁸¹ the lunar spot looked beautiful, as if it were the bee-like pupil of his eye.

91. "That very god⁸² rightly employed the moon as his eye, and Garuḍa as his conveyance, having observed the similarity between the two. Both are 'two-winged'; both 'lords of the twice-born'; and both 'resorted to by Hari'.⁸³

77. i.e., if the deer in the moon gives out any smell, it must be like that of the Ketaka flower owing to the resemblance of the lunar digits to its white, elongated petals.

78. i.e., Cupid, though burnt by Śiva, is more powerful than ever; and camphor, too, diffuses a stronger scent when burnt. It will be noted that words signifying the moon are used also in the sense of 'camphor'.

79. Cupid was burnt by a flame issuing from Śiva's third eye.

80. The sun is regarded as Viṣṇu's right eye; and on the moonless Amāvāsyā night the moon is supposed to be merged in the sun. Cf. 3. 33.

81. The moon is regarded as Viṣṇu's left eye.

82. i.e., Viṣṇu.

83. An artificial similarity is sought to be established between the moon, and Garuḍa by means of puns. Applied to the moon, 'two-winged' (उभयपक्ष-भाक्) means 'resorting to the two पक्षs or fortnights.' In the case of the moon, द्विज 'twice-born' means Brāhmaṇas, of whom the moon is supposed to be the king; in the case of Garuḍa, the word means 'birds', Garuḍa being the king of the birds. Lastly, हरिणाश्रित 'resorted to by Hari' i.e., as his conveyance, is true of Garuḍa only. Applied to the moon, it is to be construed as हरिण+आश्रित 'resorted to by a deer' i.e., the lunar spot.

92. "Methinks, those who inferred the existence of fire in snow, on account of the lilies being consumed by snow, opined also that the dark spot of the snow-rayed moon was a volume of smoke issuing from this fire.

93. "Pervaded by rivers, as if they were streams of perspiration, the earth, wearied by the world's weight over it, loses its fatigue, plunging into the moon, an ocean of nectar, in the guise of its shadow.⁸⁴

94. "Such is my inference—the Golden Mountain (Meru) hath turned blue with the formation of a blue rust in the course of the ages. Otherwise its yellow surface would have been reflected in that portion of the moon which consists of the shadow of the earth.⁸⁵

95. "The moon whose radiance makes the day lotus shrink may not enjoy the charm of being worshipped with blossoming day lotus flowers. But, I fancy, it enjoys that charm, being adorned with the eyes of the deer⁸⁶ serving as its emblem.

96. "What wise man ever wonders at the fact that yonder hare abides in the moon? In the bosom of the ocean, the father⁸⁷ of the moon, there was an elephant as well as a horse.⁸⁸

97. "The dark night, a mistress of the moon, would shine most in the company of a husband who was white; while the moonlit night, another mistress of the moon, would shine most in the company of one that was dark. So the moon assumes a black and white form, as if with a desire to look beautiful before both.

98. "The moon I know to be a fullgrown mushroom among those tiny mushrooms, the stars, which grow on yonder mass of timber, the regions of the sky,⁸⁹ long exposed to rain and heat.

84. The lunar spot is sometimes supposed to be the shadow of the earth falling on the moon.

85. The lunar spot being the shadow of the earth falling on the moon, the golden Meru mountain reflected in the moon along with the earth would have left a yellow patch in the dark portion of the moon, had it not been covered with a blue rust.

86. i.e., the lotus-like eyes of the deer take the place of day lotus blossoms.

87. Cf. Verse 69.

88. The Airāvata elephant and the Uccaiṣravas horse were churned out of the ocean and given to Indra.

89. काष्ठौघ means both 'a heap of wood' (काष्ठ+ओघ) and 'the multitude of the regions of the sky' (काष्ठ+ओघ).

99. "Since the sun sank low all of a sudden, at the end of the day, the eyes of the universe traverse the expanse of darkness, a river of peril, with the help of the moon at night.⁹⁰

100. "Does not the moon exist even in our eye, a glimmering luminous dot, momentary and small? But proper it was that, in the eye of the great Atri, it was greater in size, and liable to destruction at the interval of a month.⁹¹

101. "Neither the herbs with their (medicinal) power nor the Brāhmaṇas with their mystic formulas could save their lord, the waning moon;⁹² nor could the ocean with its gems save it, the ocean's child;⁹³ nor could nectar with its virtues save it, nectar's own home.⁹⁴

102. "Or, perhaps it is false that moonbeams consist of nectar;⁹⁵ perhaps this nectar prevents not old age and death; otherwise, why is it that the Cakora birds are not free from old age and death, although they drink in the rays of the moon?"

103. With these mature expressions, Damayantī made the king benumbed with joy; and, for a moment she imbued him with a sense of wonder, like a cascade of snow.

104. "From this mouth arose this speech, sweet as a stream of nectar." Thus saying, he kissed the orb of her moon face, closely resembling day lotus blooms in beauty.

105. When her beloved thus lovingly spoke to her, she who was a pearl of the royal dynasty of Vidarbha emitted a jet of ray, her smile, like a shooting star descending from heaven.

106. She said to the king, "It is proper that thy moonlike mouth is wholly indifferent in praising the moon, having employed me to do so. For it is not proper for one to describe oneself."

107. Induced by the fair one, Nala, the noblest on the earth, and dear to her as her life, spoke to the lucky maid words brim-

90. तरणि means both 'the sun' and 'a boat', and उडुप both 'the moon' and 'a raft.'

91. The luminous halo that seems to appear at one corner of an eye when the other corner is pressed with a finger is here fancied as a miniature moon, which is contrasted with the fullsize moon said to have come out of the sage Atri's eye.

92. The moon is the king of the Brāhmaṇas and of the vegetable world (cf. Verse 78).

93. See Verse 69.

94. The moon is called Sudhākara 'a reservoir of nectar.'

95. The moon is called Sudhāṁśu 'nectar-rayed.'

ming with the spirit of jest, smiling as he spoke, about to describe the moon.

108. "Having listened to the erstwhile song of thy mouth, yonder deer in the moon, eager to hear it again, wishes never to forsake the moon, mistaking it for thy face, I know.

109. "Let thy tongue, with a song, attract the deer in the moon to thy face, which he might approach,⁹⁶ mistaking it for the moon. Perhaps thy ears took the form of a noose to tether this deer.⁹⁷

110. "Oppressed by heat, Sound the Traveller travels not in day as much as he does at night, owing to his being refreshed by the rays of the moon, or on account of the coolness produced by the woodland of gloom.

111. "Having reached the climax of the enjoyment of sweetness, by listening to thy songs even from afar, the moon doth surely throw away its store of nectar, its beams, as if in disdain.

112. "Slender maid, the moon gives us no cause for wonder that it became the (left) eye of Viṣṇu. It is its nature, in keeping with its origin, born as it was of the sage Atri's eye.

113. "Slim-waisted maid, Night the Cleanser hath washed off in a moment yonder blue tint of the sky formed by the darkness, with these moonbeams that are like streams of milk.

114. "O thou with beautiful thighs, the autumn that removed the black of the clouds could not in the least wipe off the dark tint of the lunar spot.

115. "Eleven digits of the moon, when it sets, perhaps betake themselves to the heads of the eleven Rudras; while the remaining five, entering Cupid's quiver, become his 'half moon shafts'.⁹⁸

116. "Slender maid, if another moon, without spot, were made by fusing together thousands of stars, it would have the beauty of thy face.

117. "Gazelle-eyed one, the hostility, I ween, between the day lotus and the moon⁹⁹ is caused by their desire to have the self-same object; for both the lotus and the moon wish to acquire the charm of thy face.

96. Lit. thy face which is fit to be approached.

97. Lit. Did thy two ears become a noose, being about to bind?

98. अर्धचन्द्र 'a kind of arrow with a semi-circular blade.' Cupid's arrows are described as crescent-shaped.

99. The day lotus shrinks at moonrise.

118. "Having drunk the nectar of the lips of thy moon face, the nectar which even the lord of the gods¹⁰⁰ could never drink, I have a disdain for the nectar of yonder moon, reduced to dregs by the gods, drinking it up.

119. "Bearing on his head this very moon, the lord of medicinal herbs,¹⁰¹ Śiva swallowed the terrible ocean-born poison, and carries serpents about him, free from fear.

120. "See, no degradation did the moon suffer, though he had amorous relations with his teacher's wife.¹⁰² Worldly actions fetter not those who have the Self for their light, and have reached the final stage of physical being.

121. "The moon's nectar decked with the hue of the lunar spot is but the water, variegated with sesamum seeds, and purified by faith, which offered by sons to their Manes, reached the moon; for it is the abode of the Manes.

122. "Look, on the waters of thy pleasure brook, easily perceptible by standing in this lofty edifice, a female goose is kissing the reflection of the moon, mistaking it for its mate which is long in the water, having dived into it.

123. "Yonder moon, made empty in the day by the gods drinking up its nectar, seems to lie immersed in thy brook in the guise of its reflection, being replenished with nectar at night.

124. "In this pleasure brook, the night lily's flowery hand hath come¹⁰³ into contact with the moon's hand, its light; and the spray of the honey of the flowers, like the ceremonial gift-water,¹⁰⁴ seems to declare the nuptial gaiety of moonlight and lily.

125. "Yonder night lily growing on the water is a hind living in the woods, with eyes, its flowers, blossoming, blue and large. She is looking at her mate, the deer, which she thinks is in the moon of thy face,¹⁰⁵ high up here.

100. i.e., Indra.

102. Brihaspati's wife Tārā.

101. Cf. Verse 78.

103. Lit. having come.

104. Lit. the shower of gift-water in the guise of honey. The "hands" of the night lily and the moon coming in contact with each other are fancied as those of a bridal pair during the ceremony of पणिग्रहण for marriage. The dripping lotus honey is the ceremonial water confirming the giving away of the bride in marriage. It will be remembered that the moon is called the husband of the night lily.

105. Lit. the deer present in thy moon-face. The night lily is fancied as a hind who mistakes Damayanti's face for the moon and looks in it for the deer supposed to be in the moon.

126. "During the break up of the meditations of the night lotus blossoms, performing austerities in the midst of the waters, the moon, I am aware, is the face of a nymph, the night; (a face) with nectar for its nether lip, and beautiful with ray smiles.¹⁰⁶

127. "The moon is Cupid's pool. The small lunar spot is the ooze of the pool, while the moon's nectar is its water. Cupid carries as his emblem a fish of this pool. It is deathless even in the absence of water, for it drinks the nectar of the moon.

128. "The sky clearly declared itself to be a form of Śiva. The stars are its decorative bones. It upholds the moon and the celestial Gaṅgā. It has a lustre brightened with ashes, the rays of the moon, and wears a necklace, the serpent Vāsuki, disguised as the galaxy.¹⁰⁷

129. "The eye of the sage, which produced the moon, had but a single 'star'.¹⁰⁸ But the moon's wealth hath surpassed its father's; for it has seven and twenty of them.¹⁰⁹

130. "Gazelle-eyed maid, since yonder orb of the moon is Cupid's parasol beaming white, the decay of the moon that follows the full moon night, is verily the decay of Cupid's sovereign power.

131. "Sensitive maid, the moon that could not be conquered by Rāvaṇa¹¹⁰ in times of yore, even though he had conquered¹¹¹ the worlds, has yonder stain attached to it, being outmatched in beauty by thy face.

132. "All these days the moon hath been seen to wax.¹¹² But when, being full, it vies with thy face, immediately wilt thou see its decay.

133. "Just as Paraśurāma, the great Brāhmaṇa, after he had defeated all the Kṣatriyas, suffered defeat at the hands of the Kṣatriya Rāma; similarly the moon, after vanquishing all the day lotus blossoms,¹¹³ is now defeated by thy lotus face.

106. The night lotus blossoms with their petals closed are fancied as ascetics engaged in austerities with eyes closed. The night, at the advent of which the flowers open, is imagined to be a nymph coming to disturb these ascetics in their meditation.

107. The sky is one of the eight forms of Śiva. White ashes, decorative bones, the moon and the celestial Gaṅgā, snaky necklace etc., are all associated with Śiva who is here figured as the sky.

108. i.e., the pupil of the eye. The reference is to Atri.

109. i.e., the twenty-seven main stars regarded as the wives of the moon.

110. The story is found in the Rāmāyaṇa (Uttarakāṇḍa) in a Canto regarded as an interpolation. See fourth N. S. ed., p. 1012.

111. Lit. even after conquering.

112. Lit. So many days the moon has been seen to surpass its former condition.

113. i.e., by making them shrink.

134. "Watchful maid, look, a white outline adorns the border of the moon. Look, the figure of a deer darkens its centre." Thus did Nala show to Damayantī now the border, now the centre of the moon.

135. "Is the moon called 'twice-born', because it was born of two, the ocean and the sage Atri's eye?¹¹⁴ And, being thus born of (the Brāhmaṇa) Atri, has it finally attained the rank of a Brāhmaṇa?¹¹⁵

136. "Slender one, because Brahmā made the lunar orb, an abode of snow, with a deer in the middle, (and set it) in the sky, the pleasure ground of the stars, he became an ornament to the denizens of heaven, with Viṣṇu's assent, by virtue of that pious act.¹¹⁶

137. "O thou with a face resembling in beauty the orb of the moon, because the moon is called mere straw, compared with thy face, yonder deer clings to the moon owing to the eagerness of deer (for grass). In the consciousness of animals the influence of delusion never vanishes.¹¹⁷

138. "The Nectar of the moon was harrassed by Rāhu with threats that he would forcibly drink it up. So it left the moon, and

114. Usually the moon is called 'twice-born', because once 'born', it dies, and is 'born' again. Here a different explanation is suggested.

115. The moon is said to have issued from the sage Atri's eye. It is regarded as the king of the Brāhmaṇas. The second line may mean also: And, being thus born of two (द्वि+ज), why has it finally become (known as) born of Atri (alone)? There is, however, a pun on अत्रिज, and the sentence is designed to mean at first sight: Being thus born of two, has it finally become known as 'not born of three' (अ+त्रि+ज)?

116. The verse contains a reference to Buddhist ritual. It means also: Slender one, because in the shrine of the goddess Tārā, Brahmā made a circle of camphor, (like) a snowy tract, redolent with musk, he became an ornament to the denizens of heaven for that pious act, in conformity with Buddha's doctrine. The making by Brahmā of the orb of the moon, with a deer in it, in the midst of the stars is compared to the Buddhist ceremony of making a white circle of camphor mixed with musk in the shrine of the goddess Tārā. तारा means (1) the stars, (2) the goddess of that name. विहार^{भू} means (1) a pleasure ground, (2) a Buddhist shrine. चन्द्रमयी मण्डली means (1) the lunar orb, (2) a circle of camphor.

117. The idea is, people are wont to call the moon बहुतृण "slightly unfinished grass", "grass-like" (i.e. mere straw, worthless) in comparison with Damayantī's face. But the more explicit meaning of बहुतृण is "abounding in grass", misled by which the deer in the moon is still clinging to it in order to reap some day a harvest of grass in the moon! The word मृगवृक्षा, lit. the thirst or desire of a deer (in the present case, for grass), means really a mirage which points to the illusion of the animal.

resorted to thy nether lip ruddy with betel. It now hides its emblem of whiteness with the lip's crimson hue,

139. "The moon was defeated by thy lotus face; the moon that serves as Viṣṇu's left eye, and was born of the region that is Indra's wife;¹¹⁸ the moon whose body hath been fattened by a deer or perhaps a hare¹¹⁹ cast into its bosom. But the defeat of the moon was like that of a single person at the hands of a multitude numbering millions. Rāhu alone is a (fitting) adversary¹²⁰ for the moon.¹²¹

140. "Beloved, if it is true that the lotus with an indescribable beauty is thy face, the lotus which the lotus-born Brahmā adored with his lotus eyes;¹²² then what is yonder moon? It is a crane living among the reeds in the wood along the bank of the celestial river, which abides on the head of Śiva, the hunter who killed the Sacrifice disguised as a deer.¹²³

141. "Methinks, in the bosom of the spotless moon wandering in the east, all of whose digits are unanimously held to be white,¹²⁴ the lunar spot resembling a blue lotus came into being by chance; perhaps because the moon came into contact with the drops of ichor issuing from the cheeks and temples of the Airāvata elephant¹²⁵ owned by Indra, the conqueror of Bala.

118. i.e., the east presided over by Indra.

119. The moon is called both 'deer-marked' (मृगाङ्ग) and 'hare-marked' (शशाङ्ग).

120. i.e., the moon is fit to have as its rival the monster Rāhu, not the beautiful face of Damayanti.

121. The अन्वय is हयक्षीभवतः....अमुष्य (इन्द्रोः) त्वद्वदनाम्बुजात् यत् भग्नः अजनि तत् एकाकिनः पद्मात् (भग्न इव). The idea is, the contest of the moon with Damayanti's face is like that of one fighting against many. हयक्ष means also 'a lion', and पद्म in the third line means also 'an elephant'. By puns the verse conveys also the imagery of an elephant defeating a lion in spite of the latter being gorged with a deer or a hare. Nārāyaṇa says अथच हरिता हरिद्वर्णया हरेः सिंहस्य पत्न्या सिंहिक्या प्रसूतस्य, तथा सूर्यं शशं वा ये कंचन पशुं जठरे निक्षिप्य भक्षयित्वा स्थितस्य, अत एव संजातपुष्टशरीरस्य, अत एव हयक्षीभवतः सिंहतां प्राप्नुवतोऽस्य त्वन्मुखायः पराजयोऽयमिति स एकाकिनः केवलात् पद्माद्गजादेव पराजयः । सिंहस्य गजादुभङ्गो यथा तद्वदेतन्महच्चित्रमित्यर्थः

122. Brahmā was born of a lotus growing out of Viṣṇu's navel. The lotus being his progenitor, he worships it with his own lotus-like eyes serving as the requisite flowers.

123. While destroying the sacrifice begun by Dakṣa, Śiva cut off the head of the Sacrifice when the latter attempted to flee in the shape of a deer.

124. Lit. the creation of all whose digits is based on the unanimity about its whiteness.

125. Indra is the lord of the east. So the moon would come across the Airāvata elephant owned by Indra.

142. "The sixteenth part of the moon is called a digit, but only fifteen digits round off the moon, growing from the new moon to the full moon night. Was then the remaining digit, which had no lunar day allotted to it, taken out of the moon and made an ornament for Śiva?¹²⁶ And, in its place, do I see in the moon a dark cavity, namely, the lunar spot?

143. "Fair one, the moon desires to prevent thy face from surpassing it in beauty, because thy face has beautiful eyes.¹²⁷ So it feeds the young Cakora¹²⁸ with its rays, in the hope of obtaining from the bird its longdrawn eyes; the bird being cajoled into submission by the moon, which seems to¹²⁹ have the purpose of husbanding its resources. The moon tends also a deer in its bosom with care, in order to acquire¹³⁰ its eyes as well.¹³¹

144. "Thy face was made with the full measure of beauty, and the moon with what little remained of it in the vessel of beauty, and that, too, half soiled; because it was obtained by scouring the vessel. Having made the moon and thy face, the Creator surely washed his hands with water; and even now, with the particles of that beauty settling in the waters, lotus blooms are made.

145. "Thy face was made with the whole measure of beauty, and the moon with what little remained of it in the vessel of beauty.¹³².....

.....A mere digit of the moon, priding itself on its beauty, became Śiva's crest jewel; while the night and the day lotus became each the abode of beauty,¹³³ because they resorted to water, the resting place¹³⁴ of the moon.

126. Ref. to the digit of the moon on Śiva's head.

127. Lit. desirous of making thy face equal (to it) also in respect of the beauty of eyes.

128. Cakora birds are described as drinking the rays of the moon.

129. Lit. as if to increase its capital (मूलमुपजीवितुमिव).

130. Lit. to touch (or possess) that very thing.

131. The moon tries to acquire a pair of beautiful eyes in order to surpass Damayanti's face, and for that purpose tends a foolish bird and an equally foolish animal in order that it may snatch away their beautiful eyes on a suitable occasion.

132. Same as above.

133. श्री means both 'beauty' and 'Lakṣmī'.

134. The word पद is purposely used as it means both 'foot' and 'resting place', giving literally the sense: 'the night lotus and the day lotus became the abode of beauty, because they touched the moon's feet.' A hierarchy of beauty is established with Damayanti's face at the top, the moon and the lotus following in a descending order.

146. "Surrounded by the assembly of stars, the moon hath become a jar of sunstone for the convivial drinking bouts of the stars.¹³⁵ Look, beloved, poets who use the figure 'Poetical Fancy' can easily describe the moon as carrying a bowl of sapphire, namely, the hare in the moon, designed to draw its nectar with.¹³⁶

147. "Fair lady, thy face was made, I fancy, by extracting from the lunar orb all its excellence; that is why yonder moon is called 'a storehouse of defects.'¹³⁷ A pair of charming eyes, I see, was then set in thy face, by removing them from the deer in the moon. Indeed, if the deer had eyes,¹³⁸ would he abide in the moon while thy face was here?¹³⁹

148. "Slender lady, dost thou not think those numberless white-rayed stars on the surface of the sky look like the foot-prints of the horses of the sun's chariot, filled up by the nectar oozing nightly from the bottom of the moon?

149. "Set about the worship of Cupid. Let me be thy aid. Starry flowers are at hand. Offer the moon as a present; it looks like a rice-cake stuffed with sesamum.

150. "May the divine moon delight our hearts! In the gay festival of ceremonial bathing forming part of the marriage of Cupid with Rati, the moon, looking like a jar with a thousand apertures, showers¹⁴⁰ nectar, its beams, which fall through the holes bored in it by Rāhu's jaws, each time he comes to gorge the moon."

151. Epilogue.

Śrīhīra etc. In the epic, *The Story of Nala*, composed by him who is also the author of a *Campū* on the life of Navasāhasānka, the twenty-second canto, brilliant by nature, is at an end.

135. Lit. on account of the joviality due to drinking together.

136. The moon is a white jar of nectar and its black spot is a blue bowl from which the jovial stars drink the nectar.

137. दोषाकर 'moon' means literally 'the maker of the night' (दोषा+कर), but it is here interpreted as दोष+आकर 'a repository of defects'.

138. Lit. Being non-blind, would it abide in the moon (or take delight in the moon)?

139. As the eyes of the deer in the moon were taken away to serve as Damayanti's eyes, the animal became blind, and being thus unable to appreciate her beauty, chose to abide in the moon, though all its beauty had been taken away from it to create Damayanti's face.

140. Lit. the moon that has a shower of ray-nectar falling through the holes originating from the boring tool of Rāhu's jaws etc.

NOTES

C. P.=Cāṇḍūpaṇḍita; Vidyā=Vidyādhara; Jina=Jinarāja;
N=Nārāyaṇa. All unnamed readings refer to Nārāyaṇa.

CANTO I

4. The apparent contradiction lies in the fact that by means of four special attributes superimposed on each of the 14 branches of learning, the king produced merely चतुर्दशत्वं 'the attribute of fourteen' (चतुर्दशत्वमिति चतुर्दशानां भावः Vidyā). But the word means really 'the quality of having four stages' (चतस्रो दशा यासां ताश्चतुर्दशास्तासां भावस्तत्त्वम्). Narahari says उपाधिभिर्विशेषणैः। समुदायपरि-
समाप्तिपक्षे चतुर्दशानां विद्यानां षट्पञ्चाशता भवितव्यम्। प्रत्येकपरिसमाप्तिपक्षे तु एकैकस्या विद्यायाश्चतुष्टयमेव, न चतुर्दशत्वं संभवति इत्युभयथापि चतुर्दशत्वं न संपद्यते। तस्मात् कुतः कृतवानित्याक्षेपः। यद्वा चतुर्दशसु विद्यासु चतुर्दशत्वं पूर्वमेव सिद्धम्। असावपि चतुर्दशत्वमेव कुतः कृतवान्। पिष्टपेषणमेव तद्व्यर्थमित्यर्थः। यद्वा चतुर्दशसु विद्यासु चतुर्दशत्वं कुतो न कृतवान् कया व्युत्पत्त्या न कृतवान्, अपितु सर्वथापि कृतवानिति वेद्यि। चतस्रो दशा यासां ताश्चतुर्दशास्तासां भावस्तत्त्वम्। चतस्रश्च दश च चतुर्दश तासां भावस्तत्त्वमिति च।

उपाधिभिर्विशेषणैः Vidyā. प्रकारैः N. विशेषणैः Malli.

9. Narahari explains the verse thus—स्फुरन् धनुर्निस्वनो यस्यां सा स्फुरदनुर्निस्वना, घना निविडा ये आशुगा बाणाः तेषां प्रगल्भा दुःसहा या वृष्टिः सा घनाशुगप्रगल्भवृष्टिः, तेन नलेन घनाशुगप्रगल्भवृष्टिः तद्वनाशुगप्रगल्भवृष्टिः, कर्तृकरणे कृता बहुलमिति समासः। यद्वा स चासौ घनश्च नल एव मेष इत्यर्थः, स्फुरदनु-
निस्वना चासौ तद्वनाशुगप्रगल्भवृष्टिश्च तया व्यक्तस्य निर्वापितस्य आत्मनः प्रतापान्ने-
रज्ञारमिव परःशताः शत्रवः जयशो रणे विह्वारयामासुः। तथा स्फुरत् धनुर्निस्वनः निस्वनो गर्जितं च येषां ते स्फुरदनुर्निस्वनाः ते च ते घनाश्च तद्वघनाः स्फुरदनुर्निस्वनाश्च ते

तदनाथं तेषामाशुर्गैर्वायुभिः प्रगल्भा या वृष्टिः तथा निर्वापितस्य । यद्वा स्फुरन्तं धनुषं निस्त्वनं च तन्वन्तीति स्फुरद्भुनिस्त्वनततः, तनोतेः किप्रत्यये अनुनासिकलोपे तुगागमे च रूपम्, तादृशा ये घनास्तेषामाशुगा शीघ्रगामिनी प्रौढा या वृष्टिस्तथा निर्वापितस्य निजस्य नित्यस्य तेजःप्रधानस्याग्नेरज्ञारान् परे लोका यथा वितन्वन्तीति ध्वनिः । इज्जालमिति वा पाठः ।

10. Vidyā explains the verse thus—स भुवः पृथिव्या बलयं मण्डलं प्रदक्षिणेन भ्रमित्वा रराज शुशुभे । किंविशिष्टं भूमण्डलम्—ज्वलन् शोभमानम् । कैः ज्वलदित्याह—अनल्पानि बहूनि दग्धानि यान्यारपुराणि सञ्चनगराणि तेषाम् अनलो बह्विस्तदुज्ज्वलैः प्रदीप्तैः निजप्रतापैरात्मीयतेजोभिः । कया शुशुभे—नाराजनया आरात्रिकविधिना । कौटुम्भ्या—जयाय विजयार्थं सृष्टया रचितया ।

12. C. P., Vidyā, Īśānadeva, and Narahari read दिशां गणस्यावरणम् for दिगङ्गनाङ्गावरणम् found in Malli and N. Narahari gives the latter reading as a variant.

13. Vidyā remarks—राज्ञा हि चरैः सर्वं द्रष्टव्यम् । तथा च माघः—चारे-क्षणो दूतमुखः पुरुषः कोऽपि पाथिवः (2. 82).

Narahari says गन्धेन गावः पश्यन्ति ब्राह्मणाः वेदचक्षुषा । चारैः पश्यन्ति राजानश्चक्षुर्भूमामितरे जनाः ॥ इति । अत्र विरोधाभासोऽलंकारः । यदुक्तं वाग्मटेन—आपाते हि विरुद्धत्वं यत्र वाक्ये न तत्त्वतः । शब्दार्थात्तत आभाति स विरोधस्ततः स्मृतः ॥ इति । पूर्वोत्तरवाक्ययोर्हेतुमद्भावात् हेत्वलंकारश्च । प्रतीपभूपैरित्येवंप्रमा इत्यलंकारसंसृष्टिः । प्रतीपभूपैश्च मेतृता लया विरुद्धधर्मश्चेति समुच्चयालंकार उपमालंकारध्वन्यः ।

16. Narahari says हिफालेति त्रिविष्टपं त्रिभागशेषास्त्विति वत् समासः । यद्वा द्वयोः फालयोर्भागयोर्वेदाः (केषाः) इत्यर्थः ।

20. Narahari remarks on शारद—शारदः शरत्संबन्धी पूर्णिमाचन्द्रस्तन्मुख-दास्येऽपि अधिकारितां न गतः । यतः शारदः अप्रतिभः । 'प्रत्यप्राप्रतिभौ शारदौ.'

C. P., Vidyā, Īśānadeva, Narahari and Jina read पार्वण for पारिक found in Malli and N.

24. C. P., Vidyā, Jina and Narahari read तर्जितम् for निर्जितम् found in Malli and N. Jina remarks on महीयसी महीयसामिति काचित्के पाठे कवीनामिति व्याख्येयम्.

35. C. P., Vidyā, Malli and Jina read कथानुपज्ञेषु for कथाप्रसङ्गेषु.

40. The verse is variously interpreted. Narahari's explanation is important—निमीलितात् नेत्रद्वन्द्वात् एगोप्य, तथा बहिर्भवानि बाह्यानि इन्द्रियाणि इन्द्रस्यात्मनो लिङ्गानि, इन्द्रियमिन्द्रलिङ्गमित्यादिना निपातितः, तेषां मौनं विषयेष्वप्रवृत्तिः तेन मुद्रितात् मनसोऽपि संगोप्य । मनसो मुद्रणं निरिन्द्रियप्रदेशे वर्तनम् । कदापि

जाग्रत्स्वप्नयोरदृष्टः महद्रसं स महीपतिर्नलः अस्या भैम्या निद्रया दर्शितः, निद्रावशात् भैमी नलसाक्षात्कारं प्रापेल्लघः । अथ च महद्रहस्यमत्यन्तमज्ञेयः विश्वरूपतैजसातिरिक्तः प्राज्ञरूपः परमात्मा जाग्रत्स्वप्नावस्थयोरदृष्टो निद्रया सुषुप्त्यवस्थायामिन्द्रियाणि मनश्च वञ्चित्वा प्रदर्श्यत इति ध्वनिः । अत्र नलस्य स्वात्मभावेन प्रतिभासनात् न सुषुप्त्यवस्थात्वहानिः । पृथक्त्वेन प्रतिभासे तु स्वप्नत्वमेव स्यान्न सुषुप्तिस्त्वमिति ।

Narahari's explanation is based on the Māṇḍūkya Upaniṣad 1. 5— यत्र सुप्तो न कश्चन कामं कामयते न कश्चन स्वप्ने पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दमुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ।

C. P. finds no reference to सुषुप्ति in the verse. He interprets it as referring to dreams. In this case बाह्येन्द्रियमौन or the inertia of the sense organs (during dreams), and even of the mind (हृदोऽपि संगोप्य), as stated in Śrīharṣa's verse, may be explained with reference to Śaṅkara's remark in his Bhāṣya on the Bṛihadāraṇyaka 4. 3. 265— इन्द्रियोपरमात् । उपरतेषु ह्येन्द्रियेषु स्वप्नात् पश्यति.....तस्मादत्रायं पुरुषः स्वयं-ज्योतिर्भवत्येव, that is, the self-luminous Soul sees the dreams in spite of the temporary eclipse of the senses. See also C. P.'s explanation in the Extracts.

45. C. P. and Vidyā read वीरस्य for धीरस्य.

46. Narahari remarks on कञ्चुकम्—'कञ्चुको वारवाणोऽस्त्री' इत्यत्रास्त्रीति कञ्चुकपदेन वारवाणपदेन च संबध्नाति । यतः 'कुणपदीपककञ्चुकवञ्चुककमुकवाणककेलककोलकम्' इति बालभूषणकारः पपाठ । यद्वा अत्र कञ्चुक इति पाठः ।

50. C. P. and Vidyā read तनुजाम् for तनयाम्.

52. The verse is variously explained. Trans. follows Nārāyaṇa's construction—अयं नलोऽलीकवीक्षितां प्रियां प्रति यत् किञ्चित् वभाषे तदयेन दैवेन निहोतुं शशकः । वैणिकैः पञ्चमरागस्य मूर्छनासु आलपितासु सतीषु समाज एव समायामेव यत् समूर्छं तदपि अयेन निहोतुं शशकः । See below for other interpretations.

54. C. P., Vidyā, Malli and Jina read अलं नलं रोद्धुमिदम् for.... रोद्धुममी-विवेकप्रमुखा गुणा नलमिदं चापलं रोद्धुम् अलं समर्था न अभवन्.

55. C. P., Vidyā, Malli and Jina read नैषधः for निर्जनम्.

56. C. P., Vidyā, Īśānadeva and Jina read पुरोपकण्ठं स वनम् for पुरोपकण्ठोपवनम् found in Malli and N. In verse 57 C. P. and Vidyā read क्षोभित for क्षोदित found in the later commentators.

59. C. P., Vidyā, Malli and Jina read कुहनोद्गतः for कुहनोरित्यतः.

61. The phrase अश्वनि चक्रवर्तिनः is applied by C. P. to both Nala and the chariot of the Sun—महाराजस्य नलस्य चक्रवर्तिनः अश्वनि परेषामन्येषामनपेक्षया उद्वहनात् । श्रीसूर्याश्वाः किल महाराजस्य अश्वनिनि च्वनिरहिते चक्रे वर्तते इत्येवं शीलस्य परापेक्षया उद्वहनं कुर्वन्ति, न त्वेकाकिनः ।

66. C. P., Vidyā, Malli and Jina read स बाह्वहोचितवेषपेशलः for स्वबाह्वहोचितवेषपेशलः. Narahari has the former reading.

68. C. P., Vidyā and Jinā read प्रसर for प्रहर found in Malli and N.

73. Vidyā reads ताः मुशिक्षते for तामु शिक्षते found in C. P. and others. See Extracts below.

77. C. P. and Vidyā read उद्वत for उद्वत.

Narahari says वयसस्तामस्यस्य अतिपाते अतिक्रमे उद्वतो यो वातो वातव्याधिस्तेन कम्पिते कर एव पल्लवे, अथ च वयसां पक्षिणामुत्पतनेन उद्वतो यो वातस्तेन कम्पिते पल्लव एव करे फलानि पुष्पाणि च समादाय स्थितैः शास्त्रिभिर्महर्षिभूदसमूहात् वने तस्य नलस्यातिर्य्य शिक्षितम् । शास्त्रिन इति वेदशास्त्राध्यैतृत्वमिति व्यज्यते ।

78. The ban on the Ketaka flower is explained in Śiva Purāṇa (ज्ञानसंहिता, chap. 30). It is said that once Sītā performed पितृश्राद्ध on behalf of Rāma during the latter's absence on the bank of the Falgu river. The Manes including Daśaratha manifested themselves to her, and asked the Ketaka flower among others to bear witness to their visit. When Rāma and Lakṣmaṇa came back, they refused to believe the story of the visit of the पितृs; and when Sītā appealed to the witnesses they denied having seen the Manes coming to the Śrāddha. At this Sītā cursed the witnesses and condemned the Ketaka flower to eternal exclusion from the worship of Śiva.¹

89. C. P. and Narhari read दारुणावते. Vidyā reads दारुणावते like N. Malli reads दारणावते—दारवतीति दारणः विदारकः छेत्ता । स इवाचरतीति दारणावते ।

94. Vidyā and Malli read लसत् for ललत्. C. P., Vidyā and Jina read समुच्चरत् for समुच्छलत्. There is a pun on पल्लव and कण्ठक—(मादूर-फलं) वाराण्णानाकुचमदृशम् । तेऽपि विलसतां पल्लवानां विटानां कण्ठकैर्नष्टैः क्षता भवन्ति C.P.

1. There is an injunction in Padmapurāṇa (Kriyāyogasāra 12.55) that Viṣṇu should not be worshipped with Ketakī flowers in the month of Bhādra:

न भादे केतकीपुष्पैः पूजितव्यो जनार्दनः ।

यतो माद्रपदे मासि केतकी स्यात् सुरसमा ॥

97. C. P., Vidyā, Malli and Jina read पुरः for पुरा.

101. Jina remarks—अव रक्षणमसिक्नान्तिप्रीतितृप्यवगमनप्रवेशध्वनस्वाम्यर्थ-याचनक्रियेच्छादीनिव्याप्यालिङ्गनहिंसादहनभाववृद्धिष्वित्युक्तेः अवधातोर्हिंसार्थत्वम् ।

105. Narahari explains the verse thus—स नलः स्मर इव लोकैर्व्य-तर्कि । किं कुर्वन्निव—द्रुमालवालाम्बुनि निविशते इति शङ्कया निजध्वजलपं मीनं भाग्य-चिह्नं च करेण दधानः । सर्वैः ऋतुभिः संपूर्णं वने मित्रं वसन्तमनुसरन्निव मृगयमाण इव ।

भृङ्गारासनवाजिकुङ्जररथश्रीवृक्षयूपेषुभि-

मालाकुण्डलतोमराङ्कुशयवैः शैलैर्ध्वजैस्तोरणैः ।

मत्स्यस्वस्तिकवेदिकाव्यजनकैर्यस्याङ्कितं वर्तते

पादे पाणितलेऽपि स भवति त्रैलोक्यभूमीश्वरः ॥ इति वराहः² ॥

118. C. P., Vidyā and Jina read चक्षोः for चञ्चोः; found in Malli and N.

120. Vidyā reads इत्तेन for चित्तेन—इत्तेन आचरणेन । यत्र भाविनि मुखादौ विधेर्वाञ्छा भवति तत्र तत्र तदनुसृतो जनस्याचारो भवतीत्यर्थः. C. P., Narahari, N and Malli read चित्तेन.

121. C. P. and Jina read रतकमालसः for रति Vidyā reads रतकमालसः रतक्रमैः निधुवनपरिपाटीभिरलसो निश्चलः.

124. Vidyā alone reads मौलिना for मौलिना—मौलिना मुकुटेनोपलक्षितः. He remarks वामनोऽपि मौलिना पादेन च व्यासत्रद्वाण्डोभयपार्श्वैः.

129. Vidyā alone reads करपङ्कज for करपङ्जर.

135. Vidyā reads करुणाम् and explains the last two lines thus—तयोधैष्योऽहमेव गतिः । एव इत्यत्रैव वाक्यच्छेदः । न हि मां विहाय तयोरन्यः कोऽपि गतिरस्ति । जनो लोके नल इति शब्दत्वं मामर्दयन् पीडयन् भो विधे दैव त्वां भवन्तं करुणां कृपां च न रुणद्धि, अपि त्वामृणोतीत्यर्थः । मां जनेन पीड्यमानं दृष्ट्वा तवापि करुणो-चित्तैवेत्यर्थः । रुधेर्हि कर्मकत्वात् त्वां करुणां चेति कर्मद्वयम् । अथवा तयोरेष जनो मल्लक्षणो गतिस्तं मामर्दयन् भो, तथा भो विधे इति संबोधनद्वयम् । तदा करुणेति प्रथमान्तपाठः । कर्तृगुणकोऽयं श्लोकः ।

N also takes अर्दयन् in the vocative —तं मामर्दयन् पीडयन् हे विधे करुणा त्वां न रुणद्धि । अर्दयन्निति 'संबोधने च' इति शता ।

138. C. P. remarks on वियोक्ष्यसे—वियोक्ष्यसे वियोगमवाप्स्यसि । 'श्रोताभ्यां युजेः—'इत्यत्र 'स्वराद्यन्तोपसृष्टात्' इति वक्ष्य्यबलात्, अथवा कर्मकर्तरि आत्मनेपदम् ।

2. The verse is found in Brhatsamhitā (Cal. ed.) 70.10, which, apart from minor variations, reads the last line thus—पादे पाणितलेऽपि वा युवतयो गच्छन्ति राज्ञोपदम्, and includes the verse in the chapter dealing with the characteristics of women.

140. C. P., Vidyā, Narahari and Jina (Text) read ही हतः for हा हतः—ही इति खेदे.

142. Vidyā explains the verse thus—

भो सुताः पुत्राः चिराय बहुकालं चुंकृतैः चुंकारैः आहूय आकार्य यूयं कथामु शिष्य-
ध्वं कथाशेषा भविष्यथ । तत्र कमुदकं प्रति मुखानि वदनानि च कम्प्राणि चलानि विधाय
कृत्वा यूयं कथाशेषा भविष्यथ इत्यनेन प्रकारेण निमील्य निमीलनं कृत्वा स हंसो बुबुधे जाग-
रितः । कथामु शिष्यध्वमिति 'शिष्य असर्वोपयोग' इति विकल्पेन तत्र कर्मकर्तारि पद्यमी ।
Jina, like Nārāyaṇa, gives an alternative explanation—कमाहूय कं च
लक्ष्मीकृत्य मुखानि कम्प्राणि विधाय कथामु शिष्यध्वं चतुरा भविष्यथ । कः शिष्येदित्यर्थः ।
शिष्यध्वमिति व्याप्ये कर्तारि प्रेधानुज्ञावसरे कृत्यपद्यम्यावित्यनेन सर्वकालापवादभूता पद्यमी ।

EXTRACTS FROM C. P.

4. अहम् इति न वेद्यि यत् अयं नलः चतुर्दशसु विद्यासु विषये चतुर्दशत्वम् औपा-
धिकं कुतः कृतवान् स्वयम् । किं कुर्वन्-अधीतिरप्ययनं बोधो वेदार्थावधारणज्ञानम् आच-
रणमभिहोत्रादिकरणम् प्रचारणम् अध्यापनादिप्रवर्तनबाहुल्यम् । एभिर्रूपाधिभिर्विद्यानां
चतस्रो दशा अवस्थाः प्रणयन् कुर्वन् । चतस्रो दशा यासां ताश्चतुर्दशाः तासां भावस्तत्त्वम् ।
अयमर्थो यत्र स्वाभाविकं जातिमत्त्वं न भवति तत्रौपाधिकत्वं कर्तव्यम् । यथा दण्डि-
त्वकुण्डलित्वादीनाम् आकाशत्वादीनाम् । तत्र दण्डोपाधियोगात् कुण्डलोपाधियोगात् घटा-
काशपटाकाशमटाकाशाद्युपाधिसंबन्धात् भावे त्वप्रत्ययः । चतुर्दशलक्षणायां संख्यायां चतुर्द-
शत्वं नाम जातिः स्वाभाविक्यस्ति । ततः कथं चतसृभिरूपाधिभिश्चतुर्दशत्वं कृतवान् ।
तत्र जाने इत्यर्थः ।

5. अमुष्य नलस्य विद्या अष्टादशताम् अगाहत् । चत्वारो वेदाः षट् वेदांगानि
पुराणं न्यायो मीमांसा धर्मशास्त्रम् । तथा नाट्यवेदो धनुर्वेदो नीतिशास्त्राणि आयुर्वेदश्चेत्यष्टा-
दश विद्याः । किभूता—रसनाप्रनर्तकी रसनाया अग्रे स्फुरद्गुपा । कयाः—नवद्वयसंख्यानां
अष्टादशानां द्वीपानां पृथक् पृथक् या जयश्रियः तासां जिगीषया । अष्टादशविद्या-
भिरष्टादश द्वीपानि जितानि । जंबूद्वीपं च नवखण्डं भारतखण्डं च नवखण्डम् । का
इव-त्रयी इव । यथा वेदत्रयी पण्णां अज्ञानां गुणेन विस्तारं नीता गुणिता सती अष्टादशतां
गाहते तथा अमुष्य विद्या रसवती अंगानां प्राकविशेषाणां गुणेनाष्टादशतां प्राप्नोति । सापि
जिह्वाग्रे नृत्यति स्वादुत्वात् । तथा अस्य अक्षद्वयविद्या अंगानां द्विकादीनां गुणेनाष्टादशधा ।
तथाहि चतुरंगयुते द्विकत्रिकचतुष्कपंचका एतैर्मिलितैश्चतुर्दश भवन्ति । तथाचोद्गीयकचतुष्टये-
नाष्टादशसंख्या ।

9. परे शत्रवः अयशो वितेतुः । किभूताः—शत्रेभ्यः परे परःशताः । उत्प्रेक्ष्यते-
निजस्य तेजःशिखिनः शांतस्य अंगालमिव' अंगारमिव । किभूतस्य प्रतापस्य—स्फुरद्गुणो

3. C औपाधिकं तत्त्वम् ।

4. C इज्जालमिव ।

निस्वनो यस्य स तथा एवंविधश्चासौ स च नलश्च स एव धनो मेघः तस्याशुगानाम् (वाणानाम्),
अथवा घनानामाशुगानां प्रगल्भया वृष्ट्या व्ययितस्य शमितस्य^१। अग्रेस्तोयेन शांतस्य
अंगारः कृष्णवर्णो भवति। अकीर्तिश्च कृष्णः। मेघेऽपि धनुर्भवति निस्ततश्च। स्वनाभावो
वा निस्वन इत्यर्थः। तदा स्फुरद्भनुरिति पदम्। आशुगेन वायुना सह वृष्टिश्च।

10. स राजा नलः निजप्रतापैः सृष्टया नीराजनया आरात्रिकविधानेन रराज^२।
किं कृत्वा—भुवो बलवं प्रदक्षिणीकृत्य। किमर्थम्—जयाय। किंभूतः—अनल्पानि दग्धानि
शान्यरीणां पुराणि तेषाम् अनलैः करणैस्तद्बहुज्ज्वलैर्वा बहुलीभूतैः। किंभूतम्—ज्वलन्
तैरेव। किंभूतः—राज्ञो हन्तीति राजघः। अथवा निर्गतान् राज्ञः करोतीति। तथा
अन्येषां राज्ञामभावकरणेन रराज यतो राजघः।

40. निद्रया अस्या दमयन्त्याः स महीपतिर्महत् रहस्यमदर्शितं। किं कृत्वा—अक्षियुगात्
संगोप्य। किंभूतात्—निमीलितात् निद्रावशात्। यद्यपि चक्षुषैव रूपज्ञानं तथापि चक्षुषोऽ-
पलप्य। तर्हि मनसा ज्ञातो भविष्यतीत्याशंक्याह-इदोऽपि मानसादपि संगोप्य। कथं-
भूतात्—बाह्येन्द्रियाणां चक्षुःश्रोत्रादिकानां मौनेन निमीलनेन^३ मुद्रितात् पिहितात्। किंभूतः—
कदापि अवीक्षितः। रहस्यं किल पूर्वमपरिचितं भवति, सर्वेभ्यश्च गोप्यते। इन्द्रियाणि
मनसो द्वाराणि, तानि यदा पिहितानि भवन्ति तदा अन्तःकरणं किमपि न विजानाति। तर्हि
कथं दृष्टः तत्रोच्यते। यथा जाग्रदवस्थायाम् अदृष्टवशात् आत्मा सुखं दुःखं भोगं वा भुङ्क्ते
तथा स्वप्नावस्थायामपि पूर्वकर्मवशात् नाडीभिर्निर्गल्य तत्र तत्र देशे नवं नवं देहं निर्माय पूर्वशरीरं
तत्रैव देशे प्राणवायुना रक्षन् स्वप्नान् भोगान् भुक्त्वा पुनरपि पूर्वशरीरे प्रविशति। तथा
स्वप्ने विषये शातपथी श्रुतिः—“प्राणेन रक्षन्वरं कुलायं बहिः कुलायादवरश्चरित्वा। स ईयतेऽ-
मृतो यत्र कामं हिरण्मयः पूरुष एष हंसः” इति।^४

52. यत् अये नलः अलीकेन भ्रान्त्या वीक्षितां प्रियाम् अये इति संबोध्य बभाषे तत्
समाप्त्ये निहोतुं न शशाक। पूर्ववाक्य एव अयेपदं वा संबोधनम्^५। तथा समाजे
सभायामेव यत् पञ्चमरागस्य मूर्छेनामु स्वरसारणासु वैयङ्ग्यैर्वाणावादनशिल्पिभिः आलपितासु
प्रारब्धासु मुमूर्छं मोहं प्राप तच्च अपलपितुं न शशाक। तत्र प्रत्यक्षे उत्तरं किमपि न शक्यते
कर्तुम्। एतेन प्रतापमूर्छं स्मरदशे उक्ते।^६

5. Vidyā says संगरे संग्रामे परे शत्रवो निजस्य आत्मीयस्य तेजःशिक्षिनः तेजोवहेर-
ज्ञारमिव उल्लसुकमिव अवशः वितेतुः विस्तारितवन्तः। किंविशिष्टस्य—स्फुरद्भनुर्नि-
स्वनस्य उल्लसत्तापनिचोपस्य तस्य नलस्य या घनाशुगानां निविडशराणां प्रगल्भा महती
वृष्टिः तथा व्ययितस्य निर्वाणस्य।

6. C adds—अथवा निजप्रतापैः ज्वलन् भूमण्डलं प्रदक्षिणीकृत्य यात्रायां कृतायां नीरा-
जनया रराज।

7. Vidyā says मौनेन वृत्त्यभावेन।

8. Bṛhadāraṇyaka Upaniṣad, 4. 3.

9. C adds अथवा अयेन दैवेन निहोतुं शशाक। यत् समाज एव समैव मुमूर्छं तदस्य
दैवानुकूल्यम् इति वा। तथा समाजे सभायामेव etc.

10. Narahari says अयं नलो मिथ्यादृष्टं प्रियां यदृभाषे तन्निहोतुं न शशाक। अये विषादे।

66. स नखे महारसं हयम् अलंकृत्य चलन् नगरालयैः लोकैर्व्यलोक्य । किभूतः-
वाहेन अश्वेन यो वाहो गमनं तस्य उचितो यो वेशो वेपः तेन पेशलः¹¹ । किभूतैः—प्रमो-
देन निष्पन्दतराणि अक्ष्णां पक्ष्माणि येषां तैस्तथा । विशति चेत् इति वेशः, तालव्यं शकार-
माहुः । “ निष्पन्द इति पत्वं चिन्त्यम् । नहि अस्य पल्लक्षणमस्ति । कस्कादिपाठेऽपि अस्य
न निश्चितः¹² ।” सुषमादिध्विति संज्ञायां सूर्यन्यविधानात् ।

71. तस्य रुपस्य सादिनोऽश्ववारा ये चमूचरास्ते तं विहारदेशमवाप्य भूरीनपि प्रचु-
रानपि तुरङ्गमान् मण्डलींकारयन् संभूयमण्डलरूपान् बाह्याली वा कारितवन्तः । यथा
सैन्धवाः सिन्धुदेशोद्भवा लोकाः जिनस्य उक्तिषु आदृतया श्रद्धालुत्वेन विहारदेशं जिनालयम-
वाप्य सर्वानपि मण्डलीं कारयन्ति । मण्डलबन्धेन गायन्तो भ्रमन्ति । बुद्धालयाबलि वा ।
सादिनोऽपि सैन्धवाः ।¹³

73. अद्यापि मरुत् वायुस्तासु भ्रमीषु न शिक्षते न शक्नुमिच्छति शिक्षितः प्रवीणो
न भवति । शक्रेः सनन्तात् जिज्ञासायाम् इत्यात्मनेपदम् । तथाच ‘क्रीडोऽनुसंपरिभ्यथ’ इति
सूत्रे काशिकायां ‘शिक्षेजिज्ञासायाम्’ इति वक्तव्यमुक्तम् । तत्रोदाहरणद्वयम् । विद्यासु शिक्षते ।
धनुषि शिक्षते । केचित्तु ताः सुशिक्षते इति पाठे व्याचक्षते । ताः भ्रमीर्न मुष्टु शिक्षते
न साधु शोभनमभ्यस्यति । शिक्षतेस्तदापि आत्मनेपदं प्राप्नोत्येव । तथापि कवेराकृतं
चिन्त्यम् ।

75. वनान्तो वनैकदेशः । समस्तवस्तुविषयं मालारूपमुच्यते । वद्वा—वनान्त-
देवतायैष्यः पान्थक्रीकालश्चक्रलाः । मारप्रवीरासिलता भृङ्गमालाश्चकासिरे ॥ इति प्रकारा-
न्तरेण समस्तवस्तुविषयोदाहरेण एकस्मिन् रूपे¹⁴ बहूनां समुच्चयेन आक्षिप्तत्वेन भट्टेन्दुराजेन
स्वालंकारे व्याख्यातम् ।

83. असौ वियोगिनीं दाडिमीमिक्षत । विः पक्षी तेन युक्तम् । अथ च विरहि-

वीणावादनं शिल्पमेवां वैष्णिकाः तैः समायामेव आलपितासु पुनः पुनरुच्चारितासु पञ्च-
मस्य मूर्छनासु यन्मुनूर्छं तदयेन दैवेन कथंचित् निहोतुं शशाक । राममूर्छनाजनित-
सुखानुभवपारवदसव्याजेन निहनुतवानित्यर्थः ।

11. Vidyā says वाहवाहोचितेन अश्ववारयोग्येन वेशेनाकल्पेन पेशलो मनोज्ञः ।

12. Vāmana's Kāvyaśālikāra 5. 2. 89. Calcutta ed. reads निष्पन्द, but gives
निष्पन्द as a variant.

13. Vidyā remarks ये किल सैन्धवा बौद्धाः ते जिनोक्तिषु श्रद्धासमन्विताः सन्तो
विहारदेशं प्राप्य मण्डलीं श्रीखण्डादिना अक्षादिना वा देवाग्ने स्वयं कुर्वन्ति थाव-
कान् कारयन्ति च । तदा भूरितुरङ्गमानिति बहुव्रीहिसमासेन बहुषोटकान् नायकानपि
कारयन्ति । N says सैन्धवा इव सिन्धुदेशोद्भवा जिना इव । विहारदेशं सुग-
तालम् प्राप्य यथा जिना मण्डलाकारेणावतिष्ठन्ते तथेत्यर्थः । तेषामयं संप्रदायः ।
तण्डुलादिसप्तधान्यमयीं मण्डलीं कारयन्तीति तत्संप्रदायविदः ।

14. C रूपे ।

णीम् । स्पष्टमुत्प्रेक्षते । प्रियस्य स्मृतेः स्मरणात् उदीताः कण्टका यस्यां तां तथा । विरहिणी हि रोमाञ्चिता भवति । भर्तृस्मरणात् । किंभूताम्—फलान्येव स्तनाः तेषां स्थाने विदीर्णं स्फुटितं रागयुक्तं यत् इत् तत्र विशन्ति शुक्रानामास्यानि मुखानि एव स्मरस्य किंशुका शुगाः किंशुकपुष्पबाणा यस्याः सा तां तथा । दाडिमं हि रक्तं स्फुटितं च शुर्कर्मस्यते । वियोगिन्याश्च हृदयं कामबाणैर्विस्फोटयते । स्तनस्थानं रागि च भवति ।¹⁵

88. नलः स्थलपद्मिनीं ददर्श । दूतः सन् । किंभूताम्—अनास्थया अनित्यत्वेन मूनानि पुष्पाण्येव करास्तान् प्रसारयतीत्येवंशीलाम् । वियोगिनामनास्थया अनवस्थितत्वेन अवलम्बनाय मूलकरप्रसारिणीमित्यन्यः । क सति—वने कानने पिकात् कोकिलात् सकाशात् वियोगिनां दशां दुरवस्थां शृण्वति सति । कैः—मृगाणां हुंकृतैः । किंभूते वने—उदयनं करुणो जम्बीरो यत्र । यथा कस्माच्चित् दूतः सन् दुःखितानामवस्थां शृणोति हुंकारं च ददाति उत्पन्नदयश्च भवति । ततश्च ईदृशोऽयमसारः संसारः इत्यनास्थया तस्य पुरः श्रोता हस्तं प्रसारयति ।

95. स नलः पाटलायाः स्तवकं...., तूर्णीं मत्वा प्रकम्पितः । किंभूताम्—यूनोर्या इयी श्रीपुंसौ तस्माच्चित्ते वेधे सति निमज्जनोचितानि यानि प्रमूनानि तैः शून्येतरोऽशून्यो यो गर्भो मर्त्यं तेन गह्वरं गहनम् । शून्येतरं गर्भगह्वरं मध्यगह्वरं यस्य वा ।

135. तयोरुभयोरपि मातृभार्ययोरेष महक्षणे जनोऽहमेव गतिः शरणम् । तं मामेवं-विधम् अर्दयन् पीडयन् हे विधे हे दैव त्वां करुणा दया न कृणुहि । वर्तमाने शन्तूह । 'अप्रथमैकाधिकरणामन्त्रितयोरपि' इति आमन्त्रिते शन्तूहप्रत्ययः¹⁶ । तथा 'अप्रथमासमानाधिकरणे' इति निषिद्धोऽपि 'संशोधने च' इति सूत्रेण अर्दयन् इति शन्तूहप्रत्ययः । अन्यस्तु गतिस्तयोरपि इति वाक्यच्छेदं कृत्वा जनो नललक्षणस्तम् अर्दयन् वर्तते इति व्याचष्टे ।

142. हे सुताः यूयं कमाहूय चिराय चुंकृतैः चुंकारैः आकार्यं भक्ष्यं प्रार्थयिष्यथ इति शेषः । अर्धोक्त एव गद्गदकण्ठत्वात् । हे सुताः के प्रति कम्प्राणि मुखानि प्रसारितानि वदनानि विधाय नीडमध्यात् संमुखा धाविष्यथ इति वाक्यशेषः । अर्धोक्त एव सन्नकण्ठत्वात् । अत्र न्यूनपदं गुणः । यथा अमरकः—गाढालिङ्गनवामनीकृतकुचप्रोद्भूतरोमोद्गमा, सागद्ग्रेह-रसारिरेकविगलच्छ्रीमञ्जितम्बाम्बरा । मा मा मानद माऽति मामलमिति क्षामाक्षरोद्भापिनी,

15. Vidyā says कलमेव स्तनस्थानं कुचप्रदेशः तत्र विदीर्णं स्फुटितं यत् रागि स्नेहाति-शययुक्तं यत् हृदयं तत्र विशत् शुक्रस्य आस्यं मुखमेव स्मरस्य कामस्व किंशुकाशुगः पला-शकुलमबाणो यस्याः सा ताम् ।

16. The reference is to the Kātantra rule वर्तमाने शन्तूजानश्चावप्रथमैकाधि-करणामन्त्रितयोः (कुद्वृत्ति, Pāda 4).

सुता किं सुता नु किं¹⁷ मनसि मे लीना विलीना नु किम् ॥ अत्र स्पृश, कदर्थय इत्यादि-
न्यूनत्वे गुणः¹⁸ ।

ततः पितृमातृविरहात् कथामु वातामु शिष्यध्वम् कथाशेषा भविष्यथ ।

CANTO II

22. लोकयुगम् is taken by C. P. and Vidyā in the sense of 'heaven and earth.' Acc. to Malli and Nārāyaṇa, it is मातृकुल and पितृकुल—लोकयुगमपि मातृकुलपितृकुललक्षणं व्यतिभाते परस्परौत्कर्षेण भासत इत्यर्थः. This is certainly a better explanation. A beautiful woman is often described as the ornament of both पितृकुल and मातृकुल: Cf. कुहनीमत—तिष्ठतु सा पुण्यवती वंशद्वयमूषणं वरारोहा (Verse 167).

24. C. P. and Vidyā read अधरे किल बिम्बनामकं फलमाभ्यामिति for फलमस्मादिति, and रदनच्छदे (neuter dual) वदत् for रदनच्छदं वदत्, found in later commentators. Jina says आभ्याम्, रदनच्छदे चेति पाठस्तु सर्वथाऽशुद्धः । ओष्ठोऽधरो रदच्छदः इति पुंलिङ्गनिर्देशात् । अतएव द्विवचनान्त-पाठाज्जीकारेण यद्व्याख्यानं तदपि उपेक्ष्यम् । C. P. and Vidyā, however, quote प्रतापमार्तण्ड to show that रदनच्छद is used in the neuter also. See C. P. below.

Narahari who reads..... फलमस्मादिति and रदनच्छदं वदत् re-marks—रदनच्छदे वददिति पाठेन 'वद स्थैर्ये' वदत् रदच्छदेऽभिधेये वदत् स्थिरीभवदित्यर्थः । आभ्यामिति पाठे रदनच्छदौ वददिति पाठः छदशब्दस्य पुंलिङ्गत्वात् ।

26. The reference is to a custom of warding off the evil eye by revolving round the face of a person a vessel smeared with cowdung and containing flour water. The Creator is fancied as revolving the moon round Damayanti's face, like such a ceremonial vessel, the pale surface of the moon being likened to the flour water, and the lunar spot to the cowdung.

27. The verse refers to the procedure of the water ordeal. We gather from the Mitākṣarā on Yājñavalkya (व्यवहाराध्याय 109) that

17. A गता

18. Quoted in Kāvya-prakāśa (Chap. 7) to illustrate न्यूनपदं कचिद्गुणः.

the practice is to shoot three arrows, and send some one running to take up the one in the middle. Another swift runner stands ready at the place from which the arrows are shot, and at a given signal runs to the spot where his predecessor waits with the arrow in his hand. Simultaneously with this, the person undergoing the ordeal dives in a pool of water; and the person who was waiting with the arrow in his hand now comes running to the scene of diving: if he finds the diver under the water, the latter wins; but if he is found above the water level, he is declared to have lost his case. Keeping above the water is thus a sign of defeat; so the poet says that the lotus blossoms, which engage in a contest of beauty with Damayanti's face, declare their own defeat by keeping afloat on the water.

30. C. P., Vidyā and Jina read कृतसीम्नि for कृतसीम्नी found in Malli and N. C. P. says शिशुता च तदुत्तरं तस्याः उत्तरं वयः यौवने चेति शिशुता-दुत्तरे वयसी बाल्ययौवने तस्यां मुदशि दमयन्त्यां विभज्य प्रक्षेपेण शरीरविभागं कृत्वा न रज्यतः रागं न प्राप्नुतः । किमुतायाम्—विधिना विधाया अथ च शास्त्रोक्तेन प्रकारेण रोमरेखया कृतसीम्नि अपि । लोमरेखैव सीमा तस्यां कृतायामपि न मिलित्वा भुक्तिं कुरुतः ।

32. Usually the properties of the constituent cause or समवायिकारण (e.g. clay) are found in the effect (e.g. a jar), which, however, does not partake of the properties of the accessory cause or असमवायिकारण (e.g. the potter's rod). Here it is fancied that the jar has become Damayanti's breasts, and in its new form it has somehow acquired even the properties of its former accessory cause (i.e. the potter's rod).¹ Now, the function of the potter's rod is to turn the wheel (चक्रघ्रमकारिता); the 'jar-breasts' (कुचकलस) also revolve, as it were, a circle of streaming lustre (प्रभाझरस्य चक्रघ्रममातनोति), i.e., a halo of lustre encircles the breasts.

If we construe प्रभाझरचक्रघ्रममातनोति as प्रभाझरे चक्रघ्रममातनोति, the sentence will mean that the 'jar-breasts' give one the idea of (i.e., look like) two Cakravāka birds in a stream of lustre. This is a better explanation, as the breasts of a woman are often compared to a pair of Cakravāka birds. But in this case, there will

1. Nārāyaṇa gives this as the निमित्तकारण (instrumental cause)

be no connection between the 'jar-breasts' and the potter's rod, except by pun. Both produce चक्रभ्रम, though it does not mean the same thing in the case of both. Examples of such artificial comparison based on word-play are very common.

The meaning suggested in the Footnote to the Trans. follows N, who says प्रभाशरेण चक्रभ्रमं कुलालचक्रभ्रमणमर्थात् दृष्टेः करोति । सुन्दरवस्तु-दर्शनेन दृष्टेर्भ्रमणं भवति ।

Narahari says घटे चक्रभ्रमकारितागुणो दृश्यते स निजस्य घटस्य हेतुभूताद-
ण्डाज्जातः किनु । अन्यत्र समवायिकारणगतादगुणात् कार्ये गुणोत्पत्तिः । अत्र निमित्तकारणा-
दण्डादपि गुणोत्पत्तिराशङ्क्यते । कार्ये घटे चक्रभ्रमकारिता कथमित्यत आह—यतो हेतोः
स घटस्तस्या दमयन्त्या उच्चकुचौ भवन् उच्चकुचतां प्रतिपद्यमानः प्रभाप्रवाहचक्रवाकप्रान्ति
तनोति । दण्डोऽपि चक्रस्य भ्रमणं करोति ।

34. All except N read स्फुरदङ्गुष्ठपदेन for स्फुटद C. P.,
Vidyā and Malli read चतुरङ्गुलि for चतुरङ्गुल. In the latter form, तत्-
पुरुषस्याङ्गुलेः संख्याव्ययादेः इत्यन्. The construction of चतुरङ्गुलि
is, acc. to Malli, चतसृणामङ्गुलीनां समाहारश्चतुरङ्गुली । 'तद्विहितार्थ—' इत्यादिना
समाहारद्विगुरेकवचनगुणसकत्वे ।

40. Vidyā remarks—सदसत्संशयगोचरोदरीति वाक्यार्थः अभिहितस्तेन
अत्रौजो गुणः । यदुक्तम्—अथस्य प्रौढिरोजः । यथा—अथ नयनसमुत्थं ज्योतिरत्रैरिवेति
कालिदासः । सहृदयेन वक्रोक्तिजीवितकारेण चैव पर्यायवक्रताप्रकारः कथ्यते । यथा—कृष्ण-
कुटिलकेशीति वक्तव्ये यमुनाकल्लोलवक्रालकेत्युच्यते ।

C. P. also remarks कृशोदरीति वक्तव्ये इयमर्थस्य प्रौढिरोजः । वक्रोक्तिजीवित-
कारेण चैव वक्रताप्रकारः कथ्यते ।

62. Malli alone reads अधिसाधय साधयेषितम् (अधिसाधय गच्छ ईप्सितं
साधय) for the more melodious अयि साधय साधयेषितम्.

70. C. P., Vidyā and Jina read जगिति for जटिति. The meaning
is the same. Vidyā and Jina, probably C. P. also, read ज्ञाकारित for
ज्ञाकारित. Malli is alone in reading स्वदज्ञाकारि-पतत्रिपदतिः for स्वदस(र)का-
रितपत्रपदतिः. His explanation is स्वदेन वेगेन ज्ञाकारिणी ज्ञामिति शब्दे कुर्वाणा
पतत्रिपदतिः पक्षिसरणिः यस्य स हंसः.

Narahari reads स्वदज्ञाकारितपत्रपदतिः like N and others, but he
mentions Malli's reading as a variant.

79. The reflection of the buildings on the large pool of water is compared to the heavens, while the surrounding water not occupied by the reflection is fancied as the moat of heaven.

81. Jina's explanation of this verse is different from that of other commentators—तलमध्योपरिपूर्णिमां पातालभूमिस्वर्गनिवासिनां जगतां जनानां या नगरी अखिला समस्तापि अद्भुता आश्चर्यरूपा अजनि अभूत् । कैः कृत्वेत्याह-धरा च अम्बरे च धराम्बरे च क्षितिर्गर्भधराम्बराणि तेषु विद्यमानैरालयैः विवरगृहैः भूगृहैरुपकार्या-भिश्च कृत्वा इत्यनेन विभूमिकप्रासादोपेतैरलयैः । कीदृशैरालयैः—गृधकू निजचिह्नानि स्वस्व-लक्षणानि धारयन्त्येवंशीलास्तैः । पातालगृहाणां निष्पादि लक्षणं तत् पातालगृहेष्वस्ति । अम्बरगृहाणां चन्दनादि लक्षणं तदम्बरगृहेष्वस्ति । अतएव सारैः श्रेष्ठैः ।

84. Nārada's statement occurs in Viṣṇupurāṇa, Part 2, chap. 5.

85. Malli and Narahari read सक्तुसौरभे for सक्तुसौरभेः. Malli connects सक्तुसौरभे with प्रतिदृश्ये—सक्तूनां सौरभे यस्मिन् प्रतिदृश्ये तस्मिन्.

90. Narahari reads अभिसायम् for अनुसायम्—सायं सायमभिसायम् । 'अभिरभागे' इति वीप्सायां कर्मप्रवचनीयसंज्ञा.

92. Vidyā alone reads अबेत् for अबैत् in जनारवैरवेदपि. He says अबेदिति विदेह्यस्तनी.

Jina remarks—केचित् अबेदिति, पाठमङ्गीकृत्य विदे रूपमिच्छन्ति, तत्तु यमक-त्यागादुपेक्ष्यम्.

93. N. and Jina read सकलाहं ज्वलनाहितोष्मणा. C. P. and Vidyā read सकलाहज्वलना On this Jina remarks सकलाहज्वलनेति रोऽपि इति रः इति केचित्, तदुपेक्ष्यम्. Malli reads सकलाहज्वलना.....(राजाहःसखिभ्यश्च, राजाहाहाः पुंसि इति पुंलिङ्गता । अत्यन्तसंयोगे द्वितीया । योगविभागात् समासः Malli). Narahari reads सकलाहम् like N. He says सकलं च तदहं सकलाहः । 'राजाहःसखिभ्यश्च' । सकलाहं ज्वलनेनाहित उष्मा यत् तेन रविकान्तमयेन सेतुना वर्त्मबन्धेन ।

95. Vidyā relates the following story about the Mahābhāṣya—आदौ भाष्यं प्राप्य वक्तुकामेन शेषनागेन शिष्येण सह संकेतः कृतः यद् भाष्यं व्याख्यायमानमपि विपमत्वात् या फक्कि त्वया न बुध्यते सा फक्कि व्यापुष्य त्वया न प्रष्टव्या । शिष्येण च तथाङ्गीकृतम् । ततो व्याख्यां कुर्वता नागराजेन याः फक्कि व्याख्याता अपि शिष्येण न ज्ञातास्ताः कुण्डलिताः । इदानीमपि तास्तथाविधा लिखन्ते । परं कस्यापि मनोगोचरा न भवन्तीति वार्ता ।

Narahari explains the verse thus—या पुरी परिस्तातलयव्याजेन कुण्डलनां प्रापिता फणिना शेषेण भाषिता भाष्यफकिका भाष्यग्रन्थ इव विषमा परेषां शत्रूणां शेष-व्यतिरिक्तानां च ग्रहणे साधने बोधने च गोचरो न भवति । पूर्वं वरहचिन्ता अवुध्यमाना भाष्य-ग्रन्थाः कुण्डलीकृताः । अतस्ते कुण्डलिग्रन्था इति लोकप्रसिद्धिः । C. P. also says पाणिनेरुपरि महाभाष्यस्य फकिका विषमत्वात् कुण्डलीकृताः सन्ति ।

Extracts from C. P.: 1. अथ स द्विजो हंसस्तम् आनन्दमविन्दत यः आनन्दः वचसामपि न गोचरः अविषयः । किं कृत्वा-ततस्तस्मात् पुरुषोत्तमात् (नलात्) मुक्तिं मोचनम् अधिगत्य प्राप्य । किमूतात्-जगत्सा अधीश्वरात् । अथ च स द्विजो ब्रह्म-निष्ठः कश्चित् तम् आनन्दम् अविन्दत यो वचसामपि न गोचरः । अपिशब्दात् मनसोऽप्य-विषयः । तथा च श्रुतिः—यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन ॥ किं कृत्वा—पुरुषोत्तमात् पुरुषेषु उत्तमात् अधिकात् ईश्वरात् मुक्तिं बन्धात् संसारात् मोक्षमधिगत्य । ननु मुक्तिं प्राप्य आनन्दमविन्दत इति कथं घटते । यतो मुक्तिरेवानन्दः । सत्यं यदि स ईश्वरात् मुक्तिमविन्दत इति उच्यते तदा आत्यन्तिकी दुःखनिवृत्तिर्मोक्ष इति तात्किकाणां मोक्षोऽशेषगुणोच्छेदो मोक्षः स्यात् । वेदान्तसिद्धान्ते तु दुःखोच्छेदपुरःसरं निव्यनिरतिशयानन्दप्राप्तिः मोक्ष इति । तदर्थं मुक्तिं प्राप्य आनन्दमविन्दत आनन्दस्वरूपं लब्धवानित्यर्थः । लौकिकदृष्ट्या इदमुक्तं यदानन्दमविन्दत, परमार्थतस्तु आनन्द एव जात इत्यर्थः । वैतालीयं वृत्तम् । अनुप्रासः श्लेषश्च ।

22. लोकदुर्गे स्वर्गपृथिवीलक्षणे दमस्वसुः श्रुतियुक्त्या गामितया श्रुत्या गामितया चेत्यर्थः व्यतिभाते । पूर्वं स्वर्गं उत्कृष्टः प्रसिद्धः, पृथ्वीं निकृष्टा । इदानीं दमयन्त्याः श्रुत्या स्वर्गं निकृष्टः पृथ्वीं च गामितया उत्कृष्टा । दृष्टावपि कर्णगामितया व्यतिमति । यदा दक्षिणं चक्षुः दृश्यते तदा सत्तुत्कृष्टम् । वामं न तथा भविष्यतीति कृत्वा निकृष्टमिति प्रतिभा । वामे तु दृश्यमाने सदेव उत्कृष्टं पूर्वदृष्टं दक्षिणं निकृष्टमिति प्रतीतिः । वेदगामितया रमणी-गुणा अपि व्यतिभाते । पूर्वं किल श्रुताः उत्कृष्टा दृष्टा निकृष्टाः, दमयन्त्यां तु दृष्टा उत्कृष्टाः वेदश्रुताः तदपेक्षया निकृष्टा इति वैपरीत्यम् । अथवा हे धरापते नल लोकदुर्गे पृथ्वीलोक-स्वर्लोकलक्षणमपि व्यतिभाते । व्यतिहारे आत्मनेपदम् । विनिमयेन शोभते । दमस्वसुः दमयन्त्याः श्रुतिगामितया स्वर्गं श्रुतिः पृथिव्यां गामिता तथा । अथवा पाताललोक-स्वर्लोकद्वयम् । उभयत्र श्रुतिगामिता न तु दमयन्तीदर्शनम् । अतो विनिमयेन सदृशी शोभा । तथा दमस्वसुः दमयन्त्या दृष्टावपि व्यतिभाते द्विवचनप्रयोगः विनिमयेन शोभते । कया-श्रुतिगामितया कर्णान्तगामितया । लोचनद्वयमपि कर्णान्तविश्रान्तम् । तथा श्रुताः शास्त्रे दृष्टाश्च रमणीगुणाः स्त्रीगुणा अपि सुतरां व्यतिभाते विनिमयेन शोभन्ते । बहुवचनेन प्रयोगः । कया—श्रुतौ वेदे गामितया । स्त्रीगुणा यादृशाः श्रुतौ अनुगताः त एव दमयन्त्यां दृश्यन्ते । व्यतिभाते व्यतिभाते व्यतिभाते । ते आते अन्ते । “आत्मने चानकारा” इति बहुवचने नकारलोपः (cf. C. P. on 20, 139) ।

23 तस्या ईक्षणे लोचने लज्जनमपि स्वज्जरीटमपि रुचिः शोभा तस्या गर्वस्तेन दुर्विध
दरिद्रे गर्वरहितं विदधाते । किंभूते—अज्जनेन अखिते व्याप्ते पूजिते । किं कुर्वती—नलिनं
मलिनं विवृण्वती । तथा पृषती मृगीम् अस्पृशती² विलासानभिज्ञत्वात् । अनुप्रासोऽतिश-
योक्तिश्च ।

24. अधरबिम्ब इति अदः पदम् अस्या रदनच्छदे वदत् ओष्ठौ भाषमाणं सत् भव्यं
रमणीयम् अन्वयम् अर्थे लभते । किल यस्मात् बिम्बनामकं फलमाभ्यामोष्ठाभ्यां सकाशात्
अधरम् । अधरं हीनं बिम्बं बिम्बोफलम् उपमानरूपं यस्मात् सः अधरबिम्बः । अथ च
अधर एव ओष्ठ एव बिम्बः । अधः इवति अधरः । यदाह यस्काचार्यः—अधरः अधोऽरः ।
अधो न भावति इत्युर्ध्वगतिः प्रतिषिद्धा³ । रदनयोः छदे इव वाससी इव । नपुंसकत्वे
छदस्य प्रतापमार्तण्डे—अथ पक्षो गरुडाजः पिच्छं पत्रं छदोऽस्त्रियाम् । तथा गरुत्पञ्चछ-
दोऽस्त्रियाम् । उपेक्षा ।

32. किमु कथं कलशे कुम्भे चक्रभ्रमं करोतीत्येवंशीलः चक्रभ्रमकारितालक्षणो गुणः
कथं विद्यते इति प्रश्नः । किंभूतः—निजस्य कलशस्य हेतुः असमवायिकारणं यो दण्डः
तस्माज्जातः । यत् कलशस्तस्या उच्चौ कुचौ भवन् प्रमादरे चक्रभ्रमं चक्रवाकभ्रममातनोति ।
अयमर्थः—कार्यं यदुत्पद्यते तत्र जायमाने कारणत्रये भवति । एकं समवायिकारणं सृत्तिका ।
उपादानकारणमपि तदेवोच्यते । द्वितीयम् असमवायिकारणं दण्डचक्रचीवरदोरकादि । सह-
कारिकारणमपि तदेवोच्यते । तृतीयं निमित्तकारणं कुलालादि अदृष्टादिकं च । तत्र उपादान-
कारणस्य सृत्तिकादेर्गुणः श्यामत्वादि घटे कार्ये समवैति । ततो घटोऽपि श्यामो भवति ।
परम् असमवायिनः सहकारिकारणस्य चक्रदण्डचीवरादेर्गुणो न घटे समवैति । निमित्तकारण-
कुलालादेश्च गुणो न कार्ये समवैति । गौरेण कुम्भकारेण कृतो घटो गौरो न भवति ।
इवेतेन दण्डकाष्ठेण कृतः, इवेतेन दोरकेण चोत्तरितः घटः इवेतो न भवति । निमित्त-
कारणस्य सहकारिकारणस्य च द्वयस्यापि असमवायित्वात् । अत्र घटे चक्रभ्रमकारितालक्षणो
गुणो दृश्यते । स च असमवायिकारणात् दण्डात् जातः । न हि दृष्टेः अनुपपन्नं नाम । ततः
कविरुप्रेक्षां कुरुते । यत् चक्रभ्रमको नाम गुणः⁴ किं कलशे विद्यते । यत् तस्याः कुचौ द्वौ
कलश एव । चक्रे आरोप्य एकं वस्तु यदा भ्राम्यते तदा भ्रान्त्या द्वयमिव भवति । अथ च
प्रमाप्रवाहे चक्रवाकभ्रमं करोति । स कलशः कुचरूपेण सम्पन्नः इति शब्दश्लेषः । अन्यत्र
किल इवेतेभ्यस्तन्तुभ्यः इवेतः पटः । ननु तथापि सहकारिणां तुरीयेमतन्तुवायादीनां गुणाः

2. Vidyā says पृषती मृगीमस्पृशती अनाश्रयमाणे । नहि हरिण्यास्तादृशे नयने यादृशे
भैरव्या इत्यर्थः । Nārāyaṇa's first explanation is much better —पृषतीमज्जनशला-
कामस्पृशती अप्राप्ते अज्जनानजिते, which is contrasted with अज्जनाखिते of the next
line. Malli explains पृषती as मृगी.

3. Also quoted under 7. 39. From Nirukta 2. 11. 1 (Śivadatta's ed.).

4. C चक्रभ्रमकारितालक्षणो गुणः.

पटे भवन्ति । अत्र कुक्कुरूपे घटे वैपरीत्यं दृश्यते । ततः प्रश्नोऽयमिति । अनुमानरूपक-
त्रान्तिमन्तः ॥

61. नोऽस्माकं प्रवर्तना कथं पिष्टं न पिनष्टि । यदहं भवन्तं प्रवर्तयामि तत् कृषा
पिष्टपेषणमेव । हि यस्मात् सतां मद्वात्मनां स्वत एव परप्रेरणं विना परार्थता परकार्यकर्तृत्वम् ।
यथा ग्रहणानां ज्ञानानां प्रमाणानां यथार्थता सत्यता प्रामाण्यं स्वत एव । यदाह—स्वतः सर्व-
प्रमाणानां प्रामाण्यमिह गृह्यताम् । न हि स्वतोऽसती शक्तिः कर्तुमन्येन शक्यते ॥⁵ इति ।
तथा च अनुमानं सर्वे प्रत्ययाः यथार्थाः प्रत्ययत्वात्, घटप्रत्ययवत् । अथवा गृह्यन्ते घटपटा-
दयः पदार्था एभिरिति ग्रहणानि इन्द्रियाणि तेषां स्वत एव यथार्थता विषयग्रहणं न तु
परप्रेरणया । अथवा ग्रहणानां ज्ञानानां यथा यथार्थता स्वत एव स्वप्रकाशत्वं ज्ञानानां
यथेत्यर्थः । अथवा ग्रहणानां शब्दानां यथा यथार्थता वाचकत्वं स्वत एव प्रकृतत्वात् । अनु-
प्राप्तो निदर्शना काव्यलिङ्गमुपमा ।

81. या नगरी खलु उत्प्रेक्षते जगतां त्रयाणां सारैरजनि⁶ । किमूतानाम्—तलं
पातालं मध्ये पृथ्वी उपरि स्वर्गलोक एतानि पूरयन्तीत्येवंशीलानां जगताम् । कथम्—पृथक्
पूरयताम् । यतोऽखिलापि अद्भुतरूपा । किमूतैः सारैः—क्षितिगर्भे पाताले धरायाम् अम्बरे
अन्तरिक्षे च आलयो येषां साराणां तैस्तथा । क्षितिगर्भो भूगृहं धरा भूमिरेव अम्बरम्
उपरितनभूमिः तदालयैरिष्यत्र यथासंख्यतोऽपि व्याख्या । अत एव निजानि चिह्नानि
धारयन्तीत्येवंशीलैः । तस्यां नगरी सर्वाणि वस्तूनि लोकत्रयसंबन्धीनि तद्वक्षणलक्षितानि
दृश्यन्ते ।

98. या नगरी चित्रमयी आश्चर्यमयी स्थितिशालिनः समस्तवर्णा ब्राह्मणादयो
यस्यां तस्या भावस्तत्तां कथं न विभर्तु । या चित्रमयी तत्र स्थितिशालिनः समस्तवर्णा
नीलपीतादय आलिख्यन्ते । या च कथं वा स्वरमेदं न उपैतु । यतः कलितो भूतः अनल्पानां
मुक्तानाम् आरवो यस्यां सा तथा, लोकानां बाहुल्यात् । अथ च स्वः स्वर्गः तेन सह अभेदं कथं
न उपैति । स्वर्गोऽपि कलितो भूतः अनल्पमुखः चतुर्मुखो ब्रह्मा तस्यारवो यत्र । अथ च
कलितो ब्रह्मण आरवो वेदेष्वनिर्यया सा स्वराणाम् उदात्तादीनां भेदमुपैति इति श्लेषः ।

CANTO III

12. C. P., Vidyā and Jina read भूषणाङ्गीम् for भूषिताङ्गीम् found
in Malli, N and Narahari.

5. Śloka-vārtika 2. 47. C reads इति गृह्यताम् । C. S. S. edition has इति
गम्यताम्.

6. अजनि निरमायि Nārāyaṇa. Vidyā says—जगतां सारैरुत्कृष्टैः पदार्थैः कृत्व
अखिला अद्भुता साध्वर्या अजनि बभूव । कीदृशानाम्—तलमध्योपरिपूरिणां पातालमर्त्य-
स्वर्गरूपाणाम् ।

13. C. P. reads किमर्थम् like N. Vidyā reads किमर्थम् which is given by C. P. as a variant. Jina, Narahari and Malli read किमर्थम्.

14. C. P. reads अपदे for अपथे found in the other commentators, but he gives अपथे as a variant. C. P. and Vidyā read कपोतहुंकारकिरा for गिरा, which is given by C. P. as a variant.

24. C. P. and Vidyā read पूर्व पुनः for पूर्व त्वहो found in later commentators.

28. C. P.,¹ Vidyā and N read लोकपालः for नाकपालः found in Narahari, Malli and Jina.

Narahari remarks on हृष्यन्मुहुर्लोम पुलोमजायाः—शब्द्या नलविषये शृङ्गार-रससात्त्विकभावो रोमाञ्च इति केचित् । अद्भुतौदार्यध्वनरसविशदोमाञ्चोदयः । तद्दर्शने शक्यं शृङ्गाररससात्त्विकशब्दा स्वादिति तद्दर्शनमाशास्यत इति वयं ब्रूमः । अत्रोचितः पक्षः सहृदयैर्ग्राह्यः । औदार्यवर्णने शृङ्गारभावोदयः कथमित्यपि विन्यम् ।

32. C. P., Vidyā and Jina read मृडमूर्ध्नि for हर... found in N and Malli.

43. C. P., Vidyā and Jina read जिहेति यज्ञो बहुतोऽपि तिर्यक् for जिहेति यज्ञैव कुतोऽपि तिर्यक् found in Malli, Narahari and N.

49. C. P. reads संदभ्यते for संदभ्यते (N) which he gives as a variant. Vidyā, Narahari and Malli read संदभ्यते.

50. C. P. and N read चक्रचक्रे, Vidyā, Malli, Jina and Narahari read चक्रचक्रे (चक्रसमूहे).

51. C. P. and Vidyā read क्तमा पुनः स्यात् for क्तमा तरीः स्यात् found in N and others. C. P. however, says तरिरिति पाठान्तरम्. Malli reads तरिः.

54. C. P., Vidyā and Malli read वाचम् for वाच्यम्.

63. C. P., Vidyā and Jina read अर्थाप्यते वा, like N. Malli reads अर्थाप्यते वा, which he explains as आख्यायते अर्थशब्दान् तदाचष्ट इत्यर्थे णिचि 'अर्थवेदसत्त्वानामाप्तुं वक्तव्य' इत्याप्तुगागमः. The sentence अर्थाप्यते वा किमि-

Isānadeva remarks त्रिभूमिकप्रासादयुक्तत्वात् । वातालं तलव्यापि विवरसूहमपि तथामर्त्यं मध्यव्यापि पृथिवीसूहमपि, स्वर्गोऽप्याकाशव्यापी उपरिसूहमपि बडालभ्यादि

1. Ms. A reads नाकस्य पालयिता. C reads लोकपालः नाकस्य.....

यद्भवत्या चित्तैकपद्यामपि वर्तते यः is explained by Malli this—किमर्थमयमर्थो द्विजराजपाणिग्रहणवदतिदुर्लभत्वेनाख्यायत इत्यर्थः । योऽर्थः चित्तैकपद्यां मनोमार्गेऽपि वर्तते स कथं दुर्लभ इति भावः.

Narahari also reads अर्धाप्यते, He says योऽर्थः मनोमार्गेऽपि विद्यते सोऽर्थः भवत्या इत्यत् एतावन्मात्रं गम्भीरतया किंवा अर्धाप्यते प्रयोजनत्वेन कथ्यते बहु क्रियत इत्यर्थः.

64. C. P. reads..... समाज्ञमज्ञम् for समज्ञमज्ञम् which he gives as a variant. Narahari says अज्ञं तिर्य्यगमपि मामीदृशम् अत्र जानीहि । कीदृशम्—सृष्टा असत्यं नाभिजानातीति सृष्टानभिज्ञा ईदृशी रसना जिह्वा यस्यासौ सृष्टानभिज्ञरसज्ञः तस्य भावस्तत्ता सैव उपज्ञा आद्यज्ञानं यस्याः सा सृष्टानभिज्ञरसज्ञतोपज्ञा समज्ञा कीर्तिर्यस्य तम् । अयमसत्यभाषी न भवतीत्यादिकीर्तिमन्तमित्यर्थः । यद्वा सृष्टा नाभिजानन्तीति सृष्टानभिज्ञाःतेषां रसे स्वादे जानातीति सृष्टानभिज्ञरसज्ञः तस्य भावस्तत्ता सैवोपज्ञा आद्यज्ञानं यस्याः सा तादृशी समज्ञा यस्य तम् । सत्यभाषिभिः सह संगत्या लब्धकीर्तिमित्यर्थः । 'उपशोपक्रमं तदाद्याचि-स्यासायाम्' इति नपुंसकत्वम् । यद्वा उपज्ञायते इत्युपज्ञा सा चासौ समज्ञा च । 'पुंवत् कर्मधारयः' इत्यादिना पुंवद्भावः । सृष्टानभिज्ञरसज्ञतया उपज्ञा समज्ञा यस्येति विग्रहः ।

65. C. P., Vidyā and Jina read चलतीयमद्वा यथा न (see Extracts) for चलतीयमद्वापथा (i.e. अद्वापथात् सत्यमार्गात् न चलति) found in Malli, Narahari and N. Malli and Narahari read संसर्ग for सत्सङ्ग.

68. C. P. reads वक्राङ्ग for चक्राङ्ग. Jina remarks—इंसाश्चक्राङ्गवक्राङ्ग-मानसौकःसितच्छदा इत्युक्तेः वक्राङ्गेत्यपि पाठः साधारान्.

69. C. P. and Vidyā read खधिया for सुधिया found in later commentators.

70. All except N read तदज्ञ एव for तमज्ञ एव. N, however, says तदज्ञः इति पाठे श्लोकद्वयसमर्थस्याज्ञ एव.

73. C. P. and Vidyā read शङ्कितधिक्रिये for शङ्कितविक्रिये.

81. Narahari and Malli read द्वयमेव शेषः for द्वयमेकशेषः. Malli takes द्वयम् in the sense of द्वयोरन्यतरम्.

Narahari says अथ मम तस्य नलस्य प्राप्तिः प्राणपरित्यागो वा तवैव हस्ते द्वयं शेष आस्ते । एतत् द्वितयमवशिष्टं त्वदधीनमित्यर्थः । एकशेष इति पाठे तव हस्ते द्वयमेकशेषस्तिप्रति एकशेषसमासतुल्यस्तिप्रति । एकस्यासौ शेषश्चत्येकशेषः । एकं शेष-रूपतया तिष्ठतीत्यर्थः । द्वयोर्मध्ये एकं त्वया कर्तव्यमित्यर्थः ।

83. C. P. and Vidyā read आश्रितपालनोत्थम् for आश्रुत..... found in later commentators.

86. C. P. reads त्वरणानि शोद्धुम्² for त्वरणान्यशोद्धुम् and gives कणेषु as a variant. Vidyā reads त्वरणेष्वशोद्धुम्. Malli reads त्वरणेष्वशोद्धुम्. Jina reads त्वरणान्यशोद्धुम्, but thinks त्वरणेष्वशोद्धुम् (त्वरणेषु विषये शुद्धिविहीना भवितुमित्यर्थः) is a better reading.

Narahari says त्वरणेषु त्वत्कृतोपकारेषु अशोद्धुम् (अशोद्धुम् ?) अनिस्तरीतुम्.

90. Trans. follows Nārāyaṇa's second explanation. The verse has two meanings. (1) The bird (विः) becomes the ultimate cause (मूलम्) of the रण (noise, anxiety or restlessness) produced all of a sudden by Cupid (अकाण्डमेव आत्मभुवा कामेन अर्जितस्य), i.e., Damayanti began to pine for Nala when she heard the bird's story. The bird is now asked by her to apply sandal paste to her heart, i.e., to calm her anxiety by bringing Nala to her (नलदत्वमेव).

(2) The bird is to solace Damayanti's heart by becoming, as it were, the root (मूलम्) of the वीरण grass used as a sedative. This grass, says D, was made for her by the Creator without any joints (मयि निमित्ते अकाण्डं पर्वरहितम् आत्मभुवा ब्रह्मणा अर्जितस्य). By becoming the मूल or root of वीरण, the bird would naturally act as नलद which is the same as वीरणमूल. By pun, however, the bird is asked to give Nala to her (नलदत्वमेव and नल + दत्वमेव).

Vidyā reads अकालम् for अकाण्डम् and explains the verse thus —

भवान् विः पक्षी नलदत्वमेव मे मम हृदो हृदयस्य चन्दनलेपस्य कृत्यं कार्यं किं न कर्ता किं न करिष्यसि । चन्दनलेपो हि सदा शैत्यं कुरुते । तदा नलदो भूत्वा त्वमपि करिष्यसीत्यर्थः । नलदोऽप्युशीरमपि शैत्यं कुरुते । किं कृत्वेत्याह—मयि विषये रणस्य रणरणकस्य उष्कण्ठायाः मूलं कारणं भूत्वा । त्वया हि नलगुणा मदमे प्रकटितास्ततश्च रणरणकं जातम् । तस्मात् तस्य त्वमेव मूलमित्यर्थः ।.....कीदृशस्य—अकालमेव अप्रस्तावमेव आत्मभुवा स्मरेण अर्जितस्य कृतस्य । एतेन कामकृतं रणरणकत्वं स्वकृतमित्यर्थः । (पक्षे) वीरणस्य आत्मभुवा ब्रह्मणा असमये कृतस्य । वीरणे नृणं हि शीतकाले भवति । अत्र श्लेषः ।

94. C. P. and Vidyā read ह्या for कुधा found in later commentators.

Malli seems to be alone in reading विज्ञापनीया न गिरो मदर्थः for त्वया निधेया न गिरो मदर्थः.

2. C. शोद्धुम् (शोद्धुम् ?).

98. Malli alone reads स्मरस्पर्धितया for परस्पर्धितया. His reading is corrupt. The idea of the verse is, Śiva and Cupid wish to excel each other in jubilation, the one being the rival of the other (परस्पर्धितया). स्मरस्पर्धितया can be applied to Śiva only, and does not convey the idea of Cupid's rivalry with Śiva.

105. C. P. and Malli read न चित्रमाकामति तत्र चित्रमेतन्मनो यद्भवदेकवृत्ति for न चित्रमाकामति तत्र चित्रम् etc. The former reading makes the last two lines extremely simple. C. P. says—तत्रार्थे चित्रमाश्वर्थं चित्तं मनः न आकामति यत् यस्मात् एतस्य मनो भवत्यां त्वयि एव एकस्यां वृत्तिर्यस्य तत्तथा, नान्यत्र वर्तते. Narahari's reading is same as that of C. P. The accompanying Text has न चित्रमाकामति तत्र चित्तम् etc. Narahari says एतस्य नलस्य मनः.... भवत्यामेका मुख्या वृत्तिर्यस्य तत् ईदृशं ज्ञातमिति यत् तत्र तस्मिन्नर्थे अस्माकं चित्तं कर्तुं आश्वर्यं कर्म वैपरीत्येन वा नाकामति न प्राप्नोति. Trans. follows the following construction—भवदेकवृत्ति एतन्मनो यच्चित्रमाकामति यत् (भवत्याः) चित्रमाकामति (अवलोकयति) तत्र चित्र न.

109. C. P. and Vidyā read तर्धैव for दृधैव found in later commentators.

114. C. P., Vidyā and Jina read पुण्यतु for पुण्यतु (N and Malli).

118. Narahari and Malli read रचना for बलना found in C. P., Vidyā and N. Jina seems to read रचना, though in the accompanying Text बलना is found.

126. The verse refers to a custom of testing bamboo before using it for the frame of a bow. Vermilion powder seems to have been rubbed into a piece of bamboo; if the powder adhered to the bamboo, it was considered fit for use. Nārāyaṇa says कणधारया धनुर्योग्यवेणुपरीक्षायां निवृण्यमाणं सिन्दूरं चलति चेत्तदा परिपाके ज्ञेय इति धनुष्प्रसिद्धिः, Jina says लगति for चलति, which makes the meaning clear. Here, Damayantī's rosy silk ribbon is compared to the trail of vermilion when applied to a piece of split bamboo.

Narahari says असौ स्मरः त्वां धनुर्लतां प्राप्य हृष्यति । कीदृशीं त्वां धनुर्वल्लीं च—यथाद्धाने ईषन्नवमानया निवसत् सिन्दूरसौन्दर्यं यस्याः सा तथा सिन्दूरवदकणयेत्यर्थः । ईदृश्या श्रीबालंकारपटुवृत्ततया कपरेलयेव भ्राजमानाम् । धनुःपक्षे पृष्ठभागे किञ्चिदायतया वनितसत्सिन्दूरसौन्दर्यया कपरेलया पटुवृत्ततयेव भासमानामित्यन्वयः । धनुर्योग्यवंशपरी-

शायं घृष्यमाणं सिन्दूरं लगति चेत् परिपाको ज्ञातव्यः । अन्यथा नेति शास्त्रम् । सैव कपरेखेत्युच्यते ।

127. C. P., Vidyā and Jina read लासिततम for लालिततम found in Malli, Narahari and N. C. P., Narahari and Malli read भुज्यमान for भज्यमान.

128. C. P., Vidyā, Malli, Jina and Narahari read निर्विद्याश्रयदाश्रमम् for.... दाश्रमम्, Vidyā and Jina read तजितः for तजितः, Malli reads यजिताः.

131. C. P. and Vidyā read तस्या दशाधिपतिबन्धुमनुव्रजन्त्याः for तस्या दशो नृपतिबन्धुमनुव्रजन्त्याः. C. P. says—तस्या भैम्या दशा दृष्टया अधिपतेर्भर्तुः बन्धुं तं हंसम् अनुव्रजन्त्याः सत्याः न चिरादेव बाष्पवारि नयनजलमवधीबभूव.

Jina reads तस्या दशोऽधिपतिः.....—अधिपतिबन्धुं नलमित्रं तं हंस-मनुव्रजन्त्याः तस्या दशो भैमीनेत्रस्य.

Malli and Narahari read—तस्या दशो वियति बन्धुमनुव्रजन्त्याः. The latter says तस्या भैम्यास्तं बन्धुं हंसं नभसि अनुव्रजन्त्या दशो नेत्रस्य.

132. C. P., Vidyā, Jina, Malli and Narahari read आख्याता for आख्यातुम्. Vidyā takes it as a लुट् form; acc. to others, the suffix is तुन्.

135. C. P. and Vidyā read माध्वीकमन्तः for.... माध्वीकमन्तः found in other commentators. Jina, however, criticises the earlier reading—माध्वीकमन्तरिति पाठो पठित्वा अन्तरन्तःकरणे अधिगतम् अन्तःकरणे सान्द्रा-नन्दमाध्वीकरूपं वा तद्भाषितमिति केचित् व्याकुर्वन्ति । तत् तत्कारणकारयोः सादृश्य-त्रान्त्या पाठापरिज्ञानविलसितमित्युपेक्ष्यम्. Malli reads माध्वीक for माध्वीक. Narahari says सान्द्रमुखमधुना मन्तः । माध्वीकेति पाठे मृद्धीकाया विकारः । इदं माध्वीकं द्राक्षामधु । 'मृद्धीका गोमानी द्राक्षा' । तेन मन्त इत्यर्थः.

Extracts from C. P.: 4. असौ दमयन्ती आदरिणा आदरमुक्तेन शयेन हस्तेन अथवा दरिणा स्त्रीभावात् उड्यनहेतोर्वा भयचलेन यत्रात् हंसं प्रहीतुकामा निश्चलतां जगाहे । किं भूतम्—स्त्रिकायाम् आत्मीयायां तनौ शरीरे सज्जितं चरन्तं गच्छन्तं भक्षयन्तं वा । तनौ इति षष्ठ्यर्थे समी । "प्रत्ययस्थान् कात् पूर्वस्यात् इदाप्यसुप" इति प्राप्ते "न यासयो"रिति निषेधाधिकारे "उदीचामातः स्थाने यकपूर्वायाः" इत्यत उदीचां नित्याधिकारे च "भस्त्रैपा-जाज्ञाद्रास्वा ननुपूर्वाणामपि" इति स्वाशब्दस्यातः स्थाने योऽकारस्तस्य इत्वं न भवति ।

उदीचामाचार्याणां मतेन । उदीचां ग्रहण विकल्पार्थम् । “नन्पूर्वाणामपि इति अपि-
शब्दात् अन्यपूर्वाणां केवलानां च विधिरयमिष्यते” । निःस्वका निःस्वका बहुस्वका
बहुस्वका इत्येवमादयो वीक्ष्यते । “तत्र नन्पूर्वाणामिति वचनमनुवाद एव । मन्दबुद्धि-
प्रतिपत्त्यर्थम्” इति विकल्पेन इकारः । का इव—मुनेर्योगिनो मनोवृत्तिरिव यथा मनसो
वृत्तिः मनोव्यापारः स्वकीयायां तनीं शरीरे सन्निहितं चरन्तम् अन्तश्चरन्तं हसमात्मानम्
आदरयुक्तेन आशयेन अन्तःकरणेन ग्रहीतुकामा शत्रुमिच्छुः निश्चलतां ध्यानपरतां गाहते ।
उपमा ।

9. छलपक्षे तव हंसस्य धीमूर्खस्य अभिमुखी यात्रा प्रयाणं न शक्ता । प्रतिमूर्ख
यात्रायाः शास्त्रे निषिद्धत्वात् ।

यदाहुः—

दिनकरकरप्रतप्तां मकरादावुत्तरां च पूर्वां च ।

यायात् कण्टकादौ याम्यामाशां प्रतीचीं च ॥

तिग्मांशुशयनयोरनुकूलमाहुर्मानं प्रशस्तमुभयोरुपयत्प्रभावे ।

यायाद्दिवानिशमसंशयमन्यथा तु यातुर्भवन्ति बहुधा वधवन्धदोषाः ॥

अयनानुकूलगमनं हितमकैन्दोर्द्वयोरसंपत्तौ ।

द्युनिशं जयाय यायाद्विपर्यये क्लेशवधवन्धाः ॥

अयनेन गतोऽर्कसोमयोः द्युनिशं वा स्थितयोः पृथक् पृथक् ।

विदुषामिव शब्दशास्त्रवित् समवाये द्विषतां विराजते ॥

तथा लग्नस्थे सूर्ये प्राचीं यातुश्च सूर्याभिमुखी यात्रा—

दिशामधीशा रविशुक्रभौमतमोयमेन्द्रिन्दुजसूरयः स्युः ।

ललाटगे न प्रवसेद्दिगीशे गन्तव्यमस्मिन् खलु कष्टकस्थे ॥

लग्नस्थश्चण्डरदिमस्तनयरिपुगतो रात्रिनाथो ललाटी

माहेयः कर्मसंस्थो हिमकरतनयो बन्धुगो द्वित्रिसंस्थः ।

जीवो लाभान्त्यसंस्थस्त्रिदशरिपुगुरुः सप्तमथार्कसुतुः

स्यात् सुतुः सिंहाकाया निघननवमगः सर्वदैव प्रयाणे ॥

22. वयं सुवर्णशैलात् मेरोः अवतीर्य तूर्णं तं नलं स्मरकेलिकाले मुरतध्वान्तं नृपं
पक्षैः बीजयामः । किंभूतैः—चामरेण बद्धसंख्यैः सदृशैरित्यर्थः । पुनः किंभूतैः पक्षैः—
स्वर्वाहिन्या गज्याया वारिकणैः अवकीर्णैः । “बीजिर्धातुषु अपठितोऽपि शिष्टप्रयोगात् मिलि-
खचिकविशपिवत्” धातुतया द्रष्टव्यः ।”³

3. From Kāśikā 7. 3. 47.

4. Ibid. Kāśikā gives स्वका and स्विका as examples.

5. C reads कलवि for कचि.

6. This portion also is from महेन्द्रुराज.

तथा च भट्टेन्दुराजेन स्वालङ्कारे—

श्रुत्वा संबन्धविरहाद्यत् पदेन पदान्तरम् ।
गुणवृत्ति प्रधानेन युज्यते रूपकं च तत् ॥
बन्धस्तस्य यतः श्रुत्वा श्रुत्यर्थाभ्यां च तेन तत् ।
समस्तवस्तुविषयमेकदेशविवर्ति च ॥
समस्तवस्तुविषयं मालारूपकमुच्यते ।
यद्वैकदेशवृत्ति स्यात् पररूपेण रूपणात् ॥ इत्यत्र
उत्पतद्भिः पतद्भिश्च पिच्छालीबालशालिभिः ।
राजहंसैरवीज्यन्त शरदैव सरोत्तपाः ॥
इति एकदेशविवर्त्युदाहरणे व्याख्यातम् ।

24. स राजा नलः यज्वा यजनशीलः सन् विबुधवज्रा विदुषामायत्त कृत्वा
राज्यं भुङ्क्ते । कथा—अध्वरस्य यज्ञस्य यत् आज्यं घृतं तस्य उपमया एव । यथा आज्यं
विबुधवज्राय देवतासमूहाय देवं कृत्वा भुङ्क्ते तथा । किंभूतः—श्रितानां श्रोत्रियाणाम्
आयत्तीकृता श्रीर्लक्ष्मीयेन स तथा । पुनः पूर्वम् अध्वरस्य आज्यं शेषे हुतशेषं भुङ्क्ते ।
अन्यं राज्यम् अशेषं समग्रमपि भुङ्क्ते चक्रवर्तित्वात् । अनुप्रास उपमा व्यतिरेकश्च ।
“शब्दोपात्ते प्रतीते वा सादृश्ये वस्तुनोद्देश्योः । तत्र यद्वेदकथनं व्यतिरेकः स उच्यते” ॥
उपमया चेति पाठे उत्प्रेक्षापि ।

62. यमित्यमात्यादरिणां तमर्थमिति पाठो व्याकृतः । यमित्य सामास्यमहो
तमर्थम् इति पाठे इत्यमित्यर्थे इत्थ इति अकारान्तो निपातः । तथाच शाङ्खायनकल्पसूत्रे
द्वादशाध्याये—इहेत्थ प्रागपागुदगधरागरालागुदमस्संत इत्यत्र इत्थ इति प्रयोगो दृश्यते ।
इत्थ सामास्यम् इति पदानि । आत्थ इत्थं आत्थम् इति निपातः । इत्थम् अमुना
प्रकारेण मां त्वम् आत्थं ब्रवीषीत्यर्थः । यमित्यमात्थ त्वमहो इति पाठान्तरम् ।

64. हे ईशस्य श्रोमहादेवस्य अणिमलक्षणम् ऐश्वर्यं तस्य यो विवर्तः परिणामविशेषः
तद्वत् कृशं मध्ये यस्याः सा तथा । तस्याः संकोधनम् । अत्र ओजोगुणः । हे कृशोदरि
लोकेशो ब्रह्मा तस्य लोकेशया ये लोकाः ब्रह्माण्डस्थिता जनास्तेषां मध्ये वर्तमानं तिर्यग्मपि
पक्षिणम् अज्ञम् अज्ञानजडमपि मां त्वम् एवंविधम् अब जानीहि । किंभूतम्—गृपानभिज्ञ-

7. Vidyā says— यथा किल स यज्वा अध्वरस्य हविर्विबुधवज्रा कृत्वा देवेभ्यो दत्त्वा
भुङ्क्ते तथा किल राज्यमपीत्यर्थः । यद्येवं तर्हि यथा आज्यं परिशिष्टं स्वल्पं भुङ्क्ते तथा
राज्यमपीत्याशङ्क्याह । पूर्वमाज्यं पुनः शेषमुद्धृतं भुङ्क्ते, अन्यं राज्यं पुनरशेषं समस्त-
मित्यर्थः ।

8. उपमयैवेति ? Vidyā and Mallī read उपमयेव for उपमयैव.

9. P. 141, Vol. I of Hillebrandt's edition.

रसज्ञतायाः सत्यवादितायाः उपज्ञा तथा प्रथमतः प्रणीता समज्ञा¹⁰ कीर्तिः यस्य मम तं तथा¹¹ ।
 “उपज्ञोपक्रमं तदाद्याचिरुद्यासाया”मिति सूत्रेण रसज्ञतोपज्ञं समज्ञेति तत्पुरुषस्य नपुंसकत्वम् ।
 मम कीर्तिः¹² सत्यवादिनोपज्ञमित्यर्थः । एतदुक्तं भवति—मृषा अनृतभाषणे अनभिज्ञा रसज्ञा
 जिह्वा येषां ते तयोक्ताःतेषां भावस्तत्ता तत्र उपज्ञा¹³ उपक्रमस्तस्य समज्ञा कीर्तिर्यस्य मम स तथा ।
 सत्यवदनोपज्ञं मम कीर्तिरित्यर्थः । समाज्ञायते अनया इति समाज्ञा कीर्तिः । समज्ञेति पाठे
 समस्मिन् सर्वत्र ज्ञायते इत्यर्थः । अथवा मृषानभिज्ञाश्च रसज्ञाश्च सहृदयाः तेषां भावो मृषा-
 नभिज्ञरसज्ञतां तत्र उपज्ञा आद्यज्ञानं येषां ते तथा तेषु समज्ञा कीर्तियेषां तेषु मध्ये मत् माद्यन्ती
 ज्ञा ज्ञानं यस्य तं तथा । सत्यवादिनां रसज्ञानां श्रेष्ठमित्यर्थः । “उपज्ञा ज्ञानमाद्यं स्यात्” ।
 पक्षी किल तामसंश्लिष्ट्वात् जडः अनृतवाक् भवति । अहं तु न तथा । तस्मान्मयि विश्वस्य
 ब्रूहि । अनुप्रासः ।

65. नोऽस्माकं मुखे या सरस्वती वाणी वर्तते सा श्रुतीनां वेदानां प्रतिवेशिनीनां
 ब्रह्ममुखानि प्रतिवेशमानि तत्र स्थितानां मध्ये वासवती । अथवा मन्मुखे एव प्रतिवेशिभावेन
 स्थितानां श्रुतीनां मध्ये सरस्वती वसति । अद्धा असेशयम् इयम् अस्मद्वाणी ताभ्यो हिया
 एव श्रुतिभ्यो लज्जयैव न चलति । उल्लेख्यते—सत्सङ्गगुणेन नद्धा यथा बद्धा इव साधुसङ्गतिरेव
 गुणो रज्जुः तेन बद्धा इव । या किल गुणेन दोरक्रेण बध्यते सा च न चलति । ध्रुवेवादी-
 नामेव संभावनाभिधानक्षमत्वात् उत्प्रेक्षायामविवक्षितस्य साधर्म्यमात्रस्य प्रतिपादने पर्याप्तस्य
 वयाशब्दस्य संभावनाभिधानेऽशक्तिरवाचकत्वंमित्यत्र दोषः¹⁴ यथा—उद्ययौ दीर्घिकागर्भान्सुकुलं
 मेचकोत्पलम् । नारीलोचनचातुर्यैश्चासंकुचितं यथा ॥ अत्र (अ)वाचकत्वम् । अतः
 केचिदुपमां व्याचक्षते दोषभयात् । महाकविप्रयुक्तत्वात् तु प्रयोगः । तथाच—शरीरबद्धः
 प्रथमाश्रमो यथा इत्युक्तम् । समासोक्तिरुल्लेखा च । उपमा वा पक्षे अनुप्रासोऽपि ।

73. हे दमयन्ति त्वयापि वा अथवा अस्मिन् नलप्रार्थनलक्षणे विषये निधानम्
 अहं किम् अधिक्रिये । अपि तु नाहं तत्र अधिकारी कर्तव्यः । किभूते—शक्तिता संदिग्धा
 धिक्क्रिया धिक्कारो यत्र तत्र तथा । हे उर्वीपतिपुत्रि इतः अस्मात् कार्यात् पृथक् अन्यत्

10. Ought to be समाज्ञा.

11. Cf. Nārāyaṇa's second explanation—मृषानभिज्ञा सत्यवादिनी रसज्ञा जिह्वा
 येषां तेषां भावः सत्यवादिता, मृषानभिज्ञरसज्ञताया उपज्ञा (आद्यं ज्ञानम्) मृषानभिज्ञरसज्ञतोपज्ञं
 तेन समज्ञा कीर्तिर्यस्य.

12. C explains समज्ञा as प्रतिज्ञा which does not suit the context.

13. C.....तत्र उपक्रमः तस्य समज्ञा सम्बन्धं ज्ञानं यस्य मम स तथा । सत्य-
 वदनोपज्ञं मम ज्ञानमित्यर्थः ।

14. Cf. Kāvyaaprakāśa, Chap. X — उत्प्रेक्षायामपि संभावनं ध्रुवेवाद्य एव शब्दा
 वक्तुं सङ्गते, न यथाशब्दोऽपि । केवलस्यास्य साधर्म्यमेव प्रतिपादयितुं पर्याप्तत्वात् । तस्य
 चास्यामविवक्षितत्वादिति तत्राशक्तिरस्यावाचकत्वं दोषः । यथा—उद्ययौ दीर्घिका etc

यत् यत् प्रार्थयसे तत् अहं सर्वं कुरु । " कल्याणानां त्वमिह महतामोशिषे त्वं विधत्से, पुण्या लक्ष्मीमथ मयि हरा देव देहि । " प्रसीद । यद् यत् पापं प्रतिजहि जगन्नाथ नम्रस्य तन्मे, भद्रं भद्रं वितर भगवन् भूयसे मङ्गलाय " इतिवत् " यत् यदिदं येन केनचित् रूपेण स्थितं सर्वात्मकं वस्तु आक्षिप्तम् । तथाभूतमेव तच्छब्देन परामुश्यते " ¹⁵ इति यद्यदित्युक्त्वा तदित्युक्तेऽपि न दोषः । यत् त्वमिति पाठान्तरे दैवरक्षाः किञ्चुकाः ।

90. भवान् मे मम नलदत्वमेव नलदातृत्वं प्राप्य चन्दनलेपस्य कृत्यं तापोपशान्ति-लक्षणं किं न कर्ता । कस्य हृदः हृदयस्य । किं कृत्वा—इतः मयि विषये रणस्य रणरणकस्य औत्सुक्यस्य मूलं भूत्वा । किंभूतो भवान्-विः पक्षी । किंभूतस्य-अकाण्डमेव अकालमेव आत्म-भुवा कामेन अर्जितस्य । अपिशब्दो विरोधे । यः किल आत्मीयया भुवा अर्जितस्य वीरणस्य तृणविशेषस्य मूलं भवति स वीरणमूलनलदयोः पर्यायत्वात् नलदत्वम् उशीरत्वं प्राप्य हृदये चन्दनलेपकृत्यं मलयजलेपकार्यं कथं कुरुते ¹⁶ । चन्दनलेपो ह्यन्य एव । अतस्तस्मात् पृथगेव वीरणमूलनलदशब्दाभ्यामभिधेयमुशीरत्वं वस्तु स्वकार्यं भिन्नमेव करोति । उशीरं वीरणीमूलं च शीतत्वात् प्रायेण तापं शमयति । तदपि काण्डेन पर्वणा रहितं भुवि उन्नतं च भवति । मूलं किल सकलमेव काण्डरहितं भवति । " नलदमुशीरमकरन्दयोः " । श्लेष उपमा विरोधश्च ।

98. उन्मत्तम् आसाद्य हरः श्रीमहादेवः स्मरः कामश्च द्वावपि असीमां मुदं हर्षम् उद्बहेते । तयोर्मध्यात् पूर्वः प्राप्तं घट्टूरकपुष्पं प्राप्य । हरस्य घट्टूरकं प्रियम् । नूनं द्वितीयः कामः विरहस्य आधिभिर्वृत्तं पीडितम् उन्मत्तं पुनर्हर्षं प्राप्य मुदं वहति । कथा-परेण सह शत्रुणा सह स्पर्धितया ¹⁷ । परस्परं संहर्षेण द्वावपि उन्मत्तं प्राप्य नूनं हर्षं वहतः । उत्प्रेक्षा व्यतिरेकश्च ।

101. हे भूमि तस्य नलस्य बहिरिन्द्रियाणां बाह्यानां चक्षुरादीनां स्वसंबन्धि आत्मनो देवभूय देवत्वभवनम् अथ चरितार्थमस्तु । किंभूतस्य-त्वयि दमयन्त्यां बद्धयुद्धेः त्वद्रतान्तःकरणस्य । किंभूतानाम्-तपोभिः उपवासव्रतिनाम् । इन्द्रियाणां बाह्यानां चक्षुरादीनां हि भोजनं शब्दादिविषयोपभोगः । त्वद्रतचित्तत्वात् भोगाभावे तेषामुपवासव्रतम् । पुनः किंभूता-नाम्-तपोभिः त्वां लब्ध्वा अमृतवत् अमृतस्य वा तृप्तिं भजन्ते तेषां तथा । तेषां विषयत्याग एव तपः । तथाच विष्णुपुराणम् ¹⁸—देवा वैकारिका दश । तस्य व्याख्यानम्-देव

15. C देहि देव ।

16. Kāvya-prakāśa, Chap. VII.

17. C यः किल आत्मीयया भुवा अर्जितस्य वीरणस्य तृणविशेषस्य मूलं भवति स कथं नलदत्वं सलकीत्वं प्राप्य हृदये चन्दनलेपकृत्यं करोति ।

18. Vidyā says उत्प्रेक्षते-नूनं निदिधत्तं परस्पर्धितया हरस्य स्मरे ईर्ष्या स्मरस्येव हरे इत्यर्थः.

19. 2. 43, Part I.

द्योतनशीलः चक्षुरादयः । त्रिविधादहंकारात् इन्द्रियाधिष्ठात्रीणां देवतानाम् इन्द्रियाणां भूतसूक्ष्माणां च सृष्टिः । सात्त्विकात् इन्द्रियाधिष्ठात्रीणां देवतानां सूर्यादीनां दशानां सृष्टिः । यथा चक्षुषः सूर्यः श्रोत्रस्य दिशः पादयोः पृथ्वी पायोर्मित्रः । एवम् अपरबुद्धिकमेंद्रियाणामपि इन्द्रियाणां द्योतनयोगात्, तथा अधिष्ठात्रीसंबन्धात् देवत्वम् । तस्य वैकारिका इति नाम । राजसात् चक्षुरादीनां सृष्टिः । स तैजसः । तामसात् भूतसूक्ष्माणां शब्दादीनां सिद्धिः । स भूतादिसंज्ञः । देवा अपि उपवासैः तपसा च देवत्वं प्राप्य अमृततृप्तिं भजन्ते । अनुप्रासः समासोक्तिश्च ।

125. अणुकृदिः सृष्टिः वैशेषिकानाम् । ईश्वरेच्छापूर्वकम् अदृष्टलक्षणप्राणिपूर्वकर्मवशात् निमित्तकारणात् परमाणुभ्यः पार्थिवार्णवैजसबायवीयेभ्यः समवायिकारणेभ्यः जगदुत्पत्तिः । अदृष्टवशात् परमाणुद्वयसंयोगः । ततो अणुकम् । ततो अणुकत्रयसंयोगात् त्र्यणुकम् । तत्संयोगाच्च स्थूलस्थूलतरस्थूलतमत्वं क्रमेण । अणुपरिमणं मनः । ततो द्वयोर्मनसोः परमाण्वोः संयोगात् कामोत्पादकं अणुकम् । ततः क्रमेण मनसिजदेहोत्पत्तिः ।

CANTO IV

13. C. P., Vidyā, Malli and Jina read आगमितं मुखम् for आगमि तन्मुखम् . The latter reading is artificial.

16. C. P., Vidyā, Malli and Jina read स्मरकृतिम् for स्मरकृताम् .

63. अमीकृता—Acc. to Nārāyaṇa, who reads अमा कृता, अमीकृता इति पाठः क्लृष्टकल्पनयोपेक्षः. C. P., Vidyā and Īśānadeva read, however, अमीकृता. Malli reads अमा कृता. Jina does the same, but he explains the reading अमीकृता. Malli explains अमा कृता thus—सा च तिथिः अमा अमितिर्बहुमानस्यास्यामिति व्युत्पत्त्या अमा अमानामका कृता किम् । मातेर्भावायै सम्प्रदादिकिपि नन्तमासे मत्वर्थीये चाकारप्रत्यये यस्येति लोपे अजायतष्टप् । न त्वमा सहभावोऽस्यां सूर्याचन्द्रमसोरिति व्युत्पत्त्या इत्युत्प्रेक्षा । अमेति सहायै अव्ययं ततो भावप्रधानान्मत्वर्थीयाकारात् टाप् । For C. P.'s explanation see Extracts.

66. C. P., Vidyā and Jina read मधुजितम् for मधुभिदम् found in Malli and N.

68. C. P. reads वृतिभिया for सृतिभिया (N and Malli). The former reading is given by N as a variant.

70. C. P. and Vidyā read द्विजराजभिया for..... धिया. The latter reading is given by C. P. as a variant.

73. C. P. and Vidyā read वियोगिवधगता for..... वधगता found in N and Malli. The former reading is given by N as a variant. Jina reads..... वधाहता and gives..... वधागता as a variant.

76. The verse is variously explained. See C. P.'s explanation in the Extracts.

Vidyā alone reads परिप्लुत for परिप्लुति. C. P., Vidyā, N and Jina agree in reading निरैष्यत. Malli and Īśānadeva read निरैष्यत, but the latter explains the reading निरैष्यत also. Acc. to Jina and C. P. निरैष्यत is the लृङ् form of इष् भावे, preceded by निः. Acc. to Nārāyaṇa, it is the भावे लृङ् of the आत्मनेपदी root ईष सर्पणे. Īśānadeva derives it from इष् गतौ (दिवादि). Jina mentions the reading निरैष्यत and says निरैष्यतेति यथाकथञ्चित् कर्मणि.

Acc. to Nārāyaṇa and Jina, "to be three-eyed (त्रिनेत्र)" means "to be angry". Jina says also that the "third" eye might refer to ज्ञानचक्षु (नेत्रद्वयं प्रसिद्धं तृतीयं चान्तरं ज्ञानरूपम्).

Narahari says त्वयि अक्षिगते हृदये सति द्रोण्ये सति च कस्य जनस्य त्रिभिर्नेत्रैर्न निरैष्यत न प्रादुर्भूतम्, अपितु सर्वस्यापि जनस्य । त्वयि ईदृशे सर्वेऽपि कुप्यन्तीत्यर्थः । अथवा त्वयि अक्षितां गते कामो नामैकं नेत्रं मनोरथरूपत्वात् सर्वस्यापि जनस्य त्रिभिर्नेत्रैः प्रादुर्भूतम् । अतो हरस्य प्रयासो कथा जत इत्यर्थः ।

77. C. P., Vidyā, Malli and Jina read त्वयि च सति for त्वयि वसति.

90. Some read अङ्ग विगर्हणम् for अङ्गविगर्हणा. Malli reads अङ्ग विदारणम् and explains it as शरीरविपत्तिः.

91. All read दुर्नय for the incorrect दुर्णय found in N. See Pt. Sivadatta's note on the verse.

96. The विरहिन्, in order to avoid looking at the rising moon, turns his back at the east; and the south wind (दक्षिणपवन) which might mean also 'the wind from the right' comes and touches him on his left, and not on the right (दक्षिण), because he faces the west.¹ The दक्षिण wind is thus not दक्षिण. The real meaning is,

1. Narahari says प्राच्यां हि चन्द्रेदयः । तद्विमुखस्य पश्चिमाभिमुखस्य दक्षिणः पवनो दक्षिणो न भवति वामभागवर्तित्वात् ।

however, that the south wind, though called दक्षिणपवन, is never दक्षिण (favourable) to forlorn lovers. The epithet शमनदिक्पवन 'the wind that comes from the South, the region ruled over by Yama' is purposely used; such a wind, of course, cannot be pleasant or favourable (दक्षिण). If, however, we insist on calling it दक्षिण, we must suppose it to be the right (दक्षिण) arm of Cupid. Throughout the verse the word दक्षिण is played upon.

The idea of forlorn lovers turning their backs at the moon is found in Kādambārī— इन्दुदेवपरिवर्तितदेहतया प्रथमागनिपतितैः... छिद्रितमिव शशिकिरणैः.

102. इतोऽष्टमु वक्तोक्तिः C. P. Vidyā says इतः सकाशादष्टमु वाक्येषु श्लेष-वक्तोक्तिरलङ्कारः । यदुक्तं रुद्रटे—वक्त्रा यदन्यथोक्तं व्याचष्टे वान्यथा तदुत्तरदः । वचनं यत् प्रदम्भंज्ञंया सा श्लेषवक्तोक्तिः ॥

110. C. P. and Vidyā read अनुपपत्तिमतीमपि दुःखिता for अनुपपत्ति-मतीमतिदुःखिता. Malli and Jina also read अपि.

111. C. P., Vidyā and Jina (Text) read विसम् (शम्) for हिमम् found in Malli, Jina and N. The latter, however, gives विसम् as a variant.

112. C. P. reads जलजबालमृणालजलानिलैः for जलजनालमृणालजलादिभिः found in Vidyā and N. C. P. remarks जलादिभिरिति पाठान्तरम् । नाल-मृणालेति पाठान्तरम्. Jina (Text) has जलजबालमृणालजलादिभिः, but Jina reads नालमृणाल, and remarks that, though नाल and मृणाल mean the same thing, we have to suppose a difference in shape. Malli reads जलजनालमृणालजलादिभि and says जलजजलैः पदासमूहैः.

113. C. P. mentions जल्पलता as a variant for कल्पलता.

115. C. P., Vidyā, Iśānadeva, Malli and Jina read सुतालसूमेतवान् for मोखिवान् found in N. Malli reads द्रुततरः for वृततरः found in C. P., Vidyā, N and Jina.

117. Narahari reads भेदव्यपाकृतमिधःप्रतिघातम् for भेदव्यपाकृति मिधः-प्रतिघातम्. He says ताभ्यामकमेणाभिधीयमानमपि तद्वचः भेदेन वक्तृभेदेन अर्थभेदेन वा व्यपाकृतो दूरीकृतो मिधःप्रतिघातो विरोधः प्रतिबन्धो वा अध्ववर्णं प्रतीत्यजनकत्वं वा यत्र तादृशमेवाभूत् । तथाहि द्वाभ्यां सकृदुच्चार्यमाणयोः परस्परमन्यार्थत्वं वा स्यात् । अन्योन्य-

पराहृत्वा अधवर्णं वा स्यात् । अर्थप्रत्यायकत्वं वा न स्यात् । तदल किमपि नास्तीत्यर्थः ।
C. P., Malli and Jina read भेदव्यपाकृति for भेदव्यपाकृति.

121. Vidyā, Malli and Narahari read भवद्विधानामिधाभिः for भव-
द्विधाविधानिः found in C. P. and N. C. P., however, mentions the
former reading. Narahari says अथ संबोधने । तस्मात् भवद्विधानामिधा-
भिर्वचोभिः हेतुभिरपि कश्चिन्नः शमना तया हेतुभूतया अनया भैम्या रुचिः स्वाभाविको
कान्तिः प्राप्तुमुचिता । कश्चिन्नं शमं नयतीति वा । कश्चिन्नः शमनं यातीति वा । कश्चिन्न-
शमनया रुचिरिति रुचेर्वा विशेषणम् । See also Extracts.

122. C. P., Vidyā, Malli and Jina read लजापदम् for लजास्पदम् ।

Extracts from C. P.—

18. तत् अद्भुतम् उदयति स्म । यत् तत्र तस्यां धरणिभृतो राज्ञः भुवि तत्पुत्र्या
दमयन्त्यां विषये आलिभिः सखीभिः विमृश्य बाष्पस्य अधुणो निरीक्षणात् अनुमितोऽपि नलः
तापकरो न व्यभिचचार नल एवास्या विरहज्वरकर इति सखीभिः सम्यगेव ज्ञातम् । यतो
धरणिभृतः भुवि पर्वतप्रदेशे धूमप्रान्त्या बाष्पस्य गोपालवृद्धीबाष्पस्य निरीक्षणात् विमृश्य
योऽनलो बहिरनुमितो भवति तापकरः स व्यभिचरति । यतो यः संततोर्ध्वबहुलधूमवत्त्वात्
बहिर्मानसं पर्वतः धूमवत्त्वात् इत्यनुमीयते तस बहूनिर्भवत्येव अव्यभिचारी । अन्यत्र बाष्पेण
व्यभिचरति । अत्र तु बाष्पेण लिङ्गेन अनुमितोऽपि नलो न व्यभिचरति स्म इत्यादर्शयम् ।
तापकरोऽनल इति सन्धी सति पक्षे नलः, पक्षे च अनल इति अकारप्रच्छेदे शब्दच्छेदः ।

20. यदि तया विधुश्चन्द्रो भानुमानमानि कया—विधुरमात्मानं मन्यते
विधुरमानिनो भावस्तया । एकमपीदम् आवर्त्य द्विधा व्याख्येयम् । अहो आवर्त्ये । तु पुनः स
चन्द्रः तस्या हृदयं कथं तथा अंशुभिः अजिज्वलत् । किभूतम्—वियोगभरेण यत् अस्फुटनं
तेन स्फुटीकृतं हृत्त्वं येन तत् तथाविधमपि कथं ज्वालयामास । चन्द्रस्य अविधुरत्वात्
श्रीसूर्यवद्दीपनमनुचितमित्यर्थः^१ । अनुप्रासो विरोधश्च ।

43. तया अथ मुहुर्यया भवत्येवं निन्दितश्चन्द्रो यया । तथा स्तुतो विधुन्तुदो
राहुर्यया तथा तथा सखी निजगदे उक्ता । वक्ष्यमाणयोरपि चन्द्रनिन्दाराहुस्तुत्योः सामान्येन
प्रतिपादनात् अतीतत्वेन निर्देशः । यथा “क्रमादसु नारद इत्यबोधे सः” इति भविष्यति
अपि नारदबोधे “ददशावतरन्तमम्बरद्विरण्यगर्भाद्भुव मुनि हरिः” इति प्रागेव मुनि-
दर्शनस्य सामान्येन अतीतत्वेन निर्देशः । अनुप्रासः ।

2. Narahari says तया चन्द्रः सूर्यः इत्यमानि यदि अज्ञायि यद्यपीत्यर्थः । स
पुनश्चन्द्रः वियोगातिशयेन स्फुटीकृतं हृत्त्वं पाषाणभावो यस्य तदेवंविधमपि भैमी-
हृदयं तथा रविरिवांशुभिः कथमजिज्वलत् अहो । लोके अन्यदन्याकारेण
कल्प्यमानं तत्कार्यकारि न भवति । अत्र तु विधुः सूर्यतया कल्प्यमानः तत्कार्यं सन्तापं
करोतीत्याख्यम् ।

3. Māgha 1. 1, 2.

44. हे सखि नराख सुराख अज्जभुवध तेषां मध्ये यावता यत्संख्यातेन अनेहसा कालेन यस्य यत् युगं भवति गणितशास्त्रेऽस्ति तेषामिव विरहिणामपि तत् युगं गणितागमे कथं न गणितम् । किंभूतम्—रतवतोः परस्परं रतियुक्तयोः यूनोः स्त्रीपुरुषयोः क्षणेर्निमेष-कालावयवैः कैश्चिन्मितम् एकेनैव वा क्षणेन मितं संख्यातम् । पाण्ड्यधिकशतत्रयदिनैर्देवानां दिनम् । दिव्यवर्षाणां द्वादशसहस्रैः कृतत्रेताद्वापरकलि इति चतुर्गुणं देवानां युगम् । दैविकानां युगानां यत् सहस्रद्वयं तेन ब्रह्मणो दिनमेकम् । तथाहि परिगणनया ब्रह्मणः पञ्चदाता वर्षैः परार्थं परार्थद्वयं ब्रह्मणः परमायुः । यथेच्छं तेषां परिगणना । तथा प्रीतिमतो-र्यूनोः ये क्षणास्तैरेतावत्संख्यैः एकेनैव वा रतवद्बुधक्षणेन विरहिणो युगं भवतीति किं न गणितम् । किल यत्तयोः क्षणः स वियोगिनोर्युगान्तकल्पः । उपमातिशयोक्तिश्च ।

63. खलु इति मन्ये । यः पक्षः विरहिभिर्बहु मानम् अवापि । ष्यन्तमप्यन्तमपि वा । स पक्षः बहुलः अजनि बहु मानमस्यास्तीति बहुलः । सिष्मादिपाठात् लच् । अथवा बहु मानं लायते आप्यते बहुलः । अथवा बहु लाति गृह्णाति इति बहुलः । क्षयित्वे पूर्ण-चन्द्राभावात् अन्धकारपक्षोऽजनि । यत्र यस्यां तिथौ तस्य बहुमानस्य अमितिः अतिमात्रता मितिरहितत्वं तैः सकलैरपि विरहिभिर्च्यैरचि । किं सा तिथिः अमीकृता अमावस्या कृता । अनमा अमा कृता अमीकृता । मानं मा प्रमाणम् । न मा अमा । तस्यां हि सर्वथा चन्द्रा-भावः । चित्रप्रत्यये ईकारः । पक्षे बहुलशब्दः पुंलिङ्गः । यदाह—बहुलं भूरिवियतोबहुलः पावके द्यौतौ । कृष्णपक्षे तु बहुला⁴ सुरभ्यां नीलिकैलयो ॥⁵

76. स्त्रे पुरभिदा श्रीमहादेवेन अदृश्यतां गमितः । कथा—त्रिनयनत्वस्य या परिप्लुतिः⁶ विद्वषः बाहुव्यं तथा तस्या वा शङ्कया । यतः हे स्मर त्वयि अक्षिगते दृश्यतां गते किं कस्यचनापि त्रिभिर्नयनैर्न निरूप्यत अपि तु सर्वैः कोऽपि त्रिनेत्रोऽभविष्यत् । अत्युन्मत्तत्वात् अयमाभाणकोपन्यासः । इण् गतौ क्रियातिपत्तिः स्यात् । भावे आत्मनेपदम् । अथच “भवेदक्षिगतो द्रैष्यः” इति हलायुधस्मरणात्⁷ स्वयि द्रैष्ये सति । अत्रानुमाने प्रमाण-माह । लोकः त्रिनेत्रो भवेत् कामस्याक्षिगतत्वात् । यस्य यस्य कामोऽक्षिगतः स स त्रिनेत्रः । यथा श्रीमहादेवः । तथा च अयं कामाक्षिगतत्वात् । तस्मात् त्रिनेत्रः । एकत्र द्रैष्यः⁸ अपरत्र दृश्यः कामः । उत्प्रेक्षानुमानं च । अक्षिगत इति श्लिष्टम् ।

121. हे सख्यः कतिपयदिवसैः यः युष्माकं वयस्यया दमयन्त्या स्वयमभिलष्य वरीयान् भर्ता वरिष्यते । तत्तस्मात् अद्य अनया सुतया भवद्विधानां सखीनां विधाभिः उपचारप्रकारैः दक्षिः शोभा आप्तुमुचिता अर्हा पुनरपि स्वशरीरकान्तिः प्राप्यताम् । कीदृशी

4. Ms. बहुलः

5. Hernacandra's Anekārthasamgraha 3. 666, 7.

6. Vidyā says त्रिनयनत्वस्य यत् परिप्लुतं व्यातिलस्य शङ्कया । सर्वोऽयं जनो मा त्रिनेत्रो भवदिवति भवेन त्वमदृश्यः कृतः इत्यर्थः ।

7. Abhidhānaratnamālā 2. 211.

इत्याह—कश्मिशमनया⁸ कश्मिशमाय नयो यस्याः सा तथा। अथवा कया—कश्मिन्नः कृशत्वस्य शमना⁹ उपशमकारिता तथा कृत्वा। अभिधाभिरिति पाठे अभिधाभिरुक्तिभिः। अयमर्थः—कश्मिशमनया करणभूतया रुचिः कान्तिः प्राप्तुमुचिता। अथ भवद्विधाभिधाभिः रुचिः योग्यवरविषयोऽभिलाषः कान्तिरेव वा प्राप्तुमुचिता।

CANTO V

4. C. P. reads इन्दुभुवन (चन्द्रलोक) for इन्द्रभवन found in Malli, Narahari and N. Vidyā and Jina read इन्दुभवन (चन्द्रशाला) which is given by Nārāyaṇa as a variant. C. P. mentions इन्द्रभुवन as a variant, but it is probably a mistake for इन्द्रभवन.

11. C. P. and Malli read द्योद्रुमान् for सुद्रुमान्. Vidyā reads यो द्रुमान्—यो नारदः तानतिप्रसिद्धान् द्रुमान् विवेद.

17. विमवव्ययलब्धाः (Malli and N) वद्धा (Jina and Vidyā) सृष्टाः C. P., Jina and Malli read संपदः for श्रीभराः found in C. P. and others.

34. C. P., Vidyā, Jina and Malli read बहुमतीकमितारः for वसु-मती कमितारः.

49. All except N read निर्गमनेन for निर्गमितेन.

82. C. P. and Vidyā read अर्षति for अर्हति.

85. Malli alone reads याचनोक्तिविफलत्वविशङ्का-
त्रासमूर्छनचिकित्सितमेतत् for
सार्वनोक्तिविफलत्वविशङ्का-
त्रासमूर्छदपमृत्युचिकित्सा।

94. C. P., Vidyā, Malli and Narahari read अमृतादम् for अमृतादम्.

8. Cf. Vidyā—कीदृशी रुचिरित्याह—कश्मिन्नः कृशत्वस्य शमाय शान्त्यै नयो यस्याः सा। यया रुच्या अस्याः कृशत्वं शाम्यतीत्यर्थः। Nārāyaṇa says कश्मि-मानं शमं शान्तिं नयति प्रापयतीति कश्मिशमनया (रुचिः)। नयतेः पचाद्यच्। कश्मिन्नः शमनया इति भैमीविशेषणं वा। पक्षे नन्यादित्यादनः।

9. Cf. Malli—सखीनामभिधाभिः उक्तिभिर्या कश्मिशमना काङ्क्षानिवर्तना तथा उपायभूतया रुचिः कान्तिः etc.

100. C. P., Vidyā, Īśānadeva and Narahari read भास्करस्य कत-
मस्तु तुलास्ते for भास्करस्य कतमस्तुलवास्ते. The former reading is
mentioned by Nārāyaṇa as a variant. C. P. says भास्करस्य तुला सहस्रः
कतम आस्ते । “तुल्यार्थेतुलोपमाभ्यां तृतीयान्यतरस्याम्” इति तुलाशब्दप्रयोगे प्रतिषे-
धात् शेषलक्षणा षष्ठ्येव. Narahari remarks धर्मधर्मिणोरमेदात् तुलाशब्दस्तुल्ये
प्रयुक्तः.

110. C. P. remarks—कुमारीत्यत्र अमङ्गलदाय्यश्लीलत्वं न शङ्कनीयम् । अभिप्रेत-
मित्यादिवत् दोषस्य लोकेन संवीतत्वात् । तथाचोत्तरपुस्तिकारः स्वालं(कारे)—“असभ्या-
र्थान्तरमसभ्यस्मृतिहेतुश्च अश्लील”मित्यभिधाय “न गुप्तलक्षितसंज्ञतानी”त्यपवादमसूत्र-
यत् (Vāmana's Kāvyaśālikāra 2. 1. 15, 16) ।¹ अप्रसिद्धलाक्षणिकलोकसंवी-
तासभ्यपदं नाश्लीलम् ।

112. C. P., Vidyā and Narahari read भीमवार्धपरयाचनवाचे for..
चाटो (N and Malli). N remarks याचनवाचे इति पाठे प्रार्थनप्रचनय ।

113. व्यतियताम्—“न गतिहिंसाधेभ्य” इति प्रतिषेधात् “कर्तारि कर्मव्यति-
हार” इति प्राप्तस्य आत्मनेपदस्य अभावे संतृप्त्ययः C. P.

115. C. P., Vidyā, Malli and Jina read विधत्त for निधत्त.

117. C. P., Vidyā, and Jina read रोहिणीरमणवंशमुवेव for.... सुवेव.
Jina says यथा चन्द्रकुलप्रभवेणोच्यते तथा त्वया नोक्तमित्यर्थः. Malli reads
रोहिणीरमणवंशमवेन.

121. C. P. and Malli read प्रस्मृतः, like Nārāyaṇa. Vidyā and
Jina read विस्मृतः. C. P. remarks अत्र प्रस्मृतिः विस्मरणे रुढे, न तु
योगात् प्रकृष्टस्मरणे ।

132. C. P., Vidyā and Īśānadeva read यान् परं प्रति परेऽर्षयितारः
for यान् वरं प्रतिfound in other commentators. C. P. says
यान् अस्मान् प्रति परं केवलं परे अन्ये लोका अर्षयितारः ।

133. C. P., Vidyā and Jina read दानजनितोरुयशःश्रीः for दानज-
निजोरुयशःश्रीः (Malli and N).

135. C. P., Vidyā, Īśānadeva, Malli and Narahari read इष्टिम्
for इष्टम्. Vidyā, Jina (comm.) and Malli read धर्मार्था like
N. C. P., Jina (Text), Īśānadeva and Narahari read धर्मार्थम्.
See Extracts.

Extracts from C.P.—

29. यस्मादेनं युवानं सा प्रसिद्धा योगिनां धीः बुद्धिरपि न पश्यति । योगि-
नोऽतीन्द्रियज्ञा अपि न जानन्ति । यस्याः योगिवृद्धेः पन्था यत्पथः यत्पथस्य अवधिः
परमाणुः । परमाणवो हि योगिप्रत्यक्षाः । ततोऽपि सूक्ष्मतरं योगिवृद्धेरगोचरम् । किम्भूतम्—
तथा बालया दमयन्त्या निजमनसि एव परमाणौ ह्री लज्जा सैव दरी तत्र शयनशीलं हरिं
सिंहं कृतम् । च्चिप्रत्ययः । यथा गिरिगुहास्थितं सिंहं न कश्चन पश्यति । परमाणुपरिमाणं
मनः । कामः संकल्पो विचित्रिस्ता श्रद्धा अश्रद्धा धृतिः अधृतिः ह्रीः धीः भीरित्वेतत् सर्वं मन
एवेति श्रुतेः मनःपरमाणुमध्ये लज्जा । तन्मध्येऽपि स्थितं सिंहं नृपं तत्रापि बालया गृहीतं
कः पश्यति । बालग्रहो हि दुर्मांशो भवति । तथा च मुरारिः^१—मनोऽपि शंक्मानाभि-
र्वालाभिरुपजीव्यते । अपङ्क्षीणपाङ्गुण्यमन्त्री मकरकेतनः॥ परमाणुसद्भावे प्रमाणम् । अनु-
परिमाणतारतम्यं क्वचिद्विश्रान्तं परिमाणतारतम्यात्, महत्परिमाणतारतम्यं यथा आकाशादौ
विश्रान्तम् । अतएव च नित्यत्वम् तस्य सिद्धम् । यतः परं विभागो नास्ति स परमाणुः ।
कारणविनाशात् कारणविभागाद्वा वस्तुनो विनाशः । परमाणोश्च कारणानि अवयवा एव न
सन्ति । कुतस्तेषां विनाशात् विभागाद्वा विनाशोऽस्य सम्भवति । ततो नित्यत्वम् । निरवय-
वत्वाच्च अतीन्द्रियत्वम् । ततश्च योगिनामेव प्रत्यक्षाः परमाणवः ।

30. तस्य श्रीकृष्णस्य जैमिनिमुनित्वमुदीये जातम् । ईह गतौ । किम्भूतम्—
विश्वरूपमूर्तिकलनात् धरणात् उपपन्नं घटमानम् । विश्वस्य मध्ये जैमिनिराचार्योऽपि मीमांसा-
शास्त्रे सूत्रकारः । किञ्च तत्र सहस्राधिकरणमध्ये एकं विश्वेदेवाधिकरणं कलितमस्ति । अपरं
रूपाधिकरणं नाम कलितमस्ति । तत्र द्रव्यदैवतं हि कर्मणो रूपमिति रूपाधिकरणं विचारित-
मस्ति । इत्थं यो यो विश्वरूपकलनं कुरुते स स जैमिनिः । श्रीकृष्णोऽपि विश्वरूपकलनं
कृतवान् तस्मात् जैमिनिरिदमनुमानप्रमाणेनोपपन्नम् । सोऽपि जैमिनिर्ममाशानि वज्रं व्यर्थतां
निनाय । यतो मल्लभुजां यज्ञभागभुजां देवानां विग्रहं शरीरमतहिण्युः ।

मन्त्रमयी हि देवता मीमांसकानां न विग्रहवती । इदमप्रये इदमिन्द्राय चतुर्थ्यन्तनाम-
पदं देवता । केचन वेदान्तिप्रभृतयः नैयायिका वैशेषिकाः सांख्याश्च विग्रहवतीं देवतामाहुः ।
तदयुक्तम्—यतो विग्रहवत्त्वे सति युगपदनेकयजमानानां कर्मसु जायमानेषु एकमिन्द्रशरीरम्
एकस्य यागे गतं तस्मिन्नेव काले अपरस्य हविः कथं ग्रहीतुं शक्नुयात् । ऐश्वर्ययोगाच्च अनेक-
शरीराणि कृत्वा युगपत् सर्वत्र प्रयास्यति, यथा योगी योगबलेन कैश्चित् शरीरैर्विषयान्
सेवते, कैश्चित् उग्रं तपश्चरेदिति । तदपि न । न हि याः काश्चित् देवता यज्ञे भागं लभन्ते ।
तासां सर्वासामपि परमैश्वर्ययोगोऽस्ति । देवतामात्रस्यापि यागे भागसंबन्धोऽस्ति । तथा च
अनुक्रमणीकारः—“या काश्चित् मन्त्रे श्रूयते सा देवता चेतना अचेतना वा भवतु ।
क्वचिद्वाणाः क्वचिदनुः क्वचिन्मौर्वी” । निरुक्तकारोऽपि सूक्तभाजो हविर्भाजश्च देवता इत्याह ।
या यत्र हविर्भजते सा तत्र देवता । ततश्च विग्रहवत्त्वेऽतीक्रियमाणे युगपदेकस्या देवताया
हविर्ग्रहणे शक्तिमत्त्वाभावात् कर्मणामभावे वेदस्याप्रामाण्यं स्यात् । मन्त्रमयीत्ये तु अतीक्रियमाणे

शरीराभावात् इदमिन्द्रायेति चतुर्थ्यन्तं पदं देवता । तस्या ज्ञात्याः सर्वत्र एकत्वात् अनेक-
याणेष्वपि संबन्धो घटते । ततश्च वेदप्रामाण्यम् । इत्थं जैमिनिराचार्यो देवतानां विग्रहवत्त्वं
न सहते । ननु यदि विग्रहवत्त्वं नास्ति तत् कथं वज्रहस्तः पुरन्दर इत्यादीनि श्रुतौ इन्द्रस्य
हस्तविशेषानि इत्याशंक्य आह । स समाशानि वज्रहस्त इति विशेषितं व्यर्थतामर्थवादतां
निनाय । प्रशंसामात्रमिदम् । न पुनस्तथ्यरूपम् । यतो विरोधे सति अयं गुणवादो गौणमिदं
वज्रहस्तमिति वाक्यम् । तथा च भट्टाचार्यः—विरोधे गुणवादः स्यादनुवादोऽवधारिते । भूतार्थ-
वादस्तद्धानादर्थवादस्त्रिधा मतः ॥ इति । अथवा मदशानि व्यर्थतां निनाय । जैमिनेः स्मरणे
विद्युज पतति । तथा च—जैमिनिश्च मुमन्तश्च वैशम्पायन एव च । पुलस्त्यः पुलहश्चैव
पञ्चैते वज्रवारणाः ॥ इत्यपि केचिदाहुः । अनुप्रासो हेतुरतिशयोक्तिश्च ।

124. अथ यमस्तमेहृष्टमनसमव्रवीत् । हे वीरसेनकुलस्य दीप यत् किमपीत्यौपाधि-
कमपि तमः त्वामपि अभिवुभूयति । तत् किं चन्द्रवंशवसते नल षष्ठ्यन्तो वा पाठः चन्द्र-
वंशवसतेस्तव सहस्रम्, अपि तु न । तमसा दीपो नाभिभूयते चन्द्रान्वयोत्पन्नश्च । तमोऽज्ञानं
च । दीपस्य हि स्वाभाविकस्तावन्न तमोऽन्वयः । चन्द्रवंशोत्पन्नस्य च न कारणवशात् ।
औपाधिकः पुनः कश्चिदयमुपाधिनिरासेन निरसनीयः । त्रिधैव हि गुणान्वयो दृष्टः । यथा—
स्वभावादंशेषु शौक्यम् । पटे च कारणवशात् । स्फटिके च लौहित्यं जपाकुमुमोपाधेः ।
अत एव अभिवुभूयति इति इच्छासनप्रयोग औपाधिकत्वज्ञापनाय । रूपकं तमःशब्दश्च
किष्टः ।

127. यत् खलु स्तोककस्य चातकस्य चञ्चुपुटेन अर्धिना विमुखता अमाजि शेति-
वाच्यमात्रजनिता ।³ तथा च—नकुलं सकुलं श्यादित्यादिस्मरणम् । तथाष्टमीनवमीचतुर्दशीषु
देवीतिथिषु पिष्टस्य पेपणबन्धनादि न कुर्वन्ति । तत्र हि अपत्रंशमापया पीठदलनं पीठबन्धन-
मित्यादिव्यवहारः । पीठस्य च देवीसंबद्धत्वम् । अतः शब्दमात्रादपि दोषोऽस्त्येव । तत्
घनानां सङ्गे मेघवृन्दे म्लानिः कालिमा उद्भवति । किंभूते—शीतम् अत्रपुष्पमपि दुष्पापं
जलं दित्सति दातुमिच्छत्यपि । अथ च आकाशकुसुममपि दित्सति ।

135. या अथ ते तव नोऽस्माकम् इष्टिमभिलषं प्रति प्रतिश्रुतिरङ्गीकारोऽभूत्
दास्यामीति । किंभूता—स्वः स्वर्गस्य आह्वानिनो । त्वं तां धर्मार्थां प्रति⁴ श्रुत्वा वेदेन सह
प्रतिभटीकृत्य प्रतिमहान् कृत्वा अन्वितं सार्थकम् आख्यापदं नाम यस्या एवंविधां सृज ।
यथा वेदवाक्यं सत्यमेव तथा कुरु । अङ्गीकृतस्य दाने धर्मो भवति । अथ च इष्टिं यागं प्रति
या प्रतिश्रुतिः⁵ प्रत्याश्रयणम् अस्तु औपट् इति वाक्यं तदपि उच्चैरुदात्तः नौचैरनुदात्तः समा-

3. C सेति

4. C धर्मार्थं प्रति प्रतिश्रुत्वा वेदेन.....

5. See Vocab. sub voce. Vidyā says तां प्रतिश्रुतिमङ्गीकारं सृज कुरु । काम्-
या ते प्रतिश्रुतिः नोऽस्माकम् इष्टिमभिलषितं प्रति अभूदासीत्, अस्माकमभिलषं प्रति यस्ते
अङ्गीकारः । कीदृशी—स्वरेण अङ्गीकारेण आह्वाने इत्येवंशीला स्वराह्वाननी । तथा धर्मार्थां ।

हारः स्वरितः इति पाठक्रमे प्रथमपठितेन, तथा 'ब्रहि-प्रेष्य-धौषट्-वौषडावहानामादेः' इति उदात्ताधिकारपठितमुत्रविहितेनाद्येनोदात्तेन स्वरेण आह्लादयति । सापि धर्मार्था अपूर्वार्था सान्वया च । यतः श्रुतेराभावणस्य ओ भावयेति अप्वर्युणा उक्तस्य वाक्यस्य समनन्तरम् आग्नीध्रेण ऋत्विजा प्रतिभटीक्रियते । तथा च कात्यायनः—“इष्मसंनहनान्यादासो आबयेत्याह” “अस्तु श्रौषडित्यग्नीत्” इत्यभिधाय “एवं सर्वत्राश्रुतप्रलाश्रुतेषु” इत्याह । यद्यप्ययुः गाढं वदति तदामोघोऽपि उच्चैर्वदति । यदि स उपांशु तदा अपरोऽपि मन्दमिति सादृश्यात् सान्वयता ।

Narahari explains the first two lines thus—

अस्माकमिष्टिमिच्छां प्रति अस्मदिच्छापूरण इत्यर्थः तव या प्रतिश्रुतिः करोमीति प्रतिज्ञा अद्याभूत् । कीदृशी—स्वराह्लादिनी स्वरेण मधुरस्वरेणाह्लादकारिणी तां प्रतिज्ञां धर्मार्था धर्मप्रयोजनो श्रुतिप्रतिभटीकृत्य प्रमाणतया वेदप्रतिस्पर्धिनीं कृत्वा अन्विताख्यापदाम् अन्वितमनुगतं सर्वत्र व्याप्तमाख्यापदं यया सा तामीदृशीं कुरु प्रतिज्ञातार्थसंपादनेन धर्मं कीर्ति च संचिनुया इत्यर्थः । श्रुतिरपि देवानामिष्टिं दर्शपूर्णमासादिकामुद्दिश्य प्रवर्तते । तथा आद्य-स्वरेण ओंकारेणाह्लादिनी आद्यस्वररूपादादिभिराह्लादिनी च । तथा धर्मार्था धर्मप्रतिपादिनी । चोदनालक्षणोऽर्थो धर्म इति धर्मस्य वेदैकगम्यत्वोक्तेः । तथा अन्वितमुचितमाख्यापदं यस्याः सा तादृशी । श्रूयत इति श्रुतिरिति द्वितीयोऽर्थः । अथ च नः इष्टिं यागं प्रति ते या प्रतिश्रुतिः पूर्वमीमांसा जाता । पूर्वमीमांसयाः श्रुतिप्रतिनिधित्वात् । कीदृशी—आद्यो यः स्वः स्वर्गः, आद्यो भोक्तव्यो यः स्वर्ग इति च तस्याह्लादिनी । (तां) धर्मार्था धर्मस्वरूपप्रतिपादन-परां कुरु । किं कृत्वा—श्रुतिप्रतिभटीकृत्य । कीदृशीम्—अन्विताख्यापदम् अन्वितस्यार्थस्य आख्या कथनं तत्र पदं व्यवसायो यस्याः सा । योग्येतरान्वितस्यार्थबोधकानि पदानिस्त्वन्विताभिधानवादिनो मीमांसकाः । अथ च आख्याया अभिधायाः पदानि अभिधानोचरा इत्यर्थः । अन्वितानि परस्परं संबद्धानि आख्यापदानि अभिवेधार्था यस्याः सा तादृशीम् । आकाङ्क्षादिमद्भिः पदैः अभिहितार्थाः परस्परसंसर्गमापन्ना वाक्यार्थतां भजन्ति । अभिहितान्वयवादिनो मीमांसकाः । इति प्रथमार्थस्यैव तृतीयोऽर्थः ।

पुण्यार्थान् हि प्रतिमहान् कृत्वा अस्माकमग्नीकारः कृतः । कीदृशीम्—अन्वितं सान्वयं सार्थकम् आख्यापदं प्रतिश्रुतीति नामपदं यस्याः तामन्विताख्यापदां श्रुतेर्वेदस्य प्रतिभटीकृत्य प्रतिपक्षीकृत्य । यतः प्रतिश्रुतेरीदृशोऽन्वयः । श्रुतेर्वेदस्य प्रतिभटा प्रतिश्रुतिः । या किल प्रतिश्रुतिः सा इष्टं यागं प्रति भवति । सापि आद्येन उदात्तेन स्वरेणाह्लादते । सापि धर्मार्था भवति ।

CANTO VI

1. C. P., Īśānadeva, Vidyā, Narahari, Malli and Jina read रथस्यदस्य for रथस्य तस्य found in N.

9. C. P. and Īśānadeva read तां गाहमाना पुरमस्य दृष्टि-
रथाददे राजकुलतिथिस्त्वम् for
तां गाहमानास्य चिरे नलस्य
दृष्टिर्ययौ राजकुलतिथिस्त्वम् found in N.

Malli and Narahari follow the same reading as C. P. except that they read विगाहमाना.

15. C. P. Vidyā, Īśānadeva and Jina read प्रसादः for प्रसादान् (Malli, Narahari and N).

30. C. P. and Malli read तच्चित्तया for तच्चिन्तया found in Vidyā, Īśānadeva, N and Jina.

32. Vidyā and Īśānadeva read प्राणानपि स्वान् सुदृशः like N, Jina and Malli. C. P. reads प्राणानपि प्रांशुदृशः.

36. Vidyā, C. P. and Malli read उपत्यकामु for अथिलकामु. Nārāyaṇa admits that उपत्यकामु इति पाठः साधीयान्.

Vidyā reads अधत्त for व्यधत्त—विश्रान्तिमधत्त स्थितिं कृतवान्.

45. हरिद्रमज्ञाय—Nārāyaṇa explains it as हरिद्राच्छेदाय सुवर्णच्छेदाय वा. Vidyā takes हरिद्र in the sense of 'gold' only.

48. C. P., Vidyā and Malli read विवेद for व्यविक्त.

51. आलिङ्गितालीक Acc. to Vidyā, आलिङ्गितमलीकमसत्यं परस्परमन्योन्यं येन तत् आलिङ्गितालीकपरस्परम् एवंभूतमन्तः मनो यस्य नलदमन्योन्योर्ध्वमस्य तत्तथाभूतम् । एतेन अलीकमैमीगृहीतचित्तेन नलेन भैमी आलिङ्गिता । भैम्या अलीकनलगृहीतचित्तया सत्या नल आलिङ्गितः । परमन्यत्रवदीक्षमाणत्वात् सत्यं ज्ञानं न वभूवेत्यर्थः । Nārāyaṇa's explanation is simpler—आलिङ्गितं यदलीकं परस्परं तस्यान्तर्मध्ये तथ्यं सत्यमपि मिथः परस्परं परिषस्त्रजाते आलिङ्गिततुः.

53. See Extracts for variants.

54. Malli alone reads सर्वत्र संवाद्यमबोधमानौ—तौ सर्वत्र सर्वावयवेषु संवाद्ये मिथःसंवादाहं परस्परानुरूपमित्यर्थः । अलीकमसत्यं परस्परान्तु आलोक्य अबोधमानौ मिथ्येत्यमन्यमानौ केलिरसात् विरन्तुं न शक्नुतः. सर्वत्र संवाद्यमबोधमानौ is the common reading.

C. P. reads रूपश्रिया तथ्यकरम् for रूपश्रियातिथ्यकरम्¹. Vidyā has the latter reading like Nārāyaṇa and Malli; but, unlike N, he takes अबाधमानौ as intransitive. This makes the verse very simple—
 तौ भैमीनलौ अलोकं परस्परमन्योन्यमालोक्य दृष्ट्वा तु पुनः केलिरसात् कीडानुरागात् विरन्तुं
 न शक्यतुः । कीदृशमन्योन्यमिलाह—सर्वत्र संकेते संवाधं, यथा नलेन श्रुता भैमी तथा
 दृष्टा, यथा भैम्या नलः श्रुतः तथा दृष्ट इत्यर्थः । तथा रूपश्रिया लावण्यशोभया परमुच्छृष्टम्
 आतिथ्यकरं लक्षणया विलोकनीयम् । किमिति केलिरसात् विरन्तुं न शक्यतेति लाह—
 अबाधमानौ अप्रतिषेधौ । न हि तयोरलीकं परस्परं विलोकमानयोः बाधास्ति स्वेच्छया
 विहरणात्. Jina's first explanation is like Nārāyaṇa's— (परस्परम्)
 अबाधमानौ सत्यत्वेन मन्यमानौ. His second explanation is like that of
 Vidyā—अथवा परस्परमलीकमालोक्यावगम्यापि अबाधमानौ पुनः पुनः प्रवर्तमानौ सन्तौ
 केलिरसात् कीडाकौतुकात् न विरतौ. Īśānadeva simply reproduces
 Vidyā's interpretation.

56. Vidyā and C. P. read पुनः पुनस्तत्र पुनः for पुनः पुनस्तत्र पुरः
 found in Malli and N.

57. C. P., Narahari, Vidyā, Īśānadeva and Malli read विदर्भ-
 राजप्रभवानिवासम् for..... निरामम् found in N.

56. Vidyā, Īśānadeva, C. P. and Malli read हरभीतिगुप्तेः for
 हरभीतिगुप्तं found in N. The former seems to be the more natural
 reading. Malli says हरभीत्या गुप्तेः गुप्त्यर्थमित्यर्थः संबन्धसामान्ये पृष्टी. Vidyā
 says हरभीतिगुप्तेः ईश्वरभयगोपनात्.

Nārāyaṇa expounds the compound as हरभीतिगुप्तेः ते—(स्मरः) ते
 (पयोधरे) हराद् भीतिस्तस्याः सकाशादात्मानं गोपायतीति हरभीतिगुप् एवंभूतः सन्
 खेलति. He takes गुप्ते as a कृ form also, but his interpretation is
 farfetched—हरेण पार्वत्याः सकाशाद्भीत्या गुप्ते अमर्दिते...अस्पृष्टेत्यर्थं कुचविशेषणं वा.

Jina reads हरभीतिगुप्तः—हरात् वा भीतिः तस्याः सकाशात् आत्मानं गोपायतीति
 हरभीतिगुप्तः एवंविधः सन् स्मरः..... । हरभीतिगुप्तेरिति पाठे हरात् भीतिः हरभीतिः
 तया गुप्तिस्तस्याः आत्मरक्षणात् कारणात् ।

Narahari reads हरभीतिगुप्तेः, but says हरभीतेर्गुप्तिः रक्षणं तस्या हेतोः ।
 गुप्ते इति पाठे गुप्तं रक्षणं तजिमित् । यद्वा हरभीतेः सकाशादात्मानं गोपायतीति हरभीति-
 गुप् किञ्चित् ईदृशः स्मरः ते तव पयोधरे खेलति.

1. Narahari reads रूपश्रिया तृप्तिकरम्.

71. C. P. and Vidyā read ससज्जे for सज्जे found in Narahari, Malli and N. C. P. and Vidyā take the compound स्वघात.... हतः as a कर्मधारय. Nārāyaṇa takes it as a बहुव्रीहि qualifying Nala.

76. C. P., Narahari, Vidyā and Malli read भैम्याम् for भैम्याः.

83. देवे धेवे—Vidyā and Malli read देवे भवेत्; C. P. reads देवे वरे.

84. लघुकृतस्वं बलियान्नेन Vidyā remarks—यदुक्तम्—तृणं लघु तृणातूलं तूलादपि हि याचकः । वायुना किं न नीतोऽसौ मामपि प्रार्थयिष्यति ॥

87. C. P. and Vidyā read काचनापि for काचनायि.

95. C. P., Narahari, Vidyā and Malli read इन्द्रादरिणी referring to Damayantī.

N reads इन्द्रादरिणीः—अहं ते गिरोऽश्रौषम् । किंभूता गिरः—इन्द्रे आदरोऽस्त्यासां ताः.

96. C. P., Vidyā, Malli and Narahari read नैन्द्री for मैन्द्री—इन्द्रसंबन्धिनी दया माम् अनुतापिका नाभूत्.

99. C. P., Vidyā, Malli and Narahari read आयतिम् for आयती and connect द्वे with शर्करे.

100. C. P., Vidyā and Iśānadeva read कर्मकृष्टेः for कर्मकृष्टे found in Malli, N and Narahari. The latter says कर्मणा पुष्येन आनीते आयुषि विनष्ट एव यः स्वर्गः नरान् प्राप्नोति.

102. C. P. and Vidyā read अनादिधा विश्वपरम्परायाः for अनादिधावि-स्वपरम्परायाः found in Malli and N.

C. P., Vidyā, Narahari and Malli read पर्यनुबुध्य कार्यः for पर्यनु-योगयोग्यः. See Extracts.

Jina reads अनादिधाविस्वपरम्परायाः, like Nārāyaṇa, but remarks आदि दधातीत्यादिधा न आदिधा अनादिधा आदिरहिता एवंविधाया विश्वपरम्पराया हेतुलजः स्रोतसि इति केचित् । मीमांसकसिद्धान्ते अदृष्टसहकृतस्य जीवात्मनः कारणत्वम् । वेदान्तनैयायिकादिसिद्धान्ते अदृष्टसहकृतस्य ईश्वरस्य कारणत्वम् ।

Narahari who reads अनादिधाविस्वपरम्परायाः says न विद्यते आदिर्यस्मिन् कर्मणि तथा धावन्तीत्यनादिधावीनि वस्तूनि तेषां परम्परा तस्याः । यद्वा अनादिधाविनां स्वेषामात्मनां नलभैमीलक्षणानां परम्परा । युगे युगे हि नलभैमीसंबन्धः श्रूयते, न त्विन्द्रभैमीसंबन्ध इति हेतुलजः हेतूनां कर्मणां क्व तस्याः स्रोतसि प्रवाहे निरन्तरप्रवृत्तौ

ईश्वरे वा एष जनः अधीनधीः । कर्माधीन ईश्वराधीनो वाऽयं जनः, न तु स्वतन्त्र इत्यर्थः.

Narahari mentions C. P.'s reading as a variant अनादिधाविद्यपरम्पर-
रेति पाठे अनादि धत्ते इत्यनादिधा अजन्तः स चासौ विद्यपरम्परा च तस्या इत्यर्थः.

Īśānadeva explains both readings and remarks on अनादिधा—तद्वि-
तानामाकृतिप्रधानत्वात् संख्याया अन्यस्मादपि धा.

105. C. P., Vidyā and Malli read परिहारयन्ति for परिहापयन्ति.

107. C. P., Vidyā, Īśānadeva and Jina read अग्राध्वजाग्रजिन्मृता-
पदन्धुः for अध्वान्न Malli reads अग्राध्वजाग्रजिन्मृतापदन्धुम्—अग्राध्वनि
पुरोभागं जाग्रत् निमृता आपदेवान्धुः कृपः तं प्रतिबन्धुमर्हो निवारयितुं शक्नो बन्धुः स्याद्यदि
स जनो बन्धुजनः कार्यवित् कार्यशोऽपि प्रश्रपयन्तं तूष्णीमास्ताम्. But this is hardly
the meaning of the verse.

Extracts from C. P.

2. सोऽधीशो द्रुधर्मे स्थिरधीः सन् भैम्या समं वियोगम् अन्तरायं नाजगणत् ।
उर्वर्या अपत्यं मुनिरगस्त्यः पयोधिपाने दुर्वारमपि और्वं बडवानलं यथा अन्तरायं विन्नरूपं
नाजगणत् । और्वशेयो मैत्रावरुण इत्यर्थः । यदुक्तमनुक्रमण्यां मित्रावरुणयोर्दीक्षितयोर्बर्षाभ-
प्सरसं दृष्ट्वा वासतीवरे कुम्भे रेतोऽएतत् । ततोऽगस्त्यवशिष्टावजायेतामित्यत्रेतिहासः—
प्राजापत्यो मरीचिर्हि मरीचेः कश्यपोऽभवत् । तस्य देव्योऽभवन् जाया दाक्षायण्यक्योदश ॥
तासु देवासुराश्चैव गन्धर्वाः पन्नगोरगाः । वयांसि च पिशानाश्च जज्ञिरेऽन्याश्च जातयः ॥
तत्र त्वेकादितिर्दवी द्वन्द्वशोऽजनयत् सुतौ । द्वन्द्वं तस्यास्ततो जज्ञे मित्रश्च वरुणश्च ह ॥
तयोरामगतयो बाल दृष्ट्वाप्सरसमुर्वशीम् । रेतश्चस्कन्द कुम्भे न्यपतत् वासवतीवरे ॥ तूतेनैव
तु सुहृतेन वीर्यवन्तौ यशस्विनौ । अगस्त्यश्च वशिष्ठश्च ब्रातरी संवभूवतुः ॥ उदियाय
ततोऽगस्त्यः शम्यामास्ते महातपाः । मानेन संमितः पश्चात् यस्मात्तस्माभ्यान्व इहोच्यते ॥
यदा कुम्भादपिजातः कुम्भे वापि हि मीयते । कुम्भ इत्यभिधाने तु परिमाणं तु दृश्यते ॥
इति प्रासङ्गिकोऽगस्त्यवाचकमान्यशब्देतिहासः । कालिदासस्यापि 'रघुनाथोऽप्यगस्त्येन
मानसं दर्शितात्मना' इति केचित् पठन्ति । मानं कुम्भ इत्यर्थः कालश्च ।

7. असौ राजा नलः सारथिना सनाथात् रथात् अवतीर्याशु पुरं विवेश । भानोरिदं
भानवीयम् । वृद्धाच्छः । यथा भानोः श्रीसूर्यस्य संबन्धना विम्बात् निर्गम्य अंशानां किरणानां
संघः सौधाकरं चन्द्रस्य संबन्धि मण्डलं विशति । देवैः पीतं चन्द्रं सुपुम्नाख्यो रविरश्मिरा-
प्यायति । अनुप्रास उपमा च पर्यायश्च ।

51. तौ दमयन्तीनलौ मिथः परस्परं तथ्यं सत्यमेव अवाच्यं परिपस्वजाते । क—
आलिङ्गितालीकपरस्परान्तः आलिङ्गितं यदलीकं परस्परं तस्मान्तः मध्ये । अलीकालिङ्गनमध्ये

2. Raghu 15. 54. The current reading is मार्गसंदर्शितात्मना,

सत्यमालिङ्गनं जातम् । अथवा आलिङ्गितालीकपरस्परम् अन्तश्चित्तं यत्परिष्वङ्गे इति क्रिया-
विशेषणं तथ्यविशेषणं वा । गृहीतालीकमैमीचित्तन नलेन सत्यमैमी आलिङ्गिता । अलीक-
नलाविष्टचित्तया भैम्या च सत्यनल आलिङ्गितः । अत्र हेतुगर्भं विशेषणम् । किं कुर्वाणौ—
अन्योन्यमन्यत्रवत् अन्यप्रदेशे स्थिताविव ईक्षमाणौ विलोकयन्तौ । क—परस्परेण अभ्युपितेऽपि
आश्रितेऽपि देशे । एकत्र स्थितावपि सत्यावपि तौ यथा नित्यं भ्रान्त्या मिथ्यालिङ्गनमनुभवतः
तथैव आत्मानं भ्रान्त्यालिङ्गितं मन्येते स्म । परं भ्रान्तिरपि यस्मात् भ्रान्तिकाले सत्येव भवति ।
यथा स्वप्नः स्वप्नव्यवहारकाले सत्यः पश्चात् बाध्यो भवति, तथालीकालिङ्गनमपि तत्काले सत्यं
पश्चात् बाध्यम् । यथा च शुक्तिरजतं तत्काले सत्यं पश्चात् बाध्यम् । परमयं विशेषः ।
भ्रान्त्या इक्ष्यमानस्य शुक्तिरजतादेरीदृशं भयं भवति, यदिदं क्षणेन यदि बाध्यं भविष्यति तदा
मम रजतप्राप्तिर्न भविष्यति । अत्र तु सत्यालिङ्गनेऽपि भ्रान्त्यालिङ्गनसदृशो प्रतीतिर्जाता ।

अत्र वादिनां विप्रतिपत्तिः । सत्ख्यातिवादी सांख्यः । भ्रान्तौ शुक्तिमस्तके यद्वज्रं
ख्यातिं प्रतिभासते तत् सदेव कापि विद्यमानमेव । असत्ख्यातिवादी बौद्धः । शून्यवादी
माध्यमिकः । असदेव शून्यं रजतं भ्रान्त्या ख्याति । अन्यथाख्यातिवादी नैयायिको भाट्टश्च ।
अन्यथा वर्तमानं रजतं भ्रान्तिदोषवशात् पुरोवर्तिदेशे शुक्तिमस्तके अन्यथा ख्याति ।
यतस्तस्य मते अभावोऽपि भावात्मकः । इह भूतले घटो नास्ति इत्युक्ते घटाभावो नाम
भूतले न तु सर्वथाभावः । तथा इदं रजतमित्यर्थः । भ्रान्तौ नेदं रजतमित्यनेन बाधक-
ज्ञानेन अन्यथाभावमात्रं बाध्यते न तु रजतम् । तथा अनिर्वचनीयख्यातिवादी वेदान्ती ।
इदं रजतं सच्च भवति बाध्यत्वात् । तथा असदपि न भवति प्रतीयमानत्वात् । तथा सदस-
दपि न भवति भावाभावयोः परस्परं विरोधात् । न च सदसद्गुणमपरः प्रकारोऽस्ति ।
तस्मात् केनापि प्रकारेण निर्वक्तुमशक्यत्वात् अनिर्वचनीयं रजतं ख्याति । अख्यातिवादिनः
प्राभाकराः । इदं रजतं न ख्याति न प्रातिभासिकं भाति । किन्तु सत्यमेव, यदेते ग्रहण-
स्मरणविज्ञाने सत्ये । तथाहि वणिस्त्रीश्यादी कान्ताकङ्कादी न गृहीतं सत् चाकचिक्यादि-
श्वेतभास्करत्वादिसादृश्यात् पूर्वानुभवसंस्कारोद्बोधे सति शुक्तिमस्तके तदेव रजतं स्मृतम् ।
ततो ह्ययमपि सत्यम् । इदं पुरोवर्ति सत्यं रजतम् । पूर्वानुभावात् स्मृतं तदपि सत्यम् ।
अयं च श्लोकः प्राभाकराभिप्रायेण कविना कृतः ।

अन्योन्यमन्यत्रवदीक्षमाणौ तौ दमयन्तीनलौ मिथः परस्परं तथ्यं परिपस्वजाते । क—
आलिङ्गितस्य अलीकस्य परस्परस्य अन्तर्मध्ये । यश्लोके संप्रतिपन्नमिदं परस्परं मिथुनम्
अलीकालिङ्गितं तस्मिन् तथ्यं परस्परमालिङ्गितं बभूव । यत आरोपितरूपेण परस्परेण
अभ्युपितेऽपि पुरोवर्तिनि देशे अन्योन्यम् अन्यत्रवत् भ्रान्तिस्थलवदीक्षमाणौ जानन्तौ ।
अयमर्थः—तत्पूर्वमन्यत्र देशे नलेन कापि सत्यालिङ्गनमनुभूतं गृहीतम् । दमयन्त्या च
सखीभिः सहालिङ्गनमनुभवगृहीतम् । तदेवेदम् अभ्युपितदेशे स्मृतम् । अतोऽन्योन्यालिङ्ग-
नग्रहणज्ञानं स्मरणज्ञानं चोभयमपि तथ्यमेव, न तु मिथ्या । अतस्तथ्यो मिथःपरिष्वङ्गः

3. Mss. भूतलं

4. C यत एते ग्रहणस्मरणे द्वे ज्ञाने सत्ये ।

स्मरणज्ञानस्य अबाधितत्वात् इति मीमांसकैकदेशिनां प्राभाकराणामाशयः । अतोऽन्योन्यपर-
स्परमिथःशब्दानामपौनरुक्त्यम् । अन्योन्यशब्द एकः पूर्वानुभूताश्लेषवाची । अपरः परस्पर-
शब्दः पुरोवर्तिनि देशे स्मरणज्ञानवान्वकः । तृतीयः अपरवादिनां संप्रतिपन्नम् अलीकतां
भ्रान्तिसेज्ञाम् अनुव ग्रहणस्मरणज्ञानयोरेकत्र मेलकः । चतुर्थो मिथःशब्दः प्राभाकरसिद्धा-
न्तसिद्धां प्रतिज्ञां प्रतिपादयति । अतः सर्वप्रकारेण तथ्यं मिथस्तौ परिवस्त्वजाते ।
अनुप्रासः । तृतीयपादस्य पक्षान्तरव्याख्याने हेतुरपि ।

53. तौ पथि पुनस्तथ्यं स्पृशन्तवपि न श्रद्धाते न मेनाते । यतो
विशेषेण मुग्धौ । किं कृत्वा—प्रथमस्य स्पर्शस्य अतिहर्षेण आदता या सत्यमतिः सत्यबुद्धिः
तया प्रवृत्त्य प्रवृत्ति कृत्वा । तर्हि कथं न श्रद्धां चक्रतुः इत्याशङ्क्याह—मिथ्याज्ञानेन⁵ पूर्वाभ्य-
स्तेन सत्यत्वेऽपि प्रतिलब्धो बाधो याभ्यां तौ तथा । सत्यत्वस्य बाधितत्वात् मिथ्यात्वमेव
ज्ञातवन्तौ⁶ । उक्तनिमित्तं विशेषोक्तिः ।

54. तौ केलिरसात् क्रीडारसात् विरन्तुं निवर्तितुं न शक्नुतः । तु पुनः परस्परम्
अलीकम् आलोक्य । किंभूतं परस्परम्—परं केवलं तथ्यकरं सत्यत्वकरम् । आतिथ्यकर-
मिति क्वचित् पाठे लक्षणया दर्शनीयम् । यतो रूपश्रिया सर्वत्र संवाद्यं समुद्यते संवाद्यम् ।
न तु रूपेण कापि परस्परं संवदति । किंभूतौ—अबाधमानौ । यदा पूर्वज्ञानमुत्तरज्ञानेन
बाधमानौ भवतः तदा तथ्यं न स्यात् । तथाविधमपि सत्यं परस्परं कीडानुरागमोहेन अलीकमिव
जानीतः स्म ।

66. यत्र सभायां सखीभिः कञ्चित् सखी इत्युच्ये । किंभूता—अर्धवन्द्रामनखाङ्क-
चुम्बो कुचो यस्याः । नखाङ्क चुम्बति इति णिनिः ।

इतीति किम्-किं स्मरस्ते पयोधरे स्तने कुम्भे एव नान्यत्र नावा वेदया⁷ नखाङ्कच्छ-
लात् खेलति । कुतः—हरात् या भीतिर्भयं तस्या गुप्ते रक्षणात् कुम्भ एव निलीनः खेलति ।
अथवा इति बुद्ध्या यत् पार्वतीभयेन हरस्तां स्त्रियं न पश्यति । अथवा हरोऽपि एतद्दर्शन-
मोहितो मम वशग इत्यभिप्रायेण निर्भयः । अथच पय उदके धरतीति पयोधरो जलाशयस्तत्र
नावा खेलति । अनुप्रास उपमा रूपकमुत्प्रेक्षा च ।

5. C मिथ्यात्वेन ।

6. C, P. reads मिथ्याप्रतिलब्धबाधौ, like N. Malli reads मिथ्याप्रतिलब्धबोधौ
and says सत्योऽयं स्पर्श इति बुद्ध्या प्रवृत्त्य पुनर्व्यापृत्य मिथ्याप्रतिलब्धबोधौ प्रवृत्तेऽपि
स्पर्शालिभात् मिथ्येति निश्चितबोधौ मिथ्येति बुद्धवन्तावित्यर्थः. Narahari reads प्रवृत्त-
मिथ्याप्रतिलम्भबाधौ and says स्पर्शजातनिर्भरानन्दस्वीकृतसत्यज्ञानेन प्रवृत्तो मिथ्याप्रति-
लम्भस्य मिथ्याज्ञानस्य बाधो ययोस्तौ भ्रैमीनलौ । बहुसमयालीकालिज्ञानवासनया सत्यालिज्ञाने-
ऽप्यसत्यताभ्रमो जातः । स च हर्षातिशयनिर्णीतयथार्थेन ज्ञानेन बाधितः । पुनरपि वस्तु-
सत्यालिज्ञानमेव प्राप्तं तथापि तयोरोलिज्ञानसत्यतायां न विश्वासो जात इत्यर्थः ।

7. C वेदया ।

100. को धीरो विद्वान् तम् आपातसुखोन्मुखां तत्कालरम्यं परिणामविरसं नाकम् अपथ्यसदृशं वुमुक्षते । यः स्वर्गः प्रारब्धकर्मणः कृष्टेः क्षयात् प्रकर्षेण क्षीणे वृष्टिते एवासुषि ज्रीविते कर्मणः मुक्ततादेः कृष्टेः कर्मणात् नरानुपतिष्ठते उपस्थिष्यति । संगतिकरणे अत्रात्मने-पदम् । न तिष्ठति आसुष्यपतिष्ठते स्वर्गः यथा अपथ्यम् । कर्मकृष्टेः कर्मवशात् प्रक्षीणे आसुषि नरानुपतिष्ठते, न तिष्ठति आसुषि । तदपथ्यं तत्कालरम्यं को भोक्तुमिच्छति ।

102. हे आर्याः सख्य एव महक्षणो जनः अनादिधा बीजाङ्कुरन्यायेन मित्याया विश्वपरम्परायाः स्रोतसि प्रवाहे आयत्तधीः परतन्त्रबुद्धिः । न स्वतन्त्रः इति मीमांसकाः । स्वभाववादिनोऽपि च⁸ । अनादिरेव अनादिधा । तथा एव जनो हेतुस्वजः कारणमालयाः प्रवाहे आयत्तधीः । पूर्वपूर्वशुभाशुभैः कर्मभिः कारणैकतरोत्तरं जन्म प्राणिनां न स्वतन्त्रम् इत्यदृष्टकारणवादिनो नैयायिका मीमांसकाश्च । ईश्वरे वा आयत्तधीः । ईश्वरशब्देन भावाशयले ब्रह्म उच्यते इति वेदान्तिनः । अथवा ईश्वरोऽशरीरी जगत्कर्ता इति नैयायिकाः । “ईश्वर-प्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव वा”⁹ । ईश्वरः परतन्त्रो महक्षणो भवतीभिः पर्यनुयुज्य पूर्वपक्षं कृत्वा किं कार्यः । न किमपि मम परतन्त्रोऽयः पश्चात् कारयितव्यम्¹⁰ । विश्वपरम्प-रायामिति मुख्यः पाठः । विश्वपरम्परायाम् आयत्तधीः । अनुप्रासो हेतुः समुच्चयश्च ।

109. हे दूति अहं परेतमर्तुः दूतीं निरास्थं निराकृतवतीं तदा आगमनक्षण एव स्थिरा आस्था यत्र तद् यथा भवति तथा आयातवतीमपि । कथं निरास्थम्—आशु वेगेन शीघ्रम् । केनेव—मनसा इव निरास्थम् । यथा मनोऽस्थिरं तथा वेगेन निराकृता । यतः प्रेतानां भर्ता परेतानां किल मनोऽस्थिरतया आशु गच्छति । तथा अनिलसरव्यभाजो बह्वेः दूती नमस्वता इव आशु निरस्तवती । वायुरस्थिरो भवति । अम्बुपतेरपि दूतीं निरास्थम् । त्रिस्रोतसा इव आशु निराचकार । यथा गङ्गा त्रिभिः प्रवाहैः बहति तथा निरास्थम् । अथवा एकैकां दूतीमहं निरास्थम् । किंभूताम्—मनसेव दूतीम् । यथा मनः-कनिषता दूती मिथ्या भवति । प्रेतानां हि मन एव न तु शरीरम् । द्वितीयां नमस्वता इव दूतीम् । यथा वायुमयी दूती मिथ्या न तु पारमार्थिकी । यस्य वायुना मैत्री तस्य दुःखाः कियत् प्रमाण्यम् । तृतीयां त्रिस्रोतसा इव दूतीम् । यथा प्रवाहेण दूतीं न किञ्चित् प्रमाणरूपाम् । तथा त्रयमपि निरास्थम् । दूतीत्रयं मनोराज्यरूपं वायुः पानीयं च भूत्वा-गतम् । अथवा मनःप्रवृत्तीनां त्रयाणामपि परेतभर्तादित्रितयाधीनत्वात् मनसा इव आशु आयातवतीम्, नमस्वता वायुनेव आशु आयातवतीम्, त्रिस्रोतसेव आशु आयातवतीं निरास्थम् अहं निरास्थम् । अन्यस्तु निरास्थदिति पठन्¹⁰ व्याचष्टे—“हुताशकीनाशजले-दूतीं निराकरिणो रित्युक्तम् । तन्निराकरणं कविराहेति । केचिन्निरास्थमिति पठित्वा दमयन्त्या वचनं कुर्वन्ति । तत्र संगतम् । उच्छेदावाक्यस्याघटनात् इन्द्रदूतीं प्रति निराकरणवचनस्य च

8. C स्वभाववाचिनश्च तथा ।

9. Malli says पर्यनुयुज्य उपालभ्य किं कार्यः कारयितुं शक्यः । कारयतेरन्वो यत् ।

10. Vidyā reads निरास्थम् like C. P.

निरर्थकत्वात् इति चाह ।" तत्तु^(१) विचार्यम् । यतो दूर्ती बभाषे इत्युक्त्वा मध्ये कवेरुक्तिः । उत्तरश्लोके च दमयन्त्या वचनं व्याक्रियते । इति किं केन संगतं संभावने च किं नाम अघटनम् । इन्द्रदूर्ती प्रत्यन्यनिराकरणवचनमुपोद्बलनार्थम् ।

CANTO VII

6. C. P. and Vidyā read पान्थी for पान्था. Jina remarks प्रियाङ्गपान्थीति क्षीबन्तः पाठश्चिन्त्यः.

12. C. P. reads नवां स कामः, like Nārāyaṇa. Vidyā, Malli and Jina read नवामवाप्तम्.

14. C. P. says अपितु पुनरसीषां वस्तु सदृशं चन्द्रादिकम् उपमा उपमानं यत् सा अपमानः । उपमाया अपमान इति वा. Viśveśvara says अमीषामज्ञानामुपमा समीकरणं वस्तु यथार्थं वस्तु अपमानो लघूकरणम्.

17. C. P. reads असंवाध for असापत्न्य found in Vidyā, N and others.

24. Most commentators including C. P. reads पुष्पम् for पौष्पम्.

29. C. P., Iśānadeva and Narahari read शंशुवृत्ति for श्रान्तवृत्ति (N, Malli and Viśveśvara). Vidyā reads पाण्डुवृत्ति.

32. Vidyā says निमेष एव यन्त्रं तेन कृत्वा । यः किल इक्षुप्रभृतीनां सार आर्क्यते स यन्त्रेणाकृष्यत इत्यर्थः । तत्र चक्रोरनेत्रहरिणनेत्रयोः निमेषः प्रसिद्धः । पद्मनिमेषः (दल)राशेः संक्षेपः ।

37. C. P., Vidyā and Jina read सहोज्जिहानाम् for सहोज्जिहाना. See Extracts. Malli alone reads सहोज्जिहानम्.

38. Most commentators read मुधाम्बिम्बस्य for मुधाभूविम्बस्य found in N, though some read मुखेन्दोः for मुखेन्दौ. Narahari says अस्या मुखेन्दोः संबन्धी मुधास्थानभृतोऽधरः बिम्बस्य बिम्बीफलस्य प्रतिबिम्बः सदृशः । अथवा न युक्तः । तस्य बिम्बीफलस्य दुमवति देशे वृत्तिः लतासंबन्ध एव शोभमानत्वात् । अन्यत्र वृद्धितविशीर्णशुक्लत्वात् । अस्याधरस्य तु सा कान्तिर्बिद्भुमे प्रबाले दुमरहितेऽपि संभाव्यमाना । अतो न युक्तः प्रतिबिम्बभाव इत्यर्थः । See also Extracts.

43. For निमिच्छय see Extracts. Malli alone reads निमित्त्य (निक्षिप्य). "दुमिञ्चू प्रक्षेपणे" ।

44. Trans. follows Nārāyaṇa, but Vidyā's explanation of the verse is simpler—बिन्दुवृन्दं बिन्दुसमूहो रदाबलिद्वन्द्वति दन्तपङ्क्तिद्वयमिवाचरति । केषां बिन्दुवृन्दमित्याह—चन्द्रात् अधिकमतिरिक्तं यदेतत् अस्या दमयन्त्या मुक्तामानन-

तस्य या चन्द्रिका ज्योत्स्नास्तासां चन्द्राधिकैतन्मुखचन्द्रिकाणामेव घनानां मेघानां बिन्दुवृन्द-
मित्यर्थः । कीदृशं बिन्दुवृन्दमित्याह—तेभ्यो ज्योत्स्नामेघेभ्यः सकाशात् किरणात् खवणात्
पतनादिति हेतोः दरायतमौपदीर्घम् । अधःस्थितदन्तपेक्षयुक्तिमाह—पुरःसराणि अभ्रगामीनि
स्रस्तानि च्युतानि यानि पृषन्ति बिन्दवस्तानि द्वितीयानि यस्य तत् पुरःसरस्रस्तपृषद्द्वितीयम् ।
एतेनादौ च्युता ये बिन्दवस्ते ऽधस्तादन्तपंक्तिरासीत् । पश्चाच्च ये पतनोन्मुखाः बिन्दवस्तैरुपरि-
दन्तपंक्तिर्बभूवेत्यर्थः. Jina while explaining this verse copies Vidyā.

53. C. P. seems to read पौर्णमासम् for पूर्णमास्यम् found in N. N
says पूर्णमा आस्यं प्रारम्भो यस्य (हिमांशोः), यदुदये पूर्णिमास्ति i.e., the full moon.
Vidyā also reads पूर्णमास्यम्, but his derivation is different. See
Extracts. Viśveśvara, Malli, Jina and Narahari read पूर्णमास्यम्.

Jina says—कीदृशं हिमांशुम्—पूर्णमास्यं पूर्णिमायामास्या स्थितिर्यस्य तम् । पूर्णिमाया
आस्यमिवेति वा । पौर्णमास्यमिति पाठे प्रत्ययविचक्षणः । दिगादिदेहांशाद् य इत्यनेन वा
दिगादित्वात् समर्थनीयः । पौर्णमासमिति पाठस्तु संबन्धमात्रेण अणप्रत्ययेन समर्थनीयः ।

Īśānadeva reads पौर्णमास्यम् (पूर्णमासीभवम्), and this might be the
reading of Vidyā as well, in spite of my manuscript.

In भ्रूलक्ष्म खण्डं दधदर्धमिन्दुः, all except Nārāyaṇa take भ्रूलक्ष्मखण्डम्
as a single compound. N, however, connects it with अर्धम्—अर्धखण्ड-
मिन्दुः भ्रुवावेव लक्ष्म कलङ्कं दधत्.

Viśveśvara says—अस्या मुखस्य पूर्णिमायाः पौर्णमास्या आस्यं मुखं हिमांशुं
चन्द्रं जित्वा पूर्णस्य प्रवृद्धस्य सतो महिमा महत्त्वमस्तु न । नेत्यत्र काकुः । महत्त्वमेवाह—
भ्रुवौ एव लक्ष्मखण्डं लाञ्छनशकलं दधत् दधानो यस्य मुखस्य तृतीयो भागो ललाटमर्धमिन्दुः
खण्डः । मुखस्य भागाधिक्यात् महत्त्वमिति भावः. Narahari remarks मुखस्य तृतीयो
भागश्चन्द्रस्यार्धम् । अतश्चन्द्रात् मुखमधिकमेवेत्यर्थः.

65. C. P. and Narahari read चिपिटौ and take it as a noun. See
Extracts and Vocab. sub voce. Nārāyaṇa reads चिपिटे and takes
it as an adj. qualifying कर्णलते. Vidyā reads चिपिटौ, while he
seems to read भ्रुवौ for भ्रुवोः. Nārāyaṇa gives चिपिटौ as a variant.
Acc. to Vidyā—अस्या दमयन्त्याः कर्णलते कर्णपात्यौ तस्य कामस्य चापयोः धनुषोः
किं ज्ये मौर्व्यौ । अस्या भ्रुवौ तच्चापयोश्चिपिटौ दण्डभागौ । चापट इति लोके । कीदृशौ
चिपिटौ—वंशस्य वेणोस्त्वग्भागो यत्र तौ तथा । स्मरस्तावच्चतुर्भुजः, उक्तकारणत्वात् तस्य
च धनुषी तयोश्च गुणौ दमयन्तीकर्णलते, वंशभागौ च दमयन्तीभ्रुवावित्यर्थः ।

Nārāyaṇa's explanation is cumbrous—अस्या भ्रुवोस्तच्चापयोः भ्रूरूपयो-
र्द्वयोः स्मरधनुषोः चिपिटे विस्तृते कर्णलते एव वंशत्वगंशौ वेणुत्वगंशौ ज्ये किम् । भैम्या

ध्रुवौ कामधनुषी कर्णौ मौर्व्याः. Malli and Viśveśvara also read चिपिटे, but they make it qualify ज्ये. Malli says स्मरस्य चापयोरस्या ध्रुवोः अस्या एव कर्णलते वंशस्य त्वगंशौ त्वग्भागमयौ चिपिटे अनते ऋजू ज्ये किम्. He reads, however, चतुर्दोहचिरः for चतुर्दोहचितः—चतुर्दोभिः चतुर्बाहुभिः दहिरः.

66. Malli and Narahari read सरूपता for मरूपता. Their reading hardly gives any sense. Narahari says प्रीवा आलिङ्गयताम् आलिङ्गन-योग्यतां दधत्यपि सरूपताभागखिलोर्ध्वका समानं रूपं यस्य सरूपस्तस्य भावस्तथा तां भजतीति सरूपताभाक् अखिलः ऊर्ध्वकः उपरिभागो यस्याः सा.

71. C. P. and Jina (Text) read करस्पर्धनगर्धितद्धिः for ... गर्धनद्धिः. Vidyā and Jina (comm.) read गर्धद्धिः.

Narahari reads करस्पर्धनगर्धितद्धिः—करस्पर्धनं गर्धयति गृध्यतीति वा करस्पर्धनगर्धिनी । 'गृधु अभिकाङ्क्षायाम्' । गर्वं अभिकाङ्क्षायां वा । ईदृशी ऋद्धिः शोभा यस्य ईदृशो यः पङ्क्तवः ।

78. C. P., Vidyā, Malli and Narahari read क ताभ्याम् for न ताभ्याम्.

80. C. P., Vidyā and Narahari read स्तनातटे for स्तनावटे and लेखाः for रेखाः. Īśānadeva and Malli also read स्तनातटे. Jina reads स्तनान्तरे, which is given by C. P. and Īśānadeva as a variant.

82. All except Nārāyaṇa read अङ्गदीप्तेः for अङ्गयष्टेः.

85. C. P., Vidyā, Malli and Narahari read रोमदामा for रोमराजिः.

87. पुण्याणि बाणाः.....—केचिदिमं श्लोकं न पठन्ति C. P.

89. Malli alone reads यदि for युधि.

93. Trans. does not bring out the meaning fully. Usually a पत्र (lit. leaf) "a document asserting one's superiority" is delivered to a rival. Here the banana plant instead of delivering the "challenge leaf" to its rivals, viz., Damayanti's thighs, covers its own body with "leaves", obviously because it cannot distinguish between its own stem and her thighs owing to the perfect resemblance that exists between them. Vidyā remarks येन कारणेन अनयोर्बोर्ध्रमेण भ्रान्त्या स्वस्यैव आत्मनः प्रकाण्डस्योपरि पत्राणि ददाना ददती जागर्ति स्फुरति । प्रकाण्डस्योपरि किल पत्राणि भवन्ति । तत्र कविः शब्दच्छलमाह—न ह्यात्मन उपरि केनापि पत्रं दत्तमस्ति । किं तर्हि विपक्षस्योपरि दीयते । ऊरु न रम्भैव । अतो रम्भा किमात्मनः प्रकाण्डमपि न जानातीत्यर्थः । See Vocabulary under पत्र.

Viśveśvara explains the verse thus—

रम्भा कदली आत्मनः स्वस्य प्रकाण्डं स्कन्धमेतस्यां ऊरु च स्वेन आत्मनैव न चिञ्चयति न लक्षयति किम् । कुत इत्याह—येनाचिञ्चनेन अनयोः ऊर्ध्वोर्ध्वमेण स्वस्य आत्मीयस्य प्रकाण्डस्य एक्षोपरि पत्राणि दलानि जेतव्यस्योपरि दातव्यानि ददानां अर्पयन्ती सती सा रम्भा जायति । रम्भा ऊरुभ्रान्त्या स्वस्योपरि पत्रालम्बनमकरोदिति भावः ।

99. C. P. reads सिद्धिः [or लब्धिः which he gives as a variant.

106. C. P. and Vidyā read वदेदम् for मुदेदम्.

Extracts from C. P.

36. कुसुमायुधस्येति साभिप्रायम् । एतेन दमयन्त्याः पद्मिनीत्वमुक्तम् । तथा रतिरहस्ये—तिलकुसुमसमानां विभ्रती नासिकां च इत्यादि । रूपकमनुमानम् ।

37. अस्या अधरौष्ठलेखा एतत् स्वमात्मानं शैशवस्य यौवनस्य च सम्बन्धिनीं सन्ध्यामाह । वयःसन्धौ भवत्वात् सन्ध्या । तथा ओष्ठमध्ये निम्नसन्धौ भवत्वात् । अथवा आदौ ऐकारस्य वृद्धत्वात् वृद्धाच्छः इति प्रत्ययः । कथा—रागश्रिया । किम्भूतं स्वरूपम्—बन्धूकबन्धूभवत् रागेण सदृशम् । किम्भूतां सन्ध्याम्—अनेन मुखेन्दुना सह उज्जिह्वानाम् । मुखे ओष्ठस्य विद्यमानत्वात् । सन्ध्यापि रक्ता इन्दुना च समुद्रच्छति । उपमानसहोक्तिः । सन्ध्या इति छिष्टम् । रूपकमतिशयोक्तिरनुप्रासश्च ।

38. अस्या (मुखेन्दौ) अधर ओष्ठः सुधाया अमृतस्य भूः स्थानम् । तत् एष बिम्बस्य पदार्थस्य 'प्रतिबिम्बो युक्तः । यत्रोदकस्थानं तत्र बिम्बं प्रतिबिम्ब्यते । अथ च बिम्बीफलस्य रक्तत्वात् प्रतिबिम्बः सदृशः । पूर्वोक्तमाक्षिपति । अथवा तस्य फलस्य श्रीः शोभा दुग्धमाजि देशे संभाव्यमाना । वनमध्ये बिम्बीलता जायते । अस्या ओष्ठस्य तु पुनर्लक्ष्मीः विद्रुमे दुग्धरहिते देशेऽस्ति । अथ च विद्रुमे प्रवाले सा श्रीः । ओष्ठस्य बिम्बादपि विद्रुमे सरागता भवति । अनुप्रासो रूपकमतिशयोक्तिर्व्यतिरेक आक्षेपश्च । विद्रुम इति छिष्टम् ।

43. यदि एषा सुधांशोः स्मितस्य सहस्रमंशं निजहास्यस्य सहस्रभागमपि प्रसादीकुरुते तत् स देवः तस्य स्मितस्य अंशं निर्मच्छयः कौमुदीनां स्वं जन्म सफलं कुरुते निजाः

1. Vidyā says अस्या मुखेन्दौ अधरोष्ठः सुधाभूरमृतस्थानम् । अथच अस्या मुखेन्दौ मुखचन्द्रे अधरः सुधाभूश्चन्द्रः बिम्बस्य वदनचन्द्रबिम्बस्य एव प्रतिबिम्बः प्रतिचन्द्रो युक्तः ।

Mallī says अस्या अधरः मुखेन्दोः सुधायाममृते भवति आविर्भवतीति सुधाभूः (तादृशः सन्) बिम्बस्य बिम्बफलस्य प्रतिबिम्बः सदृशो युक्तः । न तु बिम्बफलात् कश्चिद्विशेषोऽस्तीत्यर्थः. Trans. follows Nārāyaṇa who says एवोऽधरोष्ठः सुधाभुवि अमृतभूमौ जातस्य बिम्बस्य बिम्बीफलस्य प्रतिबिम्बः सदृशो युक्तः.

2. In Ms. A where this verse is found mutilated a later hand adds अङ्कार (निर्मिच्छयः). Vidyā and Śānādeva also have निर्मिच्छय (भ्रामयित्वा). Nārāyaṇa and Jina read निर्मिच्छयः.

कौमुदीः स्मितस्य उपरि उत्तार्य लज्जति । अथवा कौमुदीनां देवः तं स्मितांशं निर्मल्य स्वं जन्म सफलं कुर्वते । एतावता तस्य सफलत्वम् । अतिशयोक्तिः ।

49. लक्ष्मीः परमेश्वरस्य हृदये वसति, सरस्वती कण्ठे । अतः सापत्न्यात् तस्याः पद्मं गृहं दृष्ट्वा ततोऽपि उत्कृष्टं दम्बन्तीमुखचन्द्रं सरस्वती भजते । अनुप्रासो रूपकं समा-सोक्तिसंग्रहेण च ।

50. (सरस्वती वादयते विपरीम्) “अणावकर्मकाचित्तवत्कर्तृकात्” इति विद्-तस्य कर्त्रभिप्रायक्रियाफलविवक्षायामात्मनेपदापवादस्य परस्मैपदस्य “न पादभ्याङ्यमाङ्य सपरिमुहुरन्विहतिवदवस” इति प्रतिषेधे “णिचञ्च” इत्यात्मनेपदमेव भवति । सरस्वतीवि-पञ्च्या देवताधिष्ठितत्वात् चेतनत्वविवक्षा । तथाच—सदैवतैः सततमथानपायिभिर्नि-जाह्नवन्मुरजिदसेव्यतायुधैरिति³ हेतिभिद्येतनावद्भिः इति च हरेरयुधानां सदैवतत्वं वर्णितम् । चित्तवत्त्वाविवक्षार्या च देवरक्षाः किञ्चुकाः । अविवक्षितकर्मत्वात् “गतिबुद्धी”—त्यादिना कर्मत्वे द्वितीयाविभक्तिः ।

53. अस्याः पूर्णस्य मुखस्य पौर्णमासोऽसंबन्धिनं⁴ हिमांशुं जित्वा महिमा न अस्तु मा भवतु इति काका, अपितु भवति । यस्य मुखस्य तृतीयो भागो भालः ललाटम् अर्धम् इन्दुः चन्द्रार्धम् । किं कुर्वन् भालः अर्धमिन्दुः—भ्रुवावेव लक्ष्मणः कलङ्कस्य खण्डं दधत् । किल प्रादेशमात्रत्वेन द्वादशाङ्गुलं मुखं तस्य तृतीयो भागो ललाटं चतुरङ्गुलम् । तत्राकार-विशेषेण प्रत्यक्षेण तथा कलङ्काधेन लिङ्गेन चन्द्रार्धत्वम् । पूर्णचन्द्रे पूर्णकलङ्कः । अर्धे अर्धम् । मुखस्य भागद्वयेन पूर्णचन्द्रः । एको भाग उद्भिरति । तेन पूर्णस्य मुखस्य चन्द्रान्महत्त्वम् । स्थाने अयमर्थः । यस्य भागद्वयं चन्द्रः तस्य संपूर्णस्य चन्द्रान्महिमा किमु वक्तव्यः । अथवा न काकुब्बाख्या । पूर्णस्य मुखस्य चन्द्रजये महिमा न अस्तु मा भवतु इति निषेध एवार्थः । यतो यस्य भागद्वयेन चन्द्रः तस्य पूर्णस्य चन्द्रजयेन को महिमा, अपितु न कोऽपि । प्रियं दृष्ट्वा मुखं स्यादिति वत् भिन्नकर्तृकतायामपि त्वत्वा ।

65. अतोऽस्याः कर्णलते कर्णलालिकाद्वयं तस्य कामस्व द्वयोः चापयोः भ्रुवोः द्वे ज्ये मौर्व्या । यौ चिपिटौ लालिकाप्रभुलभागौ⁵ तौ किं वंशस्य त्वचः अंशौ भागौ । वंशत्वकं तक्षित्वा तक्षित्वा चिपिटौ क्रियते । धनुषो मौर्वीप्रान्ते⁶ च चिपिटौ भवति । चतुर्भुजत्वात् चापद्वयम्⁷ ।

3. Māgha 17. 26

4. Vidyā says पूर्णमास्यां साधुः पूर्णमास्यः । साधावर्थे यः । पूर्णमास्यं पूर्णमातिधि-जातं सकलकलासंपूर्णमित्यर्थः ।

5. Ms. लालिकाप्रभुलौ भागौ.

6. The portion च चिपिटौ भवति is supplied from the ms. of Īśānadeva in which C. P.'s gloss is quoted.

7. Narahari who also reads चिपिटौ explains the verse thus—जनकस्य विष्णोरात्मैव स्वरूपमेव जातः सरोऽपि चतुर्बाहुरुचितः । तच्चापयोः कामचापयोर्भ्रुवोः कर्णलते ज्ये । अस्या भैरव्याः । चिपिटौ कर्णान्तप्रन्थौ वंशत्वगंशौ किं प्रत्ययान्तभागः किम् ।

66. सेयं ग्रीवा अद्भुतैव । यतः अवदुना कृकाटिकया शोभितापि माणवकैर्न हारेण प्रसाधिता । या किल न वदुना शोभिता भवति सा कथं माणवकैर्न वदुना प्रसाध्यते इति विरोधादाश्चर्यम् । तथा आलिङ्ग्यताम् अवलम्बमाना तथा सुरुपतां शोभनरूपताम्, अकारप्रस्थे असुरुपतां प्राणरूपताम्, भजते अखिल ऊर्ध्वकायो यस्याः सा तथा । ग्रीवाख्ये कायैकदेशे कायशब्दः । अथ च आलिङ्ग्यं नाम वाद्यभेदः । तथा ऊर्ध्वकं नाम वाद्यभेदः । या किल आलिङ्ग्यतामवलम्बते सा कथं सुरुपतामाक् अखिलम् ऊर्ध्वकं यस्याः सा तथा । या इति भिन्नं पदम् । अथवा सुरुपतामाक् अखिल ऊर्ध्वकस्य वाद्यस्य आय आगमनं यत्र सा तथाविधा कथं भवति । आलिङ्ग्यं वाद्यमन्यत् ऊर्ध्वकं वाद्यमन्यत् इति विरोधाभासा-दाश्चर्यम् । आलिङ्गितामिति पाठे आलिङ्गनमालिङ्गः सोऽस्यास्तांति इत्यप्रत्ययः । विरोधः ॥

80. अस्याश्चन्दनेन पङ्क्तिर्न कर्दमिले स्तनातटे हारावलीरत्नानां मयूखास्तेषां धाराः श्रेणयः तदाकारा यावन्तोऽसंख्या युवानस्तेषां मानसानां जातस्य स्खलनस्य लेखाः स्फुरन्ति । यथा पङ्क्तिर्न तटप्रदेशे चरणस्खलनरेखा भवन्ति तथा दमयन्तीस्तनतटे⁹ यूनां मनांसि स्खलितानि पतितानि । अथ च तत्र लागो न लब्ध इत्यर्थः । स्तनातटे-अन्यत्र अतदशब्देन तदमुच्यते । तदुक्तं हैमनाममालायाम्—प्रपातस्तनतटो भृशः¹⁰ । तथा च माधः—वृषपुटैषनादिनो नदीनामतटारोपितकारि वारिवाहा इति¹¹ । स्तनान्तरे इति पाठे स्तनमध्ये इत्यर्थः । स तु विचार्यः । इदानीमन्तरे जाताः पर्वताः सरितो दुमाः । अनयोर्ग्रामधोरन्तरे तापसः प्रतिवसति । अस्मिन् अन्तरे शीतान्युदकानि इत्यादिषु मध्यवचनत्वेन प्रयुक्तोऽन्तरशब्दः । अत्र हि न तथा चमत्करोतीति परीक्ष्यम् । अनुप्रासोऽपह्नुतिः समासोक्तिः ।

81. यन्मध्ये क्षीणेन कुक्षेनापि सता शोभनेन उदरेण बलिभ्यो बलित्रयादाक्रमणं न प्राप्यते, तत् इह भीमभुवि दमयन्त्याम् अनङ्गराज्यस्य विजृम्भितं चित्रमाश्चर्य-कारि । किमूतायाम्—सर्वेषु अत्रेषु शुद्धिर्निर्मलत्वं यस्यास्तस्यां तथा । यत् किल उदरेण अपि अल्पेन मध्ये सता मध्यस्थेन उदासीनेन क्षीणेन दुर्बलेनापि बलिभ्यो बलवद्भ्यो नाक्रमणं प्राप्यते तद्धीमस्य भयानकस्य राज्ञो भुवि भूमौ सर्वेषामङ्गानां राज्याङ्गानां स्वाभ्यमा-त्यादीनां शुद्धौ निर्दोषत्वे चित्रमाश्चर्यम्¹² । अनङ्गस्य अङ्गरहितस्य राज्यस्य बलिभ्यो बलवद्भ्यो सर्वाङ्गशुद्धिस्तत्र कथम् । तथा भीमस्य भुवि अनङ्गस्य कामस्य राज्यं कथं भवति । अन्य-भूमौ अन्यराज्याभावात् । तथा योऽनङ्गः तस्य एवंविधः प्रभावः कुतः स्यात् अतश्चित्रम् ।

8. A चलन

9. C दमयन्तीस्तनयोः

10. Abhidhānacintāmaṇi 4. 98

11. Māgha 20. 70.

12. Cf. Vidyā—अथवाचान्तरम् । क्षीणेन अल्पेन सता साधुना बलिभ्यो वदाक्रमणं न प्राप्यते स सर्वाङ्गशुद्धिराज्यप्रभाव इत्यर्थः ।

उदर इत्यप्यस्याप्यल्प इत्यर्थः । तथा च श्रुतिः—अथैतस्मिन्नुदरमन्तरं कुरुते इति अथ एतस्मिन् ब्रह्मणि उत अपि अरम् अल्पम् अन्तरं भेदं कुरुते इत्यर्थः । विरोधः समासोक्तिश्च ।

96. अहमस्यां विषये मुनीनामपि मोहमूढे वितर्कयामि । मुनयोऽपि मूढाः । यस्याः कुचावेव शैलौ शैल्यते सेवते महान् भृगुः महात्मा भृगुर्मुनिः । अथ च भृगुस्तटे कुचौ परिचिनोति महान् तत्सदृशत्वात् । मुखं न अनारदाहादि अपि तु नारदमुनिमाहादयति । अथ च नानाप्रकारै रदैः दन्तैराहादयति । व्यासः श्रीकृष्णहृत्पावनः श्रिते ऊरू येन स तथा । किंभूतः—श्रीमहाभारतस्य सर्गयोग्यः । अथ च व्यासो विस्तारः श्रितोरुः । किंभूतः—महाभा महती भा दीप्तिर्यस्य स महाभाः तथा रतसर्गस्य सुरतप्रवृत्तेर्योग्यः । अनुप्रास उत्प्रेक्षा श्लेषश्च ।

CANTO VIII

3. On the ray of the eye see Appendix I.

5. C. P., Vidyā, Īśānadeva, Narahari and Jina (Text) read पुनः स्म तस्यां बलतेऽस्य चेतः, पुनश्च दूत्येन बलान्वयवर्ति for पुनः स्म तस्यां बलतेऽस्य चित्तं, दूत्यादनेनाथ पुनर्न्यवर्ति (N).

6. C. P., Vidyā, Īśānadeva and Jina read स्मरं तमाशङ्कत कापि कन्या for तं कापि मेने स्मरमेव कन्या (Malli and N). In 7 they read न शक्नुवन्तः for न जातु श्रेकुः (Malli and N).

14. C. P., Vidyā, Narahari, Īśānadeva and Jina (Text) read सगन्धबन्धम् (i.e., सगोत्रसंसर्गम्) for सवन्धुबन्धम् found in Malli, N and Jina. N remarks सगन्ध इति पाठे सगन्धो बन्धुरुच्यते.

17. C. P., Vidyā, Īśānadeva and Jina read प्रमाणमेनस्यापि दृश्यवृत्ति for प्रमाणमास्ते यदपेऽपि धावत् found in Malli, Narahari and N.

19. C. P., Vidyā, Īśānadeva and Jina read अथ स्वरेणैव विभावयन्ती, भावं निजं सा मृदुगद्गदेन for व्यर्थोभयद्भावपिधानयन्ना, स्वरेण साथ श्लथगद्गदेन (Malli, N and Narahari). The former reading is given by N as a variant.

20. C. P., Vidyā, Īśānadeva and Jina read उक्त्वापि युक्ता मधुपर्क-
तृप्तिर्न तद्विरस्त्वादिषि पृष्टता मे¹ for प्रियाक्षरालीरसधारयापि, वैधौ विधेया मधुपर्कतृप्तिः.
The latter reading is given by C. P. as a variant.

C. P., Vidyā and Jina read also अतिथीनाम् for अतिथिभ्यः.

1. This reading is given by Narahari as a variant. He reads प्रियाक्षराली etc., like Malli and N.

22. C. P., Vidyā, Malli and Jina read स्वसंभृतिप्राञ्जलतापि for स्वसंभृतिः प्राञ्जलतापि, Jina (both Text and Comm.) reads सज्जनेन for सज्जनेन. The former might be the reading of C. P. also. See Extracts.

27. C. P., Vidyā and Jina (Text) read लङ्ग्यः for मन्ये found in N and Malli. The latter, however, reads हेतुम् for हेतुः. Narahari also reads हेतुं मन्ये, but remarks हेतुर्मन्य इति पाठे मन्ये सुकृतानि हेतुरित्यन्वयः.

31. C. P., Vidyā and Jina read इतीरयन्ती for भूयोऽपि बाला (N and Malli).

35. C. P. and Vidyā read बलाकाः for बलक्षाः found in later commentators.

36. C. P., Vidyā, Malli, Jina and Narahari read नखकैतवेन for नखवेपधारी, Malli alone reads जेतुस्त्वमेतत् for रतीशजेतुः, and remarks रतीशजेतुरिति देशान्तरपाठस्त्वयुक्त एव प्रकृतार्थस्य सर्वनामोपादेयस्य स्वशब्दोपादाने पौनरुक्त्य-दोषादिति.

37. C. P., Vidyā, and Jina read दृश्येतरतामिषेण for दृश्येतरतां किमेल्य found in Malli and N.

38. C. P., Vidyā and Jina read

विधाय चित्रे तव भीर नेत्रे

किं कृष्णसारस्य दशोर्मृगस्य ।

अदूरजाग्रद्विदरप्रणाली—

च्छलादयच्छद्विधिरर्धचन्द्रम् ॥ instead of

कृत्वा दशौ ते बहुवर्णचित्रे

किं कृष्णसारस्य तयोर्मृगस्य ।

अदूर.....प्रणालीरेस्तामयच्छद्विधिरर्धचन्द्रम् ॥ (Malli and N).

The older reading is much the simpler. Narahari and Īśāna-deva's reading is same as that of C. P. except that they read बीर for भीर.

47. C. P. and Jina read महीमहेन्द्रमहः for महीजगत्यामहो which they give as a variant. The former reading is mentioned by N—महीमहेन्द्रवत् नलवत् महस्तेजो यस्येति संवृद्धिः.

51. C. P. reads आमजमामजत् for अमजदाकण्ठम्. Narahari, Jina and Malli read आमजदामजम्. C. P. mentions आकण्ठम् as a variant.

Vidyā and Jina (Text) read आकृष्टमामजत्, All except N read वदनाक्षिपीयः for वचनं निपीय.

52. C. P. and Vidyā read अहोपतिः for अहःपतिः, and स प्रतीच्छन् for संप्रतीच्छन्. Malli and C. (Text) read अहर्पतिः.

55. C. P., Vidyā and Jina read त्वदर्थम् for त्वदीयम्, and बहुना for गुरुणा found in Malli and N.

56. C. P., Vidyā and Jina read दूत्यं हि यज्ञः फलितं विधेयम् for या दूतता नः फलिता विधेया found in Malli, Narahari and N.

58. C. P., Vidyā, Narahari and Jina read हरन्ति ते भूमि दिशाम-
भीषान् for हरन्ति ते दिक्षु भूताधिपत्वान् found in N and Malli. The
latter reads, however, भूताधिपत्वान्.

59. C. P., Vidyā and Jina read त्वयि स्त्रियतेऽद्य for त्वयि खेदमेति
found in Malli and N.

80. C. P., Īśānadeva, Vidyā, Jina and Narahari read तुभ्यं तदा
स प्रजिघास्य चित्तं, गतो यदायाति पुनर्न पान्थः for तदा स चेतः प्रजिघास्य तुभ्यं, यदा
गतो नैति निवृत्य पान्थः found in Malli and N.

82. C. P., Vidyā and Jina read तेनाश्रिता शैत्यगुणान्मृणाली for तेन
श्रिता शैत्यगुणा मृणाली found in Malli, Narahari and N.

85. C. P., Narahari, Vidyā and Malli read सारोऽथ भारेव for
सारोत्थभारेव found in Jina, N and Īśānadeva. Jina mentions the
earlier reading. Narahari mentions the reading सारोत्थभारा.

All except N read संतर्पयन्ती दमयन्ति for.....हृदयानि.

87. C. P., Vidyā and Īśānadeva read the verse as in Nārāyaṇa
and Malli, except that C. P. and Īśānadeva read निर्वासयता for
निर्वापयता—

अपास्तपाथेयमुधोपयोगैस्त्वच्चुम्बिनैव स्वमनोरथेन ।

क्षुधं च निर्वापयता तृषं च स्वादीयसाऽध्वा गमितः सुखं तैः ॥

But after this they read another verse, which practically means
the same thing, but which they explain as an independent verse.

The verse is—

त्वच्छुम्बिनैव स्वमनोरथेन स्वादीयसाऽस्तंगमितशुभेन ।
अपास्तपाथेयमुधोपयोगैरष्वा भुवस्तैरयमत्यबाहि ॥

(C. P. reads अपाथ for अपास्त)

Both these verses are found in Jina (Text), though Jina explains the first only.

88. C. P. reads देवी मनोभूशरदावदाहे
दिवे तवार्थादथ मज्जयद्भिः ।
सुराधिनाथैः.....for

प्रिया मनोभूशरदावदाहे देवीस्त्वदर्थेन निमज्जयद्भिः । सुरेषु सारैः.....
found in Malli, Narahari and N.

The reading of Vidyā, Iśānadeva and Jina (Text) is the same as that of C. P. except that they read स्वर्लोचनाथैः for सुराधिनाथैः.

90. C. P., Vidyā, Iśānadeva and Jina read प्रत्येकम् for एकैकम्, and त्वं नः प्रमूनाशुगमद्वयलुपां विशाल्यौपधिवह्निरेधि for त्वं मुहूर्तां नः स्मरभित्तशल्यै-मुदे विशाल्यौपधि etc., found in Malli and N. C. P. gives the latter reading as a variant, except that he has भद्र for भिद्र.

91. C. P., Vidyā, Narahari and Jina read पिपासुः for पिपासन् found in Malli and N.

92. C. P., Vidyā, Iśānadeva and Jina read अनुग्रहोऽस्मात् यदि त्वदीयस्तदेहि देहि द्रुतमङ्कपालीम् । चार्वङ्गि निर्वापय तापमङ्गैः.....॥ for निजे वृजास्मात् भुजे भजन्त्यावादित्यवर्गे परिवेषवेपम् । प्रसीद निर्वापय तापमङ्गैः.....॥ found in Malli and N. The former reading is given by N as a variant. Narahari's reading is same as that of Malli and N except that he reads प्रिये for निजे, but in my ms. Narahari gives अनुग्रहो-ऽस्मात् etc., as an independent verse and remarks इति श्लोकान्तरं स्पष्टार्थम्. Jina mentions another variant—निजे भुजे त्वं परिवेषमाजाव-दित्यपत्यप्रकरे विधेहि (अदित्यपत्वानि देवास्तेषां प्रकरेऽस्मद्वक्षणे परिवेषं वेष्टनाकारं भजतः परिवेषमाजौ एवंविधे निजे भुजे विधेहि । अङ्कपालीं प्रयच्छेति भावः ।)

93. भिजा वरं तीक्ष्णकटाक्षवाणैः
प्रेमस्तत्र प्रेमरसात् पवित्रैः ।

C. P. reads भीरु as a separate word in place of तीक्ष्ण found in Vidyā, Malli, N and Jina. Vidyā and Jina (Text) read प्रिये

for प्रेमः, but C. P. says the reading प्रिये is अनुपपन्न acc. to सहृदयः. Jina remarks on प्रेमः—प्रेम इति इण् गतौ अस्म्य वर्तमानोत्तमबहुवचनम् । प्रपूर्वे-
स्यास्य मरणवाचित्वं परेतप्रेतसंस्थिता इति हैमवचनात्.

In the first line, Malli alone reads दयस्व नो घातय नैवमस्मान् for
दयस्व किं घातयसि त्वमस्मान्.

94. C. P., Vidyā, Īśānadeva and Jina read कैतवनादितम् for
कैतवनादितम् (Malli and N).

96. C. P., Vidyā, Īśānadeva and Jina read इमामेव देवालयतां नयामो
भूमौ रतिथेत्तव जन्मभूमौ for भुवः स्वरादेशमथाचरामो भूमौ वृत्तिं यासि यदि
स्वभूमौ (Malli, Narahari and N). The latter reading is given
by C. P. as a variant.

103. C. P., Narahari, Vidyā and Jina read वृणुष्व for वृणीष्व.
Malli alone reads त्रपोदधि वचो न किं नः for त्रपाकृद्वचनं न किं नः. His
reading is given by C. P. as a variant.

104. C. P., Vidyā, Jina, Īśānadeva and Narahari read

सुधारसादप्यधिकं प्रयच्छ

प्रसीद वैदर्भि निजाधरं नः for

प्रसीद तस्मादधिकं निजं तु, प्रयच्छ पातुं रदनच्छदं नः, which is a distinctly
inferior reading found in Malli and N. Narahari reads अस्माकम-
स्मान्मदनापमृत्योस्त्राणाय पीयूषरसोऽपि नासौ for नास्माकमस्मा.....पीयूषरसावनानि.

107. C. P., Vidyā and Jina read त्वमनु विमृश्य for स्वयमवधार्य
(Malli and N).

Extracts from C. P.—

22. अतिथेः पदयोरुभयोरुपहारनिमित्तं प्रक्षालनार्थं त्वरया अपां पानीयानां या
अनुपनम्रता अनुपढौकनं सायंपराधः संभाव्यते । तत् तस्मात् साधुना स्वस्य आत्मनः
संमृतिः उपढौकनं तथा कृत्वा प्राञ्जलतापि कर्तुमर्हा योग्या । तावत् कर्तव्या । सहर्षत्वं
दर्शनीयम् । केन—अञ्जलेः करसंपुटस्य सञ्जनेन^१ संयोजनेन । प्राञ्जलो मधुरवागुच्यते ।
अथच आत्मोपढौकनेन प्रकृष्टोऽञ्जलिर्यस्य स प्राञ्जलित्वस्य भावस्तथा । राजादेराकृतिगणत्वात्
अदन्तता । प्राञ्जलशब्दैकदेशरूपेणापि जलसंपत्तिः कार्येत्यर्थः ।

2. In Ms. A this has been changed into सञ्जनेन.

40. हे पुरुष तवास्ये विधौ मृगस्य नेत्रद्वितयं दृश्यम् । किंभूतस्य—विभुस्त्वेन अनुमितस्य । यत्र यत्र चन्द्रस्तत्र तत्र मृग इत्यनुमानम् । एष तस्यैव मृगस्य पुच्छे स्फुरन् चामररूपो गुच्छो गुलच्छः³ । किंभूतः—तद्वन् दीप्तः कचपाशो धम्मिह एव वेपो यस्य स तथा ।

41. तु पुनरयं नवो नूतनो वादः वस्तुभूतो रम्यः प्रतिभाति । इतीति किम्—तवैव देहे प्रितया⁴ श्रिया शोभया अनङ्गीकरणात् अस्वीकृतत्वात् लज्जया स्मरो न दृश्यते । सा वाणीमात्रं जीर्णा च । अयं तु नवः । तथा वादः—विभुस्य पक्षप्रतिपक्षपरिग्रहो वादः । तदुक्तम्—“यत्र वीतरागो वीतरागेणैव सह तत्त्वनिर्णयार्थं साधनोपालम्भौ करोति सा वीतरागकथा वादसंज्ञैवेत्येवमिति । अक्षपादसूत्रमपि, प्रमाणतर्कसाधनोपालम्भः सिद्धान्ताविरुद्धः पञ्चावयवोपपन्नः पक्षप्रतिपक्षपरिग्रहो वाद इति⁵ । तं प्रतिपक्षहानिमपि वा कुर्व्यात् प्रयोजनार्थित्वेन । यथा शिष्यो गुरुणा सह प्रश्नद्वारेणैवेत्यर्थः ”⁶

42. पतितमञ्जरीग्रहणं शिलम् । कणग्रहणमुच्छः । कान्तेर्मञ्जरीकणोपभयनं कृतम् । समस्तं व्यस्तं विपर्यस्तं चैतत् वृत्तिषु कृतमुच्यते । तथाच मनुः—कृतमुच्छशिलं ज्ञेयमित्यादि ।

49. अथ हे दमयन्ति⁷ तेषां दिक्पालानां चित्तं त्वयि विषये चिरं चरत् सत् स्थिते । किंविशिष्टायां त्वयि—शैशवस्य यौवनस्य च संबन्धि यत् द्वैराज्यं वयःसन्धिस्तत् भजन्त्वाम् । किंभूतम्—तेषामेव ह्यः कान्त्याः चौरतरेण पञ्जेषुणा कामेन लुण्ठितम् अपहृतं धैर्यमेव वित्तं यस्य तत्तथा । कमनीयता अग्रे चोरिता अधुना धैर्यं चोरितम् । यदा भूम्यां राजद्वयं भवति तदा यस्य चौरस्य पञ्चापि बाणा भवन्ति सोऽपि दिक्पालानां वित्तं हरति । स्थिते च लोकः । यथा इदानीं महामाल्यश्रीमाधवदेवेन श्रीउदयराजे राजनि कर्तुमारब्धे सति महाराज-श्रीकर्णदेवस्य भूमौ गूर्जरधरिण्यां सर्वत्र सर्वजनानां वित्तेऽपह्रियमाणे द्वैराज्यात् लोके विरक्तिरजनि ।

85. सुधारसस्य अमृतस्य सार उत्कृष्टा⁸ धारेव । सारशब्द उत्कर्षे पुंलिङ्गः । न्याया-दनपेते नपुंसकम् । यथा—नैतत् सारम् । (Vidyā says सुधारसस्य अमृतद्रवस्य साररूपा धारा)

96. चेत् यदि तव जन्मभूमित्वात् भूमौ रतिर्वर्तते ततो वयं क्ष्मां पृथिवीमेव देवाक्यतां नयामः स्वर्गत्वं प्रापयामः । पृथिवीमेव आश्रयामः स्वर्गभोगानत्रैव कुर्मः । जन्म-भूमिरित्यस्य शुद्धान्तरत्वेन ग्रीडादप्यश्लीलत्वं नाशङ्कनीयम् । इह हि लक्षणया शुद्धान्तरं न तु

3. C गुलुच्छः

4. C आप्रितया

5. Nyāyasūtras 1. 2. 1.

6. Bhāsarvajña's Nyāyasāra (Vasudeva Sastri and Devadhara's ed.), pp. 42-3. Printed text shows slight variations.

स्वशक्त्येति । तथा च वामनः—“असंभारान्तरमसंभ्यस्तुतिहेतुश्चाश्लीलम् ।” यथा-वर्च इति तेजो विद्यार्थम् । यथा कृकाटिका । इत्यश्लीलं दोषमभिधाय “न गुप्तलक्षितसंवृतानि” इत्यपवादमाह स्म । तत्र “अप्रसिद्धासंभ्यं गुप्तम्” इत्युक्तम् । यथा—संवाध इति संकटार्थं न गुह्यार्थम् । “लाक्षणिकाऽसंभ्यं लक्षितम्” । जन्मभूमिः । “लोकसंवीतं संवृतम्” । सुभगा भगिनीत्यादि । अतो लक्षितत्वात् दोषाभावः ।

105. छगंधरावृत्तम् । “पूर्वान्तवत् स्वरसन्धौ कचिदेव परादिवत्” । पूर्वपर-योरेकादेशः स्वरसन्धौ विधीयमानः कचित् पूर्वान्तवत् भवति । कचिच्च परादिवत् । तथाच पाणिनेः स्वरणम्—अन्तादिवच्चेति । परादिवद्भावे च व्यञ्जनमपि तद्भक्तत्वात् तदादिवत् भवति । “कचित्तु पदमध्येऽपि समुद्रादौ यतिर्भवेत् । यदि पूर्वापरौ भागौ न स्यातामेक-वर्णकौ ॥” इति पूर्वश्लोकोक्तः पूर्वापरभागयोरेकवर्णकत्वप्रतिषेधः अन्तादिवद्भावविधावपि संबध्यते । तेन ‘तस्या आताम्रमवजितपूर्णन्दुशोभं विभाती’त्येवंविधा यतिर्न भवति’ । अतश्च—युगार्धानेति, मकरेणात्मभूरिति अन्तादिवद्भावः ।

CANTO IX

17. C. P.—

स तां सस्मितमाह स्म । किं कृत्वा—प्रियाया गिरो वाणीर्हृदा अभिनन्य स्तुत्वा । प्रतिबन्धा संमुखेन वादेन अनुत्तरः । एवं यदि नाम न भाषसे ततो ममापि गदितुमाचारो नास्ति इति प्रतिबन्दीमुक्त्वा उत्तररहितः कृतः । तादृशमेव प्रतिवचनं यत्र वादिनं प्रति क्रियते सा प्रतिबन्दी नाम उत्तरजातिः । हे वामाक्षि प्रधाननेत्रे अहं वदामि एवं स्वमीदृशं वचः परेषु विषये मा क्षिप मा वादीः । अहं तु तव परो न भवामि त्वदीयं एवाहम् । किमुतं वचः—माक्षिकं मधु आक्षिपत् मधुरत्वेन निज्वयत् ।

Vidyā takes आक्षिपत् as a verb. He says दमयन्त्या पूर्वश्लोके यदुक्तं यत् ‘परेण पुंसा हि ममापि संख्या’—(9.16) इत्यादिवचनं तद्वचनमाक्षिपत् अवरोधेन । कीदृशं वचः—माक्षिकं मधुरूपम् । यत् त्वं पृच्छसि तदहं कथयिष्यामि । परं त्वयाहं परेषु मध्ये न गणनीय इति पूर्ववचनाक्षेपः ।

Vidyā explains प्रतिबन्धानुत्तरः thus—कीदृशो नलः—प्रतिबन्दी विरोधी अनु-त्तरोऽभाषणं यस्य । यदा हि दमयन्ती उत्तरं न ददाति तदा दूतकर्म न सिध्येत्, अतः प्रति-बन्धानुत्तरः. Īśānadeva reproduces Vidyā's explanation. The follow-
ing marginal note occurs in the later ms. of Vidyā: नलेन हि स्वनामाक-
थने महाजनाचारपरिपालनकारणमुक्तम् । ततो भैम्यापि कुलावलाचारपरिपालनमेव.....

7. Kāvyaśālikā 2. 1. 15, 16, 17, 18.

8. From Halāyudha's commentary on Pīṅgala. Calcutta edition of Halā-
yudha reads वक्त्राञ्ज for आताम्र. See also C. P. on 12. 91.

कारणमुक्तम् । इयं प्रतिबन्दीयुक्तिर्विज्ञेयः समो दोष इत्युक्तत्वात् । The following additional note occurs in the Ms. of Īśānadeva: अन्योन्यसंगीत्युत्तररहितः । तदुक्त्या तस्यैव वृषणमुत्पाद्यते स तर्कः प्रतिबन्दिः.....इत्यन्यतः । See also Vocabulary under प्रतिबन्दी.

20. C. P.—

यथा यथा इह तव उपेक्षया औदासीन्येन एष महक्षणो जनो निमेषमपि विलम्बते । अथवा त्वामुपेत्य उपगम्य अनुप्रविश्य ईक्षा सुरेषु कुत्र तव कीदृक् चित्तश्रुतिः इत्येवमीक्षा दष्टिः परीक्षा इत्यर्थः । तथाच भगवता यास्केन 'एवमुच्चावचेष्वर्थेषु निपतन्ति उपेक्षितव्याः' इत्युक्तम् । 'एवमनेन प्रकारेण उच्चावचेष्वर्थेषु बहुप्रकारेषु समाहृताश्च इत्येव बहुप्रकारा निपतन्ति । प्रयुज्यमानास्ते लक्षणशास्त्रमेतत्चार्यनिर्वचनशास्त्रमुपेत्योपगम्यानुप्रविश्य ईक्षितव्याः । कः कस्मिन् अर्धे वर्तते इत्येवं द्रष्टव्याः परीक्ष्या इत्यर्थः' इत्याचार्यभगवद्दुर्गेण च व्याकृतम्^१ । त्वदपेक्षयेति पाठे त्वयि अपेक्षया अर्थित्वेन इति व्याख्येयम् । तथा तथा अद्य रतेः पतिः कामो स्या दिवौकसां शरव्यीकरणे वेधने त्वरते । अनुप्रासोऽतिशयोक्तिश्च ।

42. C. P., Vidyā, Īśānadeva and Jīna read अयोविकारस्वरितत्वम् for अयोविकारे स्वरितत्वम्. Vidyā says — दिवौकसां देवानामनुग्रहादेव मानुष्यकं मानुषत्वं निरस्य परिलज्ज्य नरो दिव्यतां देवत्वमेति देवप्रसादात् मानुषः सन् देवो भवतीत्यर्थः । दृष्टान्तमाह—अयसो लोहस्य विकारस्य स्वरः शब्दः स एव शब्दः संजातो येषामयसां तान्वयो-विकारस्वरितानि तेषां भावोऽयोविकारस्वरितत्वमयोविकारशब्दवाच्यत्वम् अयसां लोहानां कुत द्रप्यते अपितु न कुतोऽपि । कीदृशाम्—सिद्धरसस्पृशां शतवेधसहस्रवेधकोटिवेधनिष्पन्न-रसस्पृष्टानाम् । सिद्धरसस्पृष्टानि यदा लोहानि भवन्ति तदा तेषां लोहत्वं गच्छति सुवर्णत्वं भवति । एवं यदा मानुषोपरि देवानामनुग्रहो भवति तदा मानुषो न भवति, किं तर्हि देव इत्यर्थः ।

C. P. says—अयसां लोहानां सिद्धरसस्पृशां रसस्पर्शेन सुवर्णीभूतानामपि कुतः कथम् अयोविकारस्वरितत्वं लोहविकारशब्दवाच्यत्वमिष्यते, अपितु सुवर्णमेव भण्यते, न तु लोहम् ।

According to Nārāyaṇa, सिद्धरसस्पृशामपि औषधसाधितपारदस्पृशां सुवर्ण-भूतानामप्ययसां लोहानामयोविकारे लोहविकारभूते पदार्थे मध्ये स्वरितत्वमाक्षिप्तत्वं कुतो हेतोरिष्यते अपितु न कुतोऽपि.

1. Nirukta 1. 4. Pandit Śivadatta's edition reads the passage in a different order.

2. This portion of Durgācārya's commentary is not printed in Pandit Śivadatta's edition.

Malli reads अयोऽधिकारे स्वरितत्वम्—अयोऽधिकारे अयःप्रस्तावे स्वरितत्वमधि-
कृतत्वे तेषु परिणमेति यावत्. Narahari's reading is practically the same
as Malli's—अयोऽधिकारस्वरितत्वम्. Narahari says—देवानामेवानुग्रहात्
मनुष्यो मनुष्यभावं परित्यज्य दिव्यतां प्राप्नोति, न च पुनरपि मनुष्यता शङ्कनांथा । लोहानां
सिद्धरसस्पृशामपि सुवर्णकरणरससङ्गिनामपि अयोऽधिकारस्वरितत्वं कुत इष्यते लोह इति व्य-
हारप्रवृत्तिनिमित्तभूतलोहत्वधर्मत्वं कुत इष्यते, न कुतोऽपि । 'सृष्ट शब्दोपतापयोः' । स्वयंते
स स्वरितस्तद्भावं लोहप्रकरणे लोहशब्दवाच्यत्वमिति वा । पाणिनीयव्याकरणे 'स्वरितेनाधिकार'
इति सूत्रेण परिभाषा कृता । स्वरितेन लिङ्गेनाधिकारो वेदितव्य इति । यथा—'अनभिहिते'
'प्रत्ययः' 'परस्मै'त्यादि, तथा अत्रापि स्वरितत्वमधिकारप्रवर्तकत्वमित्यर्थः । अयोधिकारेति
पाठे लोहविकारस्पृशत्वमिति एक एवार्थः । न तु व्याकरणसंबन्धी द्वितीयोऽर्थः ।

43. C. P. says.....इति कारणात् अहं त्वां करभात् उद्गात् अपि उरुं गुरुतरां
मूर्त्तां वदे ज्ञानपूर्वकं वदामि । अथवा करभादुरुं त्वां करभोरु भो इति वदे । इति शब्देन
करभोरु इत्येतदनुकृतम् । अतो विभक्त्यभावः । किंभूतात्—शर्माकण्टकपत्रेषु रतात् भक्षणं
प्रवृत्तात् । तथा उपेक्षित इच्छुदण्डो येन तस्मात् तथा । मधुरमिश्ररसं त्यक्त्वा यः कण्टकिनीं
शर्मीमिति । अतः करभात् उरुः । मणिबन्धकतिष्ठकयोर्मध्यविभागेऽपि करभः स्यात् । करभवत्
ऊरू यस्याः तस्याः संबोधनं क्रियते । "ऊरुत्तरपदादौपम्ये" इति ऊरु । हे करभोरु
अनुक्रमवर्तुल्लोह इत्युपमानेन अन्यासु क्रीपु करभोरुशब्दः कविभिः प्रयुज्यते । त्वयि तु
पूर्वोक्तेन अभिप्रायेण अहं प्रयुजे । "ज्ञानयज्ञोपच्छन्दनेषु वद" इति³ वदेरात्मनेपदम् ।
"भासनोपसंभाषाज्ञानयज्ञविमत्युपमंत्रणेषु वद" इति पाणिनीयम् ।

भो इति is the common reading instead of भोरिति. Malli remarks
ओत् इति प्रयुग्यत्वात् प्रकृतिसन्धिः. With regard to करभोरु he says—करभ इवोरु
यस्या इति 'ऊरुत्तरपदादौपम्ये' इत्युद्ग्रहप्रत्ययः । करभादुरुः करभोरुः इति पक्षे तु
मनुष्यजातिविवक्षायां ब्रह्मबन्धूत्वादिवात् 'ऊरुतः' इत्युद्ग्रहप्रत्यये नदीह्रस्वः । यथाह वामनः—
मनुष्यजातेर्विवक्षाविवक्षे इति ।

Narahari remarks on करभोरु—करभादुद्गादुरुं मूर्खतागुणेनाधिकां त्वां ज्ञात्वा
भोः करभोरु इति वदे । त्वयि करभादुरुः इत्यर्थसद्भावात् अन्यथेन करभोरुपदेन संबोधया-
मीत्यर्थः । ननु करभवदुरु यस्या इत्यर्थमाश्रित्येत्यर्थः । ननु करभादुरुहिरित्यर्थे समासे सति
ह्रस्वस्य गुण इति गुणेन भवितव्यं करभोरु इति । यथा धेनो रुचे इत्यादि । तत् कथं ह्रस्व
इत्युच्यते । संज्ञापूर्वको हि विधिरनित्य इति परिभाषासूत्रावष्टम्मादिह विषये ह्रस्वसंज्ञाभाश्रित्य
प्रवर्तमानो गुणः पाक्षिकत्वेन प्रवर्तते । तेन ह्रस्वो भवत्येव । करभवदुरु यस्या इत्यर्थे 'ऊरुत्तर-
पदादौपम्ये' इति ऊरुप्रत्यये 'अम्बोधनयोर्ह्रस्व' इति ह्रस्वे च करभोरु इति सिद्धं पदम् ।
न चात्र पुनर्गुणप्राप्तिः ह्रस्वविधानानर्थक्यप्रसङ्गात् । केचित् करभादुरुहिरिति पक्षे गुणस्यावश्य-

3. This is a Kātantra rule (आख्यातवृत्ति 76. 42.).

कृत्वं मन्यमानाः समादधते अनुकरणशब्दत्वादप्राप्तविकारमिति । अन्ये त्वाहुः—नूतनार्थस्य स्वयमुत्प्रेक्षितत्वात् नानुकरणमेतत् । किन्तु करमोरुभो इत्येकं पदमिति न समासमध्ये शुणो भवतीति ।

50. C. P.—अथवा एष ते तव निषेधवेषो विधिः निषेधद्वारेण इन्द्रादीनाम् अङ्गीकरणविधिः खलु यस्मात् वाचि विषये वक्ता वक्रोक्तिः तथैव विधिप्रधाना एव युक्ता । तथैवेति पाठान्तरम् । किल यस्मात् यस्य ध्वनेर्व्यङ्ग्यस्य इदं निषेधे वाच्ये विधिरूपं विजृम्भितम् तस्य निषेधद्वारकविधेर्विलसितस्य विदग्धया नार्या वदनम् आकरः खनिः । स्वयि विदग्धत्वादेतत् संभवति । यथा—निःशेषच्युतचन्दनं स्तनतटं निर्गृहरागोऽधरो, नेत्रे दूरमनञ्चने पुलकिता तन्वी तथेयं तनुः । मिथ्यावादिनि दूति बान्धवजनस्याज्ञातपीडागमा, वापी क्रातुमितो गतासि न पुनस्तस्याधमस्यान्तिकम् ॥ अत्र तदन्तिकमेव रन्तुं गतासीति व्यज्यते । केचित्तु एवमप्याहुः—त्वं सुन्दरो न इत्युक्ते निषेधः । किं त्वं न सुन्दरः इत्युक्ते ध्वनिविशेषेण अपि तु सुन्दर इति प्रतीतिर्विकीर्यता ।

C. P., Vidyā and Jina (Text) read तथैव for तथैव. Vidyā says—अथवा ते तवार्थं निषेधव्याजेन विधिनिषेधमिषेण विधिरित्यर्थः खलु निश्चितं तथैव तेन निषेधवेषविधिप्रकारेणैव वाचि वचने वक्ता योग्या । किलेति संभाव्यते । यस्य ध्वनेर्व्यङ्ग्यस्य इदं निषेधमुखविधानं विजृम्भितमुल्लासस्तस्य ध्वनेराकरो विदग्धनारीवदनं चतुरनायिकामुखम् । प्रायेण चतुरनायिकामुखे एवं निषेधमुखविधिध्वनेः प्रकारः संभवतीत्यर्थः । यथा कवित् पुरयं सूरूपं वासायोपस्थितं दृष्ट्वा क्याचिद्विदग्धया चिन्तितम् । यद्यप्ये तावच्चतुरो महचनमपि ज्ञास्यति अथवा न चतुरस्तदा अस्मिन् गतेऽपि न पश्चात्तापः इति विचार्य निषेधमुखो विधिरभिहितः—

एकाकिनी श्रद्धाला तरुणी तवार्हाऽस्मिन् गृहे गृहपतिश्च गतो विदेशम् ।

किं याचसे तदिह वासमियं बराकी श्वधूर्ममान्धवधिरा ननु मूढपान्थ ॥

तस्मात् युक्तमेवैतत् यत् त्वं निषेधमुखं वदसीत्यर्थः ।

Narahari reads तथैव and says —तथैव वाचि वक्ता व्याजप्रकारं नाभिलषामो-ल्यभिलाष इत्यादि युक्ता । तथैवेति पाठे वाचि वक्ता तथैव निषेधस्य विधिरूपतया विषेध निषेधरूपतयेत्यनेनैव प्रकारेण युक्ता । यस्य किल ध्वनेरुक्तमाव्यस्येदं विजृम्भितं विधेनिषेधरूपता निषेधस्य च विधिरूपतेति । विदग्धस्त्रीमुखं तस्य व्याजप्रकारव्यविभ्रमस्य आकरः खलु । वक्रोक्तिचतुराः स्त्रिय इत्यर्थः ।

71. C. P.—

यो धर्मो जिनेन जिनधर्मप्रणेना ज्ञानदर्शनचारित्राख्यरत्नत्रितये न्यवेशि रत्नत्रयमध्ये गणितः । यया स्त्रिया स धर्म एव चिन्तामणिः उज्जितः त्यक्तः । किमर्थम्—कपालिनः श्रीमहादेवस्य यः कोपानलः तस्य भस्म कामः तस्य कृते । स्मरपीडावशात् पतिव्रतात्वं त्यक्तं यथा तथा स्त्रिया तदेव भस्म स्वस्मिन् कुले अन्वये स्तूतं विस्तारितम् । अथवा जिनशब्देन

विष्णुरुच्यते इत्येके । रत्नत्रयं पद वाक्यं प्रमाणं चेति वदन्ति । तथाच—पदे वाक्ये प्रमाणे च वक्ष्य न स्खलितं गतिः⁴ । स एव मण्डनो याति लोकप्रियमण्डनः ॥ इति त्रिकाण्डी-मीमांसाग्रन्थकारस्य⁵ पथि संचरतः पुरतः पटहन्निः । अन्ये तु धर्मशास्त्रं मन्वादि । अर्थशास्त्रं चाणक्यादि । कामशास्त्रं भरतवात्स्यायनादि रत्नत्रितयमाहुः । एवं जिनेनापि धर्मो रत्नत्रये स्वसमये संप्रतिपन्नः ।

75. C. P.—

शिखी वह्निर्यदि तव अवाप्तिमेव कामनां विधाय सार्वकामिकं सर्वकामप्रापकं कर्तुं विचिन्ते । किंभूतः—स्वयम् आत्मना स्वासु मूर्तिषु आहवनीयादिषु हुतं स्वांशः स्वभागलक्षणं हविर्येन स तथा । अग्निरपि देवानां मध्ये स्थितो भागं मुख्यं लभते । स्वयमेव होता सर्वेष्वपि यागेषु किल अग्निर्देवो होता मानुषान् होतुः पूर्वं अन्यहोतृपदने(?) उपविश्य मानुषेण होत्रा वर्णस्वरहीनत्वादिना विनाशितं मन्त्रवर्णादिकं संधत्ते । यथा विध्यपराधो न भवति तथा च मन्त्रः—‘यत् पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः । अग्निष्टुद्धोता क्तुविद्धि-जानन् यजिष्ठो देवान्नुतो यजाति ॥’ यतः मर्त्यासः मरणधर्माणो मानुषा होतारः यज्ञस्य पाकत्रा यज्ञस्य परिपाके स्वरवर्णादिधायात्म्य मनसा न मन्वते न जानन्ति ततः सर्वमज्ञातम् । अग्निर्देवो होता क्तुवित् सन् विजानन् विशेषेण ज्ञानवान् यजिष्ठो यजनशीलः क्तुशः काले काले देवान् यजाति ज्ञानपूर्वकं यजति । छेद्र विभक्तिः छान्दसी । ‘छेटोऽडाटी’ इति आट् आगमः । स्वीय एव हविर्भागः । स्वयमेव हविष आधारश्च । ततः स वैदिको विधिः तु पुनः कथं मिथ्या अस्तु त्वां स प्रप्रोत्वेव इत्यर्थः । कथं तु इति पाठान्तरम् ।

अथवा स्व एकः अंश एकदेशः अग्नेः हविःस्वरूपो भवति । ‘अग्नौ प्रास्ताहुतिः सम्भगादित्यमुपतिष्ठते । आदित्याज्जायते ऋष्टिर्ष्टेरन्नं ततः प्रजाः ॥’ इति स्मरणात् पशुवीहि-यवादिकं हविरग्नेरंशः । अत्र च स्वयमेव अग्निर्होता हव्यमपि अग्नेरुत्पन्नत्वात् तदंश एव ।

अथवा स्वांशः प्रयाजानुयाजपृतपुरुषादिरूपो देवैः दत्तः । तथाच शातपथी श्रुतिः आख्यायिकया एतमर्थमाहु—पूर्वं यागेषु देवेभ्यो हविर्वहन् अतिभ्रमात्तृष्टु अपां मध्ये वह्निः प्रविष्टः । ततश्च देवैर्विलोक्यमानो यमेन वरुणेन च कथंचित् तत्र स्थितो ज्ञात्वा देवेभ्यो निवेदितः पुनश्च देवैरनुनीयमानो हव्यवहनं वरदानेन अङ्गीकारितः । प्रयाजा अनुयाजाश्च नाम ये यागविशेषाः ते तैर्वैव भागा एकस्यैव भवन्तु नान्यस्य । तथाच मन्त्रा एतस्मिन्नर्थे ऋग्वेदे सन्ति । चतुःषष्ट्यां सप्तपञ्चाशत्तमे अध्याये देवानाम् अग्नेश्च संवादे नवचै सूक्तम् । सप्तगुः ऋषिः त्रिष्टुप् छन्दः ।

महत्तदुल्लं स्वविरं तदासीद्येनाविष्टितः प्रविवेशिथापः ।

विश्वा अपश्यद्ब्रुह्मा ते अग्ने जातवेदस्तन्वो देव एकः ॥ १ ॥

4. C मतिः

5. C.....मीमांसायां ग्रन्थकारस्य

हे अग्ने तत् महत् उर्ध्वं गर्भवेष्टनं तव स्थविरं इदमासीत् येन वेष्टितः सन् त्वम् अपः प्रविवेक्षिथ । हे जातवेदः अग्ने तव विधाः तन्वः शरीराणि बहुधा नानारूपाणि घोरानि शान्तानि पवमानपावकशुचीनि गुणविशिष्टानि शरीराणि एको देवोऽपश्यत् पवःप्रविष्टं त्वाम् अजानात् । इति श्रुत्वाथ अग्नेर्वाक्यम् ॥ १ ॥

को मा ददर्श कतमः स देवो यो मे तन्वो बहुधा पर्यपश्यत् ।

काह मित्रावरुणा क्षियन्त्यग्नेर्विधाः समिधो देवयानीः ॥ २ ॥

हे मित्रावरुणौ मां को देवो ददर्श । तथा स कतमो देवो यो मे तन्वो गात्राणि पर्यपश्यत् । मम अग्नेः विधाः देवयानीः समिधः देवान् प्रति गमनशीलाः समिदाः तन्वः ह इति प्रश्ने क क्षियन्ति निवसन्ति । इत्यग्निनोक्तं देवैरुक्तम्—

ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्सोषधीषु ।

तं त्वा यमो अचिकेच्चित्रभानो दशान्तरुष्पादतिरोचमानम् ॥ ३ ॥

अग्ने हे जातवेदः कथं त्वा त्वाम् अप्सु ओषधीषु प्रविष्टं बहुधा ऐच्छाम अन्वेषितवन्तः । तं त्वां यमो देवः अचिकेत् जज्ञौ । हे चित्रभानो दीप्तकिरण । किंभूत त्वाम्—दशसंख्यात् अन्तरुष्पात् अन्तरवासात् अतिक्रम्य रोचमानम् । यावता मार्गेण दश अन्तरवासा भवन्ति तावन्तं बहुयोजनं मार्गमतिक्रम्य देदीप्यमानम् ॥ ३ ॥

होत्रादहं वरुण बिभ्यदार्यं नेदेव मा युनजन्न देवाः ।

तस्य मे तन्वो बहुधा निविष्टा एतमर्थं न चिकेताहमग्निः ॥ ४ ॥

हे वरुण अहं होत्रात् होतृकर्मणो हव्यवहनलक्षणत् बिभ्यत् आयम् आगच्छं नष्टः । अत्र कर्मणि देवा मा मां नेत् एव युनजन् मा मां नियोधुः । तस्य मे तन्वः बहुधा निविष्टाः प्रविष्टाः । अहम् अग्निः एतं हविर्वहनमर्थं न चिकेत् न जाने । नेत् शब्दो भयवाचको माशब्दस्यार्थः । यदाह यस्काचार्यः—“अद्यापि नेत्येष इदित्येतेन युज्यते परिभये । यथा—हविर्भिरेके स्वरितः सचन्ते सुन्वन्त एके सवनेषु सोमान् । शचीर्मदन्त उत दक्षिणाभिर्नोजिद्गायन्त्यो नरकं पताम इति ॥” किल नारदेन विप्रलभ्यमानानामसुरस्त्रीणां वचनम् । एके इतः पृथिव्या हविर्भिः स्वः सचन्ते । एके सवनेषु सोमान् सुन्वन्तः । केचन दक्षिणाभिः कर्मसु देवान् मादयन्तः । कथं तु त्वद्वचसा पापं कुर्वत्यो नेत् नरकं पतामः । भर्तृशुभ्रपैव स्त्रीणां धर्मः । “नरकं न्यरकं नीचैर्गमनम् ॥” ॥ ४ ॥

एहि मनुदेवयुयञ्जकामोऽरंकृत्या तमसि क्षेप्यग्ने ।

शुगान् पथः कृणुहि देवयानान् वह हव्यानि सुमनस्यमानः ॥ ५ ॥

हे अग्ने एहि आगच्छ । किंभूतः—मनुदेवयुयञ्जकाम इत्यग्निविशेषणानि । मनुवंश-प्रसूतत्वात् मनुः ।.....अथवा मनुः यज्ञकामो वर्तते । देवयुः देवगमनकाङ्क्षी ।

6. The portions within inverted commas are from Nirukta 1. 11. C. P. explains शचीः as कर्मसु. Durgācārya says शब्दा वाचा स्तुतिभिः.

त्वम् आत्मानं तमसि गूढस्थाने अरम् अतिशयेन कृत्वा क्षेपि निवससि । क्षिधातुर्निवासे ।
देवयानान् पथो मार्गान् सुगान् कृणुहि । त्वं सुमनस्यमानो हृष्टः सन् हव्यानि वह.... ॥ ५ ॥

अग्नेः पूर्वं भ्रातरो अर्थमेतं रथीवाध्वानमन्वावरीयुः ।

तस्माद्विया वरुण दूरमायं गौरो न क्षेप्नोरविजे ज्यायाः ॥ ६ ॥

हे देवाः मम अग्नेः सौचीकस्य पूर्वं भ्रातरो ज्येष्ठा वैश्वानरगृहपतियविष्ठपावकाख्या एनं
हविर्वहनम् अर्थम् अन्वावरीयुः अनुक्रमेण निषिद्धवन्तः पूर्वं प्रार्थ्यमानाः सन्त इति शतपथे ।
यतस्ते हविर्वहन्तः सन्तो वषट्कारेण वज्रेण वृकाः छिन्नाः ततो नाज्ञीकृतवन्तः इति ऋग्वेदा-
नुक्रमण्याम् । तथाच वषट्कारेण वृक्षेषु ब्रातृषु सौचीकोऽभिरपः प्रविश्य देवैः समवददुत्तरै-
स्त्रिभिः.....!

वृद्धाचार्योऽप्याह बृहदेवतायाम्—

वैश्वानरे गृहपतौ यविष्ठेऽग्नौ च पावके ।

वषट्कारेण वृक्षेषु अग्नौ च सहसः सुते ॥

अपाक्रामत् सौचीको भयादभिरिति श्रुतिः ।

स प्राविशदपक्रम्य ऋतूनपो वनस्पतीन् ॥

ततोऽसुराः प्रादुरासन् नष्टेऽग्नौ हव्यवाहने ।

अग्निमेवान्ववैक्षन्त देवा हत्वासुरान् युधि ॥

तं तु दूरायमथैव वरुणध्वान्वपश्यताम् ।

उभौ चैनं समादाय देवानेवाभिजग्मतुः ॥

हृष्टा देवास्त्वेनमृचुरग्ने हव्यानि नो वह ।

वरान् गृहाण वास्मत्तश्चित्रमानो भजस्व नः ॥

प्रत्युवाच तदग्निस्तान् विधे वृत यथा नु माम् ।

तत् करिष्ये जुषन्तां तु होत्रं पञ्च जना मम ॥

शालामुख्यः प्रणीतश्च पुत्रो गृहपतेश्च यः ।

उत्तरो दक्षिणश्चाग्निरेते पञ्च जनाः स्मृताः ॥

मनुष्याः पितरो देवा असुरा राक्षसास्तथा ।

यस्को यमश्च तानेतानाहतुः पञ्च वै जनान् ॥

निषादपशमान् वर्णान् मन्यते शाकटायनः ।

ऋत्विजो यजमानं च शाकपूणिस्तु मन्यते ॥

आयुरस्तु च मे दीर्घं हवींषि विविधानि च ।

अरिष्टिः पूर्वजानां च भ्रातृणामध्वरेऽध्वरे ॥

प्रयाजाध्वानुयाजाश्च घृतं सोमे च यः पशुः ।

महैवह्यानि वै सन्तु यज्ञो मदेवतोऽस्तु च ॥

तस्य त्रीणि सहस्राणि तथा त्रीणि शतानि च ।

त्रिंशतिथैव देवानां सर्वानेतान् वरान् ददुः ।

ततोऽग्निः सुमनाः प्रीतो विध्वेदेवैः पुरस्कृतः ॥

विभूयाजानि यज्ञेषु चक्रे होत्रमतन्द्रितः ।

भ्रानृभिः सहितः प्रीतो दिव्यत्मा हव्यवाहनः ॥

रोमाणि काशाः केशास्तु कुशाश्चर्मनखास्तथा ।

अन्त्राणि चैवाप्यवका मज्जा सिकतशर्कराः ॥

अमृक् पित्तं च विविधा धातवो गैरिकादयः ।

एवमग्निश्च देवाश्च सूर्तेर्महदिति त्रिभिः ॥

समृदिरे परे त्वस्मादैन्द्रे सूक्ते तु तां सु ते । इति ।⁷

यथा रथी महाशकटम् अञ्चानम् आवृणोति रुणद्धि तस्मात् होत्रात् भिया हे वरुण
अहं दूरं नष्टु आयम् आगतः । यतोऽहमपि अविजे विभेमि । नशब्द इवाधे । यथा गौरो
हरिणः श्लेष्मोः ज्याया धनुषो मौर्व्या विभेति ॥ ६ ॥

कुर्मस्त आयुरजरं यदग्ने यथा युक्तो जातवेदो न रिप्याः ।

अथा ब्रह्मसि सुमनस्यमानो भागं देवेभ्यो हविषः सुजात ॥ ७ ॥

हे अग्ने वयं ते तव यत् आयुस्तत् अजरम् अपिन्ध्वरं वरदानेन कुर्मः । यथा त्वं
हविषि युक्तः सन् न रिप्याः न पीड्यसे । रिप् हिंसायाम् । अथ पश्चात् त्वं सुमनस्यमानः
सन् हविषो भागं देवेभ्यो ब्रह्मसि ब्रह्मसि हे सुजात ॥ ७ ॥

प्रयाजान् मे अनुयाजांश्च केवलान् ऊर्जस्वन्तं हविषो दत्त भागम् ।

घृतं चापां पुरुषं चौपधीनामग्नेश्च दीर्घमायुरस्तु देवाः ॥ ८ ॥

हे देवा मम प्रयाजान् यागविशेषान् अनुयाजांश्च केवलान् ऊर्जस्वन्तं हविषो दत्त
भागम् । असाधारणान् दत्त्वा तस्मात् अन्यस्यापि हविष ऊर्जस्वन्तं बलवन्तं भागं मम दत्त ।
तथा अपां द्रवद्रव्याणाम् ओषधीनां पुरुषं सारं घृतं च मम दत्त । ममाग्नेश्च दीर्घमायुरस्तु ॥ ८ ॥

तव प्रयाजा अनुयाजाश्च केवल ऊर्जस्वन्तो हविषः सन्तु भागाः ।

तवाग्ने यज्ञोऽयमस्तु सर्वस्तुभ्यं नमन्तां प्रदिशश्चतस्रः ॥ ९ ॥

हे अग्ने तव केवले असाधारणा एव प्रयाजा अनुयाजाश्च तथा हविष ऊर्जस्वन्तो भागाः
सन्तु । किं बहुना—हे अग्ने तव सर्वोऽयं यज्ञोऽस्तु । तथा तुभ्यं चतस्रोऽपि दिशः प्रनमन्ताम्
सर्वं तवैव प्रवर्णं भवतु । त्वं होत्रं कुरु । तदनन्तरं स्विष्टकृच्छ्रक्षणे भागः सर्वहविर्मध्यादग्नेः
असाधारण एव ॥ ९ ॥ इत्थं नवानामृचामर्थेन देवानामग्नेश्च संवादः ।

7. Brhaddevatā (Macdonell's ed.) 7, 61-81. There are many variations from the printed Text. C. P. has also omitted some lines.

इत्थं यदा अग्निः स्वयमेव होता भूत्वा स्वयं च स्वं भागं हविः स्वासु मूर्तिषु जुहोति तदा त्वां प्राप्नोति ।

84. Last two lines—निवारितावग्रहनीरनिर्झरो नभोनभस्यत्वमलम्भयद्दृशौ ।

C. P. and Jina (Text) read अवारित C. P. explains the lines thus—ततः स्वदृशौ नभोनभस्यत्वं श्रावणभाद्रपदपूर्वम् अलम्भयत् । किंभूते—न वारितः अवग्रहेण वृष्टिनिरोधेन नीरनिर्झरो ययोः ते तथा । अथच कस्यापि अवग्रहेण वाष्पनिवारणं न कृतम् । करोदेत्यर्थः । अपारितावग्रहेति पाठे न पारितः पर्याप्तः अवग्रहो ययोस्ती । अपारितावग्रहौ नीरनिर्झरौ यत्र ते तथा । Vidyā's reading is not clear from my Ms. He seems to read अपारितावग्रह.....

Narahari and Malli read निवारिता, like Nārāyaṇa who says निवारितो निषिद्धोऽवग्रहो वर्षप्रतिबन्धो यस्त्वैवंविधोऽप्रतिहतप्रसरो नीरनिर्झरो जल-प्रवाहो ययोः (दृशोः). Malli says निवारितावग्रहो निष्प्रतिबन्धो नीरनिर्झरो ययोस्ते दृशौ लोचने-

85. C. P.—

तस्या विलोचनाभ्यामेव स्फुटाभ्यां विकसिताभ्याम् उत्पलाभ्यां सकाशात् द्वौ कजलेन आविलौ मिश्रौ कण्ठबिन्दू नीलौ तरलौ चबलौ च इदि निपत्य नीलौ मणी इन्द्रनीलमणीव विरेजतुः । काविव-अलिनो दम्पतीव । उत्प्रेक्षा वा । कया—कुचावेव कुचलौ तयोरा-शया । भ्रमरो हि पुष्पात् पुष्पान्तरं संचरति ।

मणीवादीनामुपसंख्यानमिति मणीव दम्पतीवेल्लत्र “द्विवचनमनौ”⁸ इति सन्धि-निषेधो न भवति । तदुक्तम्—“इदादिप्रत्ययत्वे मणीवादीनां प्रतिषेधो वक्तव्यः । मणी-बोद्धस्य लभ्येते प्रियौ वत्सतरी मम । दम्पतीव रोदसीव ।”⁹ भारते मङ्गल्युपाख्याने¹⁰ प्रयोगोऽयम् । किंच उपमावाचको वशब्दोऽप्यस्ति । यथा—तासां मुखानि रत्तिखेदविपाण्डु-राणि, कान्तोपभोगशुभदृष्टिमनोहराणि । रत्नन्तरे दशनजर्जरिताधराणि, फादम्बखण्डितदलानि व पङ्कजानि ॥ इति । अनुप्रास उत्प्रेक्षा रूपकं भ्रान्तिमान् काव्यलिङ्गमुपमा च ।

94. C. P.—

कार्यकारणसंघात औपाधिक आत्मा शरीरेषु क्षेत्रज्ञः । तम् अन्तःस्थूलशरीरमध्ये स्थितम् अहं-शब्दवाच्यं नलो नोज्जति । नलं च मनो न मुच्यति । मनोऽपि कायवायवो न मुच्यन्ति । पुर्यष्टकाख्यस्य लिङ्गशरीरस्य उपलक्षणं मनः । ‘बुद्धीन्द्रियाणि खलु पञ्च तथा-ऽपराणि कर्मेन्द्रियाणि मनआदिवतुष्ट्यं च । प्राणादिपञ्चकमथो वियदादिकं च कामश्च कर्म

8. Kātantra (सन्धिधृति 3. 43).

9. Kāśikā 1. 1. 11.

10. Śāntiparva 176. 12 (Kumbhakonam ed.)

च तमः पुनरष्टमी पृः ॥' इति पुर्यष्टकम् । बुद्धिकर्मेन्द्रियाणि । मनोबुद्ध्यहंकारतदुत्तयः । प्राणापानसमानव्यानोदानाः । पृथिव्यादि पञ्चकम् । कामः । कर्म शुभाशुभम् । तमोऽविद्या । मनश्च लिङ्गशरीरं यावत् तावत् स्थूलशरीरं न त्यजति । जीवे उत्कामति इन्द्रियाणि उत्कामन्ति । लिङ्गे उत्कामति स्थूलशरीरं पाट्कौशिकं विच्छिद्यते । तथा च श्रुतिः—
'तमुत्कामन्तं प्राणोऽनूत्कामति, प्राणमनूत्कामन्तं सर्वे प्राणा अनुत्कामन्ति ।'

कान्तस्य चान्तःस्थितत्वे ममशब्दवाच्यस्य क्षेत्रज्ञस्योत्कमणाभावात् सर्वेषामुत्कमणा-
भावः । ततो मम मरणं नास्ति ।

116. C. P. says-

इयं ममोरस्तदी कठोरयोस्तव कुचयोः परिचारिका शुभ्रपापरा उचिता । यतो दृढा ।
अथवा परिचारिका कीलिका या दाह्यार्थं क्रियते । लोके पचारा इति(?) । Vidyā says
परिचारिका कीलिका पाचार इति लोके.

Vidyā reads हृदयद्वयेऽस्तु नौ, like Malli, Nārāyaṇa and Jina
(नौ आवयोः हृदयद्वये). C. P. and Jina (Text) read नः. C. P. says —
नोऽस्माकं हृदयद्वये तप मम च हृदि । त्वं चाहं च, "त्यदादीनि सर्वैर्नित्यम्" इति त्यदादि-
भिरन्यैश्च सह वचने त्यदादीनि नित्यं शिष्यन्ते । "त्यदादीनां मिथो यदा यत् परं तत्
शिष्यते" इत्यस्मदो द्वित्वे प्राप्ते "अस्मदो द्वयोश्च" इति बहुवचनम् ।

119. The verse शुभाष्टवर्गस्त्वदनङ्गजन्मनः is not found in C. P., Vidyā,
Śānadeva and Jina, nor is it found in all Mss. of Malli. Pt. Siva-
datta says in his Footnote to this verse that it is not explained by
Malli. The editor of the Palghat edition has, however, included
it in Malli on the authority of a single Ms. Besides, he puts the
verse after 116. The verse is found in Narahari.

121. C. P.—

असौ नलोऽथ पश्चात् प्रकृष्टबोधयुक्तो मोहविनाशे सति आत्मानं स्वं नलत्वं प्रकाश-
यन्तमुपपन्नः, मया उद्ग्राह्यो दूतधर्मो नाशित इति नलोऽजानात् । ततश्च अवाप्तसंस्कार-
तया पूर्वसंस्कारेण ताम् आत्मनः प्रकृतिं स्वामाविकीमवस्थां प्रपन्नां प्राप्तां विलोक्य गिरो बाणीः
असृजत् उवाच ।

नलः क इव । यथा मुनिः ब्रह्मवित् अनेकजन्माजितनिलाभिहोत्रादिकर्माभ्यासेन
प्रलवायपरिहारेण काम्यनिषिद्धकर्मपरित्यागेन च नूतनकर्माभावात् अन्तःकरणशुद्ध्या भोगेन
वर्तमानदेहारम्भप्रारब्धे शुभाशुभे क्षपयित्वा शमदमादिसाधनचतुष्टयसंपत्त्या शास्त्राचार्यप्रसादात्
प्रकृष्टबोधयुक्तो ब्रह्मज्ञानवान् आत्मानं स्वप्रकाशं नित्यशुद्धबुद्धमुक्तस्वभावं बुध्यते । श्रवणमनन-
निदिध्यासनैः अहं ब्रह्मास्मीति प्रतिपद्यते । तथा जन्मान्तरीयसंस्काराभ्यासेन च तां प्रसिद्धां
प्रकृतिं सत्त्वरजस्तमसां साम्यावस्थां मायाम् अनादिमविद्यां प्रपन्नां पृथग्भूतां विलोक्य

“अहं मनुरभवं सूर्यधाहं कर्षीवा ऋषिरस्मि विप्रः । अहं कुत्समालुनेनेयं न्यूजेऽहं कविरशना पश्यता मा” इत्यादिका ऋग्वेदप्रसिद्धा ऋचः (4.26) वामदेवकषिपत् मुक्तः सन् पश्यन् वदति ।

अथच तां प्रपञ्चां प्रकृतिं विलोक्यापि प्रबोधेऽपि संस्कारानुवृत्तेः मूढवदेव गिरोऽसृजत् पूर्ववदेव कानिचित् वचांसि उवाच । जीवन्मुक्तोऽपि प्रकृतिपुरुषभेदज्ञानेऽपि पूर्वसंस्कारवशात् बुद्धिकर्मेन्द्रियव्यापारान् करोति । गिरां सज्जनमिन्द्रियव्यापारोपलक्षणम् । तदा च “अये मयात्मा” इत्यारभ्य श्लोकप्रसङ्गस्य नल्वाक्यत्वमिति स्वयं मोहमहोर्मिनिमित्तं प्रकाशनं शोचनीयमेवनाक्षितं व्याख्यानन्तरम् । उपमा अनुप्राससंख्यावपि ।

124. C. P. and Vidyā cite the following illustrative verse—

केऽप्येवमेवोपगताः प्रसिद्धिं रुणद्धि को नाम सुखं जनानाम् ।
जात्यैव ये वासुभुजो विकर्णास्तान् भोगिनः कुण्डलिनो वदन्ति ॥

133. Malli, Jina, Narahari and N read—

तवैत्ययोगस्मरपावकोऽपि मे कदर्शनात्यर्थतयाऽगमइयाम् ।
प्रकाशमुन्माद्य यदद्य कारयन् मयात्मनस्त्वामनुकम्पते स्म सः ॥

C. P., Vidyā and Iśānadeva read न तवैत्ययोगस्मरपावकोऽपि and मयात्मनो मामनुकम्पते स्म. This makes the verse very simple. C. P. explains it thus—

अयोगस्मरपावकोऽपि विरहानलोऽपि मे मम अनेन प्रकारेण कदर्शनाया अत्यर्थतया दयां न वा किमगमत् । किंवाथवा¹¹ दयां न चकार । तवैत्ययोगेति पाठे तव त्वत्संबन्धी अयोगस्मरपावक इति संबन्धः । यदद्य मामुन्माद्य मया आत्मनः प्रकाशं कारयन् मम पार्श्व-
दात्मानमेव प्रकटं कारयन् सन् स विरहस्मरामिर्मां अनुकम्पते स्म । प्रकाशं कारयन्निति अनुकम्पने हेतुः । मयेति कर्तरि तृतीया । आत्मन इति ममैव अयोगस्मरपावकस्य इत्यपि व्याख्यानन्तरम् । अनुप्रास उक्तविशेष आक्षेपो हेतुरनुमानमतिशयोक्तिश्च ।

140. Vidyā reads सुभाषित for स्वभाषित found in C. P. and others. He says सुभाषितः सुष्ठुको यः स्वस्यात्मनः उद्भूतविभ्रमस्य मोहविलासस्य क्रमः परिपाटी स दमस्वसुर्दमयन्त्वा इतीदृशीं भ्रान्तिमसात् अनाशयत् स्पष्टयामास.

C. P. explains the verse thus—

स्वेन नलेन भाषितो यः स्वकीयः उद्भ्रमस्य चित्तवैकल्यस्य विभ्रमो विलासः तस्य क्रमः परिपाटी । अथवा स्वभाषितः स्वोद्भ्रमविभ्रमो येन इत्यन्यपदार्थो नलो दमस्वसुरिति भ्रान्तिमसात् अपनिनाय । योऽन्तर्कर्मणि । अशादिति पाठे अशात् निरस्यति स्म । शो

11. A omits किं.

तनूकरणे । अथतनी । “प्राशाच्छासपेटां वा वक्तव्यम्” इति¹² सिचो लोपः । सुभाषितेति च पाठान्तरम् । इतीति किम्—सयैव यज्ञलं संबोध्य नलनाम गृहीत्वा व्यलापि असौ नलस्तत् विमृश्य स्वमात्मानमिदं नलरूपमाह । किंविशिष्टम्—मत्सकाशात् बुद्धं ज्ञातम् इति भ्रान्तिं दमयन्ती निराचकार । अयं देवदूतो नलो न भवति । किन्तु मां नलानुरक्तां बुद्ध्वा आत्मानं नलं कथयति इति शङ्का अपगता । यदि अयं नलो न स्यात् तत् कथमधुना मम प्रत्यक्षं विरहेण उद्भ्रमविभ्रमवशात् इत्थं ग्रथिलो भवेत् । तस्मात् नल एवायमिति ।

150. C.P., Vidyā, Iśānadeva and Jina read न सूनवाणाशुगतोऽपि मामवत् for प्रसूनवाणादपि मामरक्षतः (Malli, Narahari and N).

Vidyā says तव तदुच्चैरतिप्रसिद्धं तदस्त्रमुद्भूतं क्षत्रियव्रतं क्षतं भ्रष्टम् । तद्व्रतं किमिति क्षतमित्याह—सूनवाणस्य स्मरस्य आशुगतो वाणेभ्यो मां न अवत् न रक्षत् एतद्व्रतम् । कामवाणान्मां रक्षितुं न शक्नोषि । Narahari says पुष्परूपात् वाणादपि मामरक्षतः अवकीर्णिनो भगवतस्य तव तद्व्रतमुच्चैः क्षतम् । पाठान्तरे कन्दर्पवाणात् मां नावन् न रक्षन् भो नल तवेत्यन्वयः ।

156. C. P., Vidyā and Jina read अधिवक्षन् स्थानमन्तः for अधिवन-स्थानमन्तः (N, Malli and Narahari).

158. C. P. and Vidyā read स्मरार्तिभिरभूत् सा यत् क्षपा दुःक्षपा for स्मरार्तिभिरभूत् सापि क्षपा दुःक्षया (N). Jina's reading is the same as that of C. P. and Vidyā except that he reads क्षपा दुःक्षपा. Malli and Narahari also read क्षपा दुःक्षपा, but they read स्मरार्तिभिः, like N.

CANTO X

5. C. P. and Vidyā read तथा पद्माभावि महीमहेन्द्रैः for सैन्यैस्तथा राजपथा बभूवुः. C. P. says महीमहेन्द्रै राजभिः कृत्वा पथा मार्गेण तथा तादृशेन अभावि जातम् । सैन्यैस्तथा राजपथा बभूवुः इति पाठान्तरम् (This is the reading of N, but he gives the reading of C. P. and Vidyā as a variant).

6. C. P. and Vidyā read

रूपः पुरःस्थावगृहीतवर्त्मा पश्चात्तनैः कश्चन लुप्यमानः ।

अध्वन्यसिद्धार्थममन्यत स्वं यन्त्रस्थसिद्धार्थपथस्थितोऽपि ॥

for रूपः पुरःस्थैः प्रतिबद्धवर्त्मा..... ।

यन्त्रस्थसिद्धार्थपदाभिषेकं लब्ध्वाप्यसिद्धार्थममन्यत स्वम् ॥

12. This is from Durgasūhṛa's Vṛitti on Kātantra (आख्यात 4. 216).

This is the reading of Malli and Nārāyaṇa, though the former reads प्रतिरुद्धवर्त्मा.

C. P. mentions the latter reading as a variant.

10. C. P., Vidyā and Jina read आखण्डलो दण्डधरः शिखावान्
पतिः प्रतीच्या इति दिग्महेन्द्रैः ।
for आखण्डलो दण्डधरः कृशानुः
प्राशीति नाथैः ककुभां चतुर्भिः ।

The latter reading is found in Malli and N, but it is given by C. P. as a variant. Malli alone reads यये तदुद्वाहरसाञ्ज शेषैः for स्वयंवरे तत्र गतं न शेषैः, but his reading is found in C. P. as a variant.

आखण्डल-अखण्डं सर्वं लाति गृह्णातीति तदधीनत्वात् सर्वस्य । स्वार्थेऽण् । अथवा आखण्डं खण्डमभिव्याप्य लातीत्याखण्डलः । अभिविधावाङ् । सर्वमपि गृह्णातीत्यर्थः
C. P.

15. C. P. and Nārāyaṇa read अहिर्महीगौरवसासहिर्यः.

Malli reads कः for यः—महीगौरवं महीभारं सासहिर्यं सोढा अन्योऽहिः सर्पः कोऽस्ति न कोऽपीत्यर्थः.

C. P. says—

महीमहिः सासहिरस्ति को हीति पाठान्तरम्. Jina says अहिर्महीसासहिरस्ति कोऽन्य इत्यपि कश्चित् पाठः । This is the reading of Vidyā and Īśānadeva.

16. C. P. and Vidyā read

स्वयं विमृश्यैव स धर्मशास्त्रं स्वयंवरे प्रास्थित न स्वयंभूः ।
व्यलोकि लोके मुनिभिः श्रुतो वा समं विवाहः कः पितामहेन ॥

Jina's reading is the same except that he reads भ्रुतिभिः for मुनिभिः which he gives as a variant. Nārāyaṇa and Malli read—

ययौ विमृश्योर्ध्वदिशः पतिर्न स्वयंवरं वीक्षितधर्मशास्त्रः ।
व्यलोकि लोके भ्रुतिषु स्मृतौ वा ॥

This reading is given by C. P. as a variant except that he reads श्रुतः for स्मृतौ.

17. Jina, Vidyā and C. P. read the first two lines thus—

श्रुत्वा निजं भीमजया निरासं
दत्तीमुखादिन्द्रमुखा दिगीशाः ।

Malli and Nārāyaṇa's reading (भैमीनिरस्तं खमवेत्य दृष्ट्वा सुखात् किलेन्द्र-प्रमुखा दिगीशाः) is given by C. P. as a variant.

Malli and Jina read स्पन्दे (गमने) for स्पदे. Jina gives स्पदे as a variant.

18. Vidyā and C. P. read वृणोति for भजेत. C. P., however, says भजेत इति पाठान्तरम्.

19. C. P. reads प्रयस्यताम् like N, but Vidyā reads प्रपश्यताम्. Malli alone reads तदद्वैतसिद्धिर्न वतानुमेने for नैवानुमेने नलसाम्यसिद्धिः found in C. P. and others. He says तस्य नलस्य द्वैतं तत्सिद्धिः द्वितीयनलत्वसिद्धिः तदलन्तसारूप्यसिद्धिरिति यावत्.

22. C. P., Vidyā and Jina read ज्वरितात् for क्वथितात्, and read the last two lines thus—
आताष सारैर्मदनादगृहीतै—
नलानुकल्पं खमकल्पयन्त ।

C. P. says

ते सर्वे ऐलात् पुरुषवसः सकाशात् इव सारैः गृहीतैः स्वम् आत्मानं नलस्य अनुकल्पं हीनकल्पं किञ्चित् सदृशम् अकल्पयन्त । आताद्वयेन स्मरतोऽपि सारैः स्वं कल्पयन्ति स्म नलानुकल्पमिति पाठान्तरम् ।¹

23. C. P., Vidyā and Jina read ऊचे for आख्यत् (N and Malli).

25. Malli and Nārāyaṇa read तन्नागमद्वायुकिरीशभूषामस्मोपदेहस्फुटगौर-देहः. C. P., Vidyā and Jina read ईशवासात् for ईशभूषा. Vidyā says—ईशवासात् ईश्वरदेहात् (अगमत्). C. P. says—ईशभूषामस्म इति पाठान्तरम् । Jina says ईशे शम्भुवपुषि वासः तस्मात् हेतोः भस्मोपदेहेन.....गौरो देहो यस्य सः । ईशवासात् कैलासादिति केचित् । N gives ईशवासात् as a variant.

27. Vidyā, C. P. and Jina read the first two lines thus—

सपर्यया कुण्डिननाकनाथः
शस्तेषु पस्त्येषु निवेशनेन ।

Malli and N read रम्येषु हर्म्येषु निवेशनेन सपर्यया कुण्डिननाकनाथः.

C. P. says—शस्तेषु प्रशस्तेषु प्रधानेषु पस्त्येषु आवासेषु निवेशनेन ।

Malli and N read ... नम्रतायैः. C. P., Vidyā and Jina read ... नम्रताभिः.

1. This is the reading of Malli and Nārāyaṇa.

28. Malli alone reads औदार्यदाक्षिण्यदयादमानां चतुष्टयी for दानं दया सूत्रमातिथेयी चतुष्टयी.

32. Vidyā, Iśānadeva, C. P. and Jina read the last two lines thus—

विदर्भजा येन विजानते स्म
तमप्यमी नायकमेव लोकाः ।

C. P.—तेषां राज्ञां परिचारकेऽपि मूलमात्रेऽपि विलासस्य वैदग्ध्यस्य अलङ्कुरणानां च श्रीः शोभा तथा अभूत् आसीत् येन विदर्भजा भमी लोकाः तमपि मूलमपि नायकमेव विजानते स्म । नायकमेव कश्चिदिति पाठान्तरम् । तथा—अज्ञासिषुः स्त्रीशिष्टबालिशास्त यथागतं नायकमेव कश्चित् इति पाठः (N and Malli).

33. C. P. remarks—

अस्वेदगात्राश्चलचामरौघै-
रमीलनेत्राः प्रतिवस्तुचित्रैः ।
अम्लानमाला विपुलातपत्रै-
र्देवा रुदेवाश्च भिदां न मेजुः ॥

इति पाठान्तरश्लोकः²। देवादिति तु पाठे जाल्याख्यायामेकत्रचनम् । देवेभ्य इत्यर्थः ।

C. P., Vidyā and Jina (Text) read—

न स्वेदिनश्चामरमारुतेन
सर्वत्र चित्रैर्न निमेषनेत्राः

for न स्वेदिनश्चामरमारुतेर्न निमेषनेत्राः प्रतिवस्तुचित्रैः found in N.

34. Vidyā, C. P. and Jina read व्यवहारयत्सु for व्यवहारयत्सु (Malli and Nārāyaṇa). C. P. says व्यवहारयत्सु व्यवहारं कुर्वत्सु ब्रुवत्सु । व्यवहारयत्स्विति पाठान्तरम् ।

(Ms. C however says व्यवहारयत्सु ब्रुवत्सु । व्यवहारयत्सु इति पाठान्तरम् । But Ms. C is not very reliable.)

Vidyā, C. P. and Jina read स्वर्गीयवर्गः for सौवर्गवर्गः (Malli and N).

41. C. P., Vidyā and Jina read बभर्तुः for निनिन्दुः (Malli and N). C. P.—

द्वितीया इमं नलं स्तुतिच्छलात् मत्सरिणः सन्तो बभर्तुः निनिन्दुः । कथमिति—एष किं भुवि प्रथमः सुधांशुः । तथा किमसौ द्वितीयः स्मरः । किमयं तृतीयो दहः अश्विनी-कुमारः । प्रथमद्वितीयतृतीय इति शब्दक्रमवैचित्र्यम् । एवमुत्तरत्रापि आद्येत्यादि । यथा—

2. This is Malli's reading.

आत्मा प्रजानां नयने नृपस्य
 त्रयीमयज्योतिषि बद्धभक्तिः ।
 चातुर्यभूः पञ्चशरस्य जेता
 दण्डां गुणानामपि सम्प्रयोक्ता ॥

सप्ताङ्गराज्यस्य ललामभूतः
 प्रकामलब्धाष्टतनुप्रसादः ।
 नवग्रहानुग्रहगौरवेण
 भूयादसौ चारुदशानुबन्धी ॥ इति ॥

मयूरोऽपि एकं ज्योतिरित्यादि बबन्ध । ससन्देहापहृतिः । व्याजेन चेत्यं स्तुतिः ।
 वस्तुवृत्त्या निन्दैवेति व्याजस्तुतिरपि । The verse आद्यं विधोः etc. is explained
 by C. P. as a variant. It is not found in Vidyā and Jina. Malli
 explains it fully and remarks पूर्वश्लोकेन पुनरुक्तमपि कविलोभात् स्थितं सर्वं
 पूर्ववत् ।

42. Malli reads इहेदृशः सन्ति कृतीति दुर्दैर्दृशान्तितालीकनलाबली तैः for
 मायानलोदाहरणान्मिथस्तैरुचे समाः सन्त्यमुना कियन्तः found in C. P. and others.
 Malli's reading is given by C. P. and N as a variant.

44. C. P., Vidyā and Jina (Text) read the verse thus—

मिथ्यानलान्तप्यनलो द्विपार्श्वी-
 कृतोपवेशानवदत् सुवेपान् ।
 उभौ किमैलक्ष न दर्पकक्ष
 भवन्ति नासत्ययुतौ भवन्तः ॥

Nārāyaṇa's reading is given by C. P. as a variant, N, Jina and
 Malli read नलानसत्यानवदत् स सत्यः कृतोपवेशान् सविधे सुवेपान् ।

नोभाविताभूः किमु दर्पकक्ष भवन्ति नासत्ययुतौ भवन्तः ॥

Malli, however, reads नासत्ययुजौ, while Jina reads उभौ किमैलक्ष न
 दर्पकक्ष ।

47. C. P.—

हे नरेन्द्र यत् स्वेन आत्मना तव रूपम् अधिगम्य प्राप्य दृष्ट्वा अथच कृत्वा नाम अहो
 वयं धितमुग्धभावा इह समाजे असाम भवाम । पथम्युत्तमपुरुषवद्बुवचनम् । अस् सुवि
 धातुः । मुग्धो मनोहरः अथच मुग्धो मूढः । तच्चः अस्मान् आशा इच्छा तथा आपतितान्
 विबुधत्वं दक्षत्वं च धिक् । अथच नः अस्मान् आशाभ्यो दिग्भ्यः पतितान् आगतान् धिक् ।
 अथच नः अस्माकम् आशापतितां दिक्पतित्वं धिक् । इदमस्माकं विबुधत्वं (च) धिक् अस्तु ।

51. It is related in Skandapurāṇa³ that there was a dispute between Brahmā and Viṣṇu as to which of them could discover the extremity of the Phallic Śiva. Viṣṇu went down to the nether regions to find the lower end of the Liṅga, and being unsuccessful in his quest, admitted his failure. Brahmā, on the other hand, went to heaven to discover the upper limit of the Phallus, and being at a loss where to find it, he besought the Surabhi cow and the Ketakī flower to aver falsely that he had seen and worshipped the crest of the great Phallus. A voice from the air condemned them as false witnesses, and Brahmā together with the cow and the flower were subjected to various curses, as a result of which the Ketakī flower was excluded from the worship of Śiva. The story reappears in another section of Skandapurāṇa⁴ with a slight variation. There is here no mention of Surabhi; Brahmā and Ketakī alone being cursed by Śiva for speaking a falsehood.

अथ केतकच्छदो यदाप कूटसाक्षिताम् ।

अतः परं न जातु तन्ममैतु मूर्ध्नि संस्थितिम्⁵ ॥

75. C. P., Malli and Jina read निरुक्त for निरुक्ति.

76. C. P., Vidyā and Jina read.....पर्वद्वयीसन्धिसुमध्यचिह्नम् for ...सुचिह्नमध्यम् ।

C. P.—

यस्या देव्या भुजद्वन्द्वं छन्दः वेदाङ्गमभूत् । किम्भूतम्—जाला लः समुद्रा गण इत्यादिकया पिङ्गलोक्तया, वृत्तं सममर्धसमं विषमं चेति तदुक्तेन वृत्तेन । वृत्तरत्नाकरे च द्वितीयाध्यायोक्तया जाला तृतीयचतुर्थपञ्चमोक्तेन वृत्तेन भिद्यमानं द्विधाऽभवत् । तदुक्तम्—पद्यं चतुष्पदी तच्च वृत्तं जातिरिति द्विधा इति । केचित्तु मात्रा वृत्तानुपूर्वकमिति मात्राछन्दसामपि वृत्तव्यवहारं पश्यन्तो व्याचक्षते । संज्ञारूपया गोत्वादिवदनेकव्यक्त्याधारया जाला गायत्र्युष्णिगाद्या वृत्तेन इन्द्रवज्रोपेन्द्रवज्राप्रभृतिना भिद्यमानम् ।

पुनः किंविशिष्टम्—लोकस्य अर्धे या विश्रान्तिस्तन्मयीभविष्युः यः पर्वद्वयीसन्धिः कूर्परप्रदेशः तेन सुष्ठु भुजमध्यस्य चिह्नं यत्र तत्तथा ।

Vidyā says—

यदीयं भुजद्वन्द्वं बाहुयुग्मं छन्दःशास्त्रमभूत् । जाला (च) वृत्तेन (च) भिद्यमानम् । अत्र जातिमात्रावृत्तम् आर्यागीतिवैतालीयप्रभृति । वृत्तं वर्णवृत्तं धीशित्तरिणीप्रभृतिभिर्वदुक्तं

3. Māheśvara Khaṇḍa, chap. 6 of Kedāra Khaṇḍa.

4. Māheśvara Khaṇḍa, chap. 10-15 of Aruṇācalamāhātmya (Uttarārḍha).

5. Ibid., 15. 13.

पिङ्गलादिभिराचार्यैः.....अथवा जातिरुक्ताऽऽयुक्ताप्रभृति । वृत्तशब्देन मात्रावर्णविभेदेन द्विविधमपि वृत्तं गृह्यते । कीदृशं भुजद्वन्द्वम्—श्लोकस्याधार्थिं विश्रान्तिमयीभविष्युर्महायतिरूपेण सम्पद्यमाना या पर्वद्वयी ग्रन्थियुग्मं तस्या यः सन्निवस्तेन सुष्ठु शोभनं मध्यविहं मध्यप्रदेश-लक्षणं यस्य तत् । देव्याः कूर्परप्रदेशः श्लोकार्धविश्रान्तिरूप इत्यर्थः ।

78. यद्वज्रनाथ—Acc. to N and Malli, ज्योतिर्मयी विद्या यद्वज्रनाथ यस्याः देव्याः सेवनाय हारलता बभूव ।

C. P., Vidyā and Jina read तद्वज्रनाथ. Vidyā says—तेषां ज्योतिषां ताराणां भजनाय विभागेन अवस्थापनाय । गणितेन विज्ञायते अनुको ग्रहो मेपादिराशौ तिष्ठतीति ।

C. P. says—तेषां नक्षत्राणां भजनाय भागहरणाय मध्येष्टम् अष्टमध्ये अष्टेन एक-द्वित्र्यादिना सृता पूर्णा । ज्योतिषे हि गुणाकारभागहारैः अङ्का भ्रियन्ते ।

80. C. P.—

यस्या ऊरुयुग्मं मीमांसया वेदवाक्यविचारेण मांसलं विशालं चक्रे । किम्भूतम्—परस्य ईश्वरस्य आच्छादनं निराकरणं तेन चारु । मीमांसा हि ईश्वरं नानुमनुते । ऊरुश्च परेण उत्कृष्टेण आच्छादनेन वाससा चारुः । किम्भूतया—ब्रह्मार्थः निवृत्तिमार्गपरः कर्मार्थकः प्रवृत्तिमार्गपरः यो वेदः तस्य भेदात् द्विधा आत्मदेहं विधाय स्थितया । पूर्वमीमांसोत्तर-मीमांसाभेदात् द्विधाभूतया इत्यर्थः । अनुप्रासः श्लेषश्च ।

Vidyā explains पराच्छादनचारु in the same way as C. P. Jina says कीदृशमात्मदेहम्—परस्योत्कृष्टस्यार्थादीश्वरस्य आच्छादने निराकरणे चारु चतुरम् । मीमांसायां हि जगतोऽनाद्यनन्तत्वात् अदृष्टसहस्रतस्य जीवात्मन एव कारणत्वं न त्वीश्वरस्य । यद्वा परेषां बौद्धवैशेषिकचार्वाकादीनां आच्छादने चारुः । N and Malli give the latter explanation only.

82. C. P. explains the verse thus—

यस्या वदनस्य रदा दन्तास्तर्काः प्रमाणानुग्राहकाः तर्क्याः शङ्कयन्ते । अन्यथा यद्येवं न उक्तव्यतिरेकेण अस्य वदनस्य तैः तर्कैः कृत्वा वादे वादकध्यायां तथा तेन प्रकारेण क शक्तिः कुतः सामर्थ्यम् । तथा तर्कैः विना पत्रं दातुं पत्रालम्बनं कर्तुं क प्रभुत्वम् । तथा गुणशालिनां प्रतिवादिनां पूर्णं समूहं वादतो वादात् क तर्कैः विना खण्डयितुं प्रभुत्वम् । तथा दन्तैः विना अस्य मुखस्य वादे जलपने क शक्तिः । तथा पत्रं नागवाहीदलं दातुं खण्डयितुं दन्तैः विना क प्रभुत्वम् । गुणशालि पूर्णं कस्युकम् अदतो भक्षयतः क वा खण्डयितुं प्रभुत्वम् । अथवा अदतो दन्तरहितस्य इत्यर्थः । अनुप्रास उत्प्रेक्षा श्लेषश्च ।

N explains पत्रं क दातुं thus—वादतो वादनिमित्तात् प्रतिवादिने पत्रं प्रतिपत्रं दातुं तस्योपरि पत्रालम्बनं कर्तुं प्रतिवादिनः प्रतिज्ञापत्रं दातुं खण्डयितुम् । Trans. does not bring out the meaning fully. See Vocabulary under पत्र.

87. C. P.—

या देवी सोमसिद्धान्तो नाम कापालिकदर्शनशास्त्रं तन्मयमाननं यस्याः सा तथा । अथच सोमस्य चन्द्रस्य यः सिद्धान्तः पूर्णत्वं तन्मयानना इव । तथा शून्यात्मतावादः माध्यमिक-बौद्धानां शास्त्रं तन्मयम् उदरं यस्याः सा तथा । अथच सर्वथा शून्यं नास्त्येव उदरं यस्याः तथाभूता इव कृशत्वात् । तथा विज्ञानस्य सामस्त्यं नाम योगाचारबौद्धानां मतं सर्वं विज्ञान-मयं विश्वं तन्मयम् आन्तरं मनो यस्याः तथाभूता इव । अथच आन्तरं विज्ञानानां सामस्त्येन निष्पन्नं सर्वज्ञत्वात् ।

तथा अखिलापि देवी साकारतासिद्धिर्नाम केषांचित् मते सगुणा सालम्बना मुक्तिस्त-न्मयी इव । अथच मूर्तिमती सिद्धिः तन्मयीव । नदादेराकृतिगणत्वात् ईप्रत्ययाभावः । अथवा साकारतासिद्धिमयम् अखिलं यस्याः इति समस्तं पदम् । इत्थं समप्राया देव्याः शरीरं शास्त्रमयं वर्णितम् । उत्प्रेक्षा ।

Jina remarks on साकारतासिद्धिमयाखिलेव—विषयभूतं घटादिकं नास्ति किन्तु ज्ञानमेव तदाकारं परिणमते इति साकारज्ञानवादो सौश्रान्तिकः । विज्ञानस्य साकारतासिद्धि-स्तद्दर्शनम् । तन्मयमखिलमर्थात् रूपं यस्याः साकारतासिद्धिरेव समस्तरूपाकारेण परिणतेत्यर्थः । अथच साकारसिद्धिः सौन्दर्यप्राप्तिः सैव प्रचुरा यत्र एवंविधमखिलरूपं यस्या एवंभूतेव । अतिबुन्दराप्यखिलान्यप्यज्ञानीति भावः ।

See also Appendix I.

88. निगाद्यम्—C. P. says—

निगाद्यं वक्तव्यम् । सोपसर्गत्वात् यदभावे ष्यत् । कालायनस्य च (कालायनीये च C) क्यवभावे ष्यण् । The Kātantra rule is ऋवणव्यञ्जनान्ताद्ध्यण् (कृदृति 2. 119).

89. C. P. and Jina read बिन्दलसव्ये for अविन्दतासौ (Malli and N). Vidyā reads बिन्दलसत्ये. C. P.'s reading is given by Nārāyaṇa as a variant. C. P. says—

यस्य असव्ये दक्षिणे चरणारविन्दे मन्दाकिनी मकरन्दस्य लीलां बिन्दति प्राप्नोति । अन्यस्तु असत्ये इति पठति व्याचष्टे च—असत्ये असद्रूपे शून्ये यच्चरणे आकाशे इत्यर्थः । आकाशं हि विष्णुपदं तत्र च मन्दाकिनी ।

92. C. P., Vidyā, Īśānadeva and Jina read नासीरचमृषु for नासी-रचरीषु (Malli and N).

93. C. P. on the first two lines—

स्तिग्धत्वेन लेप उपदेहः तन्मयत्वम्, मायाजलेन च लोपः तिरोधानं तौ यथासंख्यं यस्य अंशुकस्य तत्तथा, तथा सयज्ञं लक्षणया सातिशयं रत्नांशुभिः मणिकिरणैः मृजा शुद्धिः, लोके खलितमिति प्रसिद्धिः, यस्य तच्च तत् अंशुकं वस्त्रं, तेन आमा कान्तिर्यस्याः तां तथा ।

Vidyā says कीदृशीं तन्मृजाम्—स्निग्धत्वेन मसृणत्वेन मायाजलेन मृगतृणया कृत्वा च यथाक्रमं लेपलोपः⁶ संमर्दप्रक्षालनं यस्य तत्, तथा सयत्नं यत्नपूर्वकं रत्नांशुभिर्मृजा शुद्धिर्यस्य तत्, एवंभूतं यदंशुकं दुकूलं (तेन) भा कान्तिविद्यते यस्याः ताम् । स्निग्धत्वेन संमर्दितं, मृगतृणाजलेन प्रक्षालितं, सयत्नं यथा भवत्येवं रत्नांशुभिर्मृजायुक्तं, खलितमिति लोके, एवंभूतमंशुकं धारयन्तीमित्यर्थः ।

Isānadeva says स्निग्धत्वाद्यो मायाजललेपोऽसत्यवर्णान्तरलेपः । स च रत्नस्योपाधि-
दोषः । एतस्य नाशे सयत्नं यद्वन्नं दोषरहितं रत्नजातं तस्य ये अंशवः किरणास्तैर्भार्जनं
शुद्धिस्तद्वत् शुचि निर्मलं यदंशुकं वन्नं तेनाभा दीप्तिर्यस्यास्ताम् । स्निग्धत्वादिदोषशून्येन
रत्नेन शुचिवस्त्रेण बाभा दीप्तिर्यस्यास्ताम् ।

Trans. follows N who says स्निग्धत्वं तैलाभ्यक्ताभासत्वम्, मायाजलं कृत्रि-
मोदकम्, लेपः अधोभागी वर्णोत्कर्षकारी द्रव्यान्तरसंयोगः, एतेषां त्रयाणां दोषाणां लोपे
अभावे सयत्नानि.....अपनीतदोषाणीत्यर्थः । तेषां रत्नानामंशुमृजा किरणशुद्धिः etc.

Jina says स्निग्धत्वाय नैर्मल्याय मायाजलस्य कृत्रिमनीरस्य, लक्षणया जाल्यस्वर्ण-
मयी पुटिकेति लोकप्रसिद्धस्य, यो लेपः प्रक्षेपस्तस्य लोपे निराकरणे सयत्नानि सावधानानि,
रत्नानां हि नैर्मल्यद्योतनार्थमधस्तात् जाल्यस्वर्णमयी पुटिका दीयते सैव मायाजलं तत्प्रक्षेप-
रहितानि मायाजलप्रक्षेपेण विनैव निर्मलानीति यावत्, एवंविधानि यानि रत्नानि तेषां यैः-
शवः किरणास्तद्वत् मृजा शुद्धिर्यस्याः एवंविधा अंशुकानां वस्त्राणामाभा दीप्तिर्यस्यास्ताम् ।
स्त्रभावादिशायिनैर्मल्यरत्नकिरणसम्पर्कतः सिचयकान्तिर्यस्याः प्रचुरा जातेत्यर्थः । अथवा
एवंविधानां रत्नानामंशुभिः मृजा शरीरस्योज्ज्वलीकरणं तथा, अंशुकेन च, आ सामस्त्येन भा
कान्तिर्यस्यास्ताम् ।

Malli takes मायाजलं to mean जलगर्भता. He says—

स्निग्धत्वं मासृण्यगुणः मायाजलं जलगर्भताख्यो दोषः, लेपो रागाख्यो दोषः, “राग-
स्त्रासश्च विन्दुश्च रेखा च जलगर्भता । सर्वरत्नेष्वमी पञ्च दोषाः साधारणा मताः ॥” इति
वाग्भटः, तयोरभावो लोपः, ताभ्यां सयत्नानि उपलक्षणमेतत् गुणसम्पत्तिदोषविरहाभ्यां शुद्धा-
नीत्यर्थः, तेषां रत्नानाम् अंशुमृजा किरणप्रसादः सैवांशुकाभा वस्त्रप्रभा यस्यास्ताम् ।

97. Vidyā remarks on गोरोचना—गोरोचनाविलेपश्च वदयार्थं क्रियते.

99. All except N read वरम् for अवरम् in the first two lines
C. P. says किम्भूताम्—राजकस्य दृशा सम्यक् पातुं कापि न धात्रा विधिना वृतः अवकाशो

6. Ms. लेपलेप

7. This seems to be an alternative explanation or possibly a quotation as
it is different from Isānadeva's first explanation—स्निग्धत्वं शरीरगतं यत्नेजस्तदेव
मायाजलं मोहकत्वात् तस्य यो लेपस्तस्य लोपे छादने ये सयत्नाः.....रत्नांशवो रत्नकिरणा-
स्तैर्यन्मार्जनं निर्मलीकरणं तेन कृत्वा वस्त्राणामाभा दीप्तिर्यस्यास्ताम् ।

यस्यां तां तथा । क्वचित् विभूषणेभ्यः सकाशात् वरम् अधिकम् अंशुकेषु वस्त्रेषु न दत्तावकाशम् । ततोऽपि अधिकं सान्द्राणां मणीनां प्रभासु न सावकाशम् । प्रथमं विभूषणैः अदृश्यमानां ततः अंशुकैः ततो मणिप्रभाभिरित्यर्थः ।

N says विभूषणेभ्योऽवरमवगमागे वर्तमानेषु अंशुकेषु.....ततः अंशुकैर्भ्योऽवरं सान्द्रमणिप्रभासु ।

109. C. P. reads अङ्गुष्ठमूर्ध्नि विनिपीडिताया for अङ्गुष्ठमूर्ध्नि विनिपीडिताया. Vidyā seems to read अङ्गुष्ठमूर्ध्नि च निपीडिताग्रमध्येन etc. Malli and Jina (Text) read....च निपीडिताया.

C. P.—

तत्र नाम सम्बोधने केन जनेन तर्जनी अस्याङ्गुली प्रदेशिनी अङ्गुष्ठमूर्ध्नि मध्यमाया अङ्गुल्या मध्यमेन भागेन चमैमौमवलोक्य नास्कोटि अपितु आस्कोटि । किम्भूता—अवनिपीडितमग्रं यस्याः तर्जन्याः सा तथा । अवनिपीडिताग्रमध्येन इति प्रायिके पाठे अधस्ता-निपीडितमग्रं मध्यं च यस्येति भागविशेषणं समस्तम् । अङ्गुष्ठमूर्ध्नि चेति पाठान्तरम् । चापटी वादिता इत्यर्थः । (Vidyā says चापटी वादिता)

113. C. P., Vidyā and Malli read बहुना कनीयः for बहु नाकनीयः.

Vidyā says बहुना अतिशयेन कनीयः स्वल्पम्. Acc. to Nārāyaṇa बहु अतिशयेन अकनीयो न कनीय एव (न+अकनीयः=नाकनीयः i.e. कनीयः).

115. C. P.—

भैम्या मुखमेव साक्षात् अव्यवधानेन सङ्केतविषयो मुख्यः सुधांशुः । स्फुटमित्यहं मन्ये । दिवः शशाङ्को दिवि इति पाठे दिवि हि यः शशाङ्कः स लाक्षणिकः लक्षणया सान्तरार्थनिष्ठया वृत्त्या नतु अभिधया । अथ च लक्षणेन लाञ्छनेन निष्पन्नः शशाङ्कत्वात् । तथा एतस्यां भुवौ मुख्यम् अनङ्गचापम् । भ्रुवो हि मुखे भवत्वात् मुख्यत्वम् । मुखमिव हस्तायवयवेभ्यः अर्था-न्तरेभ्यः प्रथमं प्रतीयमानो मुख्यः अर्थः । तदुक्तम्—शब्दव्यापारतो यस्य प्रतीतिस्तस्य मुख्यता । अर्थाद्विशयस्य पुनर्लक्ष्यमाणत्वमिष्यते ॥ लक्षणाभेदो गुणवृत्तिः । यत् पुनस्तस्य पुष्पलक्षणं चापं तत् गुणमात्रवृत्त्या गौणवृत्त्या । अथच यत् किल चापं भवति तत् गुणे मौर्व्यां वर्तते ।

Vidyā explains the verse thus—स्फुटे निश्चितं भैम्या मुखमेव सुधांशुश्चन्द्रः । दिव अकाशस्य शशाङ्कश्चन्द्रो लाक्षणिकः कृत्रिमः । तथा एतस्यां भुवौ मुख्यं प्रधानमनङ्गचापं स्वरकामुक्तम् । यत् पुनः पुष्पं कुसुममनङ्गचापं तत् पुनर्गुणमात्रवृत्त्या गौणत्वेन । एतन् लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तो विधिर्बलवान् । गौणमुखयोर्मुख्यो विधिर्बलवान् इत्यादि-न्यायात् दमयन्तीमुखभ्रुवोर्मुख्यत्वमुक्तम् । अत्रातिशयोक्तिरलंकारः ।

Jina explains लाक्षणिक as आनुमानिक, like N, and then says अथ च भैमीमुखमेव साक्षात् अभिधावृत्त्या सुधांशुः अधरस्वरूपमुख्यसुधासंपर्कात् । व्योमस्थितस्तु

चन्द्रः लक्षणिकः लक्षणावृत्त्या मुधांशुपदेनाभिधेयः न स्वभिधावृत्त्या, अधरस्वरूपमुधासंपर्काभावात् तथाविधाहादकत्वाभावात् । अधरमुधाकल्पमुधासंपर्कात् तु लक्षणयैवाभिधेयः, मुख्यवृत्त्या तु कलङ्कसंपर्कात् शशाङ्कपदाभिधेय इति भावः । एतदर्थद्योतनार्थमेव मुधांशुशशाङ्कपदोपादानम् । अभिधावृत्तिलक्षणावृत्त्योरभिधावृत्तेरेव बलवत्त्वं ततोऽपि मुख्यमेव बलवादित्यर्थः । शब्दस्य साक्षात् संकेतितोऽर्थः मुख्यः । तस्मिन् मुख्येऽर्थे शब्दस्य यो मुख्यो व्यापारः सोऽभिधोच्यते । मुख्यार्थवाधे सति अर्थान्तरप्रतिपादनं लक्षणा ।

116. C. P., Vidyā and Jina read लक्ष्यम् for लक्ष्ये (Malli and N).

118. अन्तर्भूतमुष्टि चापम्— Acc. to Nārāyaṇa, स आत्मभूः कामो भैम्याः भ्रूयुग्ममेव अन्तः मध्ये आधेयत्वेन भूतो मुष्टियेन । मुष्टिना मध्यभूतत्वाददृश्यमध्यम् एवंभूतं चापमद्य आद्रियतां नूतनं धनुः करोतु । Acc. to C. P., कौटुक (चापम्)—अन्तर्भूता मुष्टिः मुष्टिसंस्थानमाकृतिविशेषो येन तत्तथा । Vidyā also says⁸ अन्तर्मध्ये भूता मुष्टिर्मुष्टिस्थानं यस्या भ्रूयुग्मचापेन तत्तथा । अन्तर्मध्ये सन्धिरेव मुष्टिर्यत्र ।

120. All except N, read एतद्दृशोः for एतादृशोः—एतस्या दमयन्त्या दृशोः ।

122. C. P., Vidyā, Īśānadeva and Malli read इहेष्यते for इहेष्यते (N and Jina).

133. C. P. reads तन्वी मतिं क्रामति मेनकापि, like N and Malli. Vidyā and Jina read तन्वीमतिक्रामति..... Vidyā says मे मम संबन्धिनी कापि तन्वीं नातिक्रामति । तथा स्मितेन कृत्वा गौरी नाम स्वर्वेश्या तां भैमीं नातिक्रामति । तथा दृशा दृष्टया कृत्वा हरिणीं च स्वर्वेश्या दमयन्तीं नातिक्रामति etc.

135. C. P.—अहो इत्याश्चर्ये । स इन्द्रः स्वम् आत्मानं नैषधरूपम् आदेशं विधाय ना मनुष्यः पुरुषः नलः सन्⁹ किं स्थानिवद्भावं दुष्टमधत्त इन्द्रवद्भावं दोषसंयुक्तमकरोत् । कस्मात् नैषधदेशं कृत्वा इत्याह—कार्यस्य दमयन्तीप्राप्तिलक्षणस्य हेतोरपि । तर्हि कथं दुष्टत्वमित्याह—पुनः तादृक् मर्त्योचितं कृतं गौरीहरिणीवीणावतीत्यादिशब्दानां व्याकरणं व्याख्यानम् अर्थकथनं येन स तथा । येन इन्द्रोचिताप्सरोऽर्थानां कथनं कृतम् । अतः स्थानिवद्भावो दुष्टः ।

अथच यः पुनः तादृक् कृतव्याकरणः तादृक् कृतम् ईन्द्रं व्याकरणं येन स कथं स्थानिवद्भावं दुष्टमधत्त । अत्र वैयाकरणनिकायस्य विचारः । “स्थानिवदादेशोऽनल्विधी”

8. Ms. C gives Vidyā's explanation, but not that of C. P.

9. Trans. follows N who construes नानलः as न अनलः नानलः i.e. नलः. But he says also—अथच ना मनुष्यो नलो भवन्नपि स्थानिवत् इन्द्रवत् दुष्टं भावमाशयं किमर्थमधत्त भूतवान्.

इति पाणिनिमूत्रम् । अस्यार्थः—आदेशः¹⁰ भूरादेशः स्थानिवत् भवति अस्तिवत् भवति । ततो धातुकार्याणि प्रत्ययादीनि तस्मादपि क्रियन्ते । एवम् अङ्गकृतद्विताव्यय-सुप्तिङ्पदादेशः । “यथा—केन काम्यां कैः इत्यत्र के आदेशे कृते अङ्गाभयात् इनदी-र्घत्वसुभावा भवन्ति । कृदादेशः कृदङ्गवति । प्रकृत्य । स्यवादेशे कृते ह्रस्वस्य पिति कृति तुगिति तुग्भवति । तद्धितादेशस्तद्धितवद्भवति । दाधिकम् । अयतनम् । कृतद्धितसमा-साध्वेति प्रातिपदिकसंज्ञा भवति । अव्ययादेशोऽव्ययवद्भवति । प्रस्तुत्येत्यत्राव्ययादिति सुब्लग् भवति । सुबादेशः सुब्वद्भवति । वृत्ताय । श्रुताय । सुपि चेति दीर्घत्वं भवति । तिङादेशस्तिङ्गवद्भवति । अकुरुतम् । अकुरुत । सुप्तिङन्तं पदमिति पदसंज्ञा । पदादेशः पदवद्भवति । ग्रामो वः स्वम् । पदस्येति स्त्वं भवति ।”¹¹

स्थानिशब्देन आदेशी प्रकृतिभूत उच्यते, आदेशशब्देन विकृतिभूतः । इ स्थानिवत्—अनल्विधौ । अल्लशब्देन वर्णास्तित्र संकेत्यन्ते । न अल् अनल् । तस्य विधिः कार्यं, तत्र वर्णकार्ये कर्तव्ये न स्थानिवद्भावः । यथा—दिव्पधिवत्तद् इत्यादेशेषु यौः पन्थाः स इति हल्ङ्याबिति सुलोपो न भवति । तथा ब्रवो घातोः वच्चादेशे कृते स्थानिवद्भावेन ब्रूत्वे सत्यपि अल्कार्यत्वात् वच्चेर्वकारस्य सार्वधातुके संप्रसारणे उकारे कर्तव्ये वर्णकार्ये कर्तव्ये वर्णकार्यत्वात् स्थानिवद्भावो न भवति ।

ततश्च इन्द्रोऽपि स्वं नैषपादेशं विधाय ना मर्त्यो नलः कार्यस्य हेतोः सन् विद्यमानः किं स्थानिवद्भावं दुष्टम् अभतेति विचारः । तस्मात् मनुष्योचितं व्याकरणमवुक्तं कृतम् ।

अनल्वधित्वस्य संभवात् अत एव कविना नानलः कार्यस्येति ना इति मनुष्यवाचकम्, अकारप्रच्छेपेण अनल इति अवर्णस्य इति वाचकं, कार्यस्येति विधिवाचकम् इत्येतानि पदानि कुर्वता पाणिनिव्याकरणस्य सूत्रार्थः व्यञ्जितः ।

CANTO XI

10. Vidyā reads प्रादुग्ध for प्राग्दुग्ध found in C. P. and others— स ततः कल्पवृक्ष आभाति शोभते यस्तरुः एषां देवानां गिरेः मेरोः खलु निश्चितं पञ्चशालः पाणिः भूमिगुरमेः भूमेः सकाशात् मुक्ताफलं मौक्तिकं प्रादुग्धं दुदोह । मेरुणा हि रत्नानि पृथिवी दुग्धा । तस्य च निश्चितमयं कल्पवृक्षो हस्ततुल्यः । किं कुर्वन् आभातीत्याह—फलनेन सदाफलत्वेन कृत्वा सान्वयं सार्धकं यज्ञाम तन्वन् । यदयं कल्पवृक्षो मुक्ताफलं विस्तारयन् शोभते तत् सार्धकं नाम कुर्वन्नित्यर्थः ।

10. A आदेशाच्च.

11. This portion is a quotation from Kāśikā. Ms. has several lacunae which have been supplied from the printed Text (Bāla Sastri's ed.).

Īśānadeva follows Vidyā's reading, but he gives the other reading as a variant.

37. Vidyā reads सुधीमुधीभवन्त्या (i.e. चन्द्रामृतरूपेण संपद्यमानया गिरा) for सुधीषु सुधीभवन्त्या found in C. P., Īśānadeva, Jina and N. Jina mentions Vidyā's reading. Malli reads सुधीभवन्त्याः— सुधीषु विद्वत्सु सुधीभवन्त्या विदुषीभवन्त्यास्ते तवान्तरमन्तराजम्.

41. Verses 41 and 42 (कल्लोलजालand त्वद्रूपसम्पदः.....) are not explained by C. P., Malli¹ and Jina. In my ms. of Vidyā both text and commentary have been added in the margin, probably by a later hand. The verses are not found in Īśānadeva.

46. वाग्देवतायतनमञ्जुमुखाम्बुजेऽपि—

Vidyā alone reads वाग्देवता नयन..... for वाग्देवतायतन. He says सा वाग्देवता सरस्वती अमुष्मिन् नृपे एकमेव दूषणमजीगणत् एकदोषं संभावयामास । कीदृशे—नयनानां नेत्राणां मञ्जु मनोज्ञं मुखाम्बुजं यस्य तस्मिन्. Here दोषमजीगणत् ought logically to refer to Damayanti and not to Sarasvatī. Vidyā's alternative explanation is not more satisfactory—अथवा सा दमयन्ती अस्मिन् नृपे एकमेव दूषणमजीगणत् इति योज्यम् । तथा वाग्देवतासेवितनयन-मञ्जु मुखाम्बुजं यस्येति समासः ।

65. C. P. Vidyā, Īśānadeva and Jina read श्रीभावभावितपदाम्. Vidyā says —अथ जन्यजनः परिवारलोकस्तस्माच्चरपतेर्नृपात् तन्वीं तामपनीय अन्यं राजन्यं क्षत्रियं निन्ये । उपमानमाह—अर्थी याचको यथा विधनाधिर्धनात् पुरुषादविमृश्य-प्रार्थनां निवर्त्य वित्तवित्तं विख्यातद्रव्यं पुरुषं प्रति नयति । उभयविशेषणमाह—श्रिया कान्त्या भावेन भक्त्या भाविते सेविते पदे चरणौ यस्यास्तां श्रीभावभावितपदां (दमयन्तीम्) । अविमृश्य-याच्नापि श्रीभावेन समृद्धिसद्भावेन भावितानि विलसितानि पदानि वचनानि यस्यां ताम् । कुलीनः.....त्वं शीलवांस्त्वं चतुर इत्यादिवचनानि भवन्ति याच्नायाम्². Trans. follows Nārāyaṇa, but the earlier reading gives a simpler meaning. Malli and Viśveśvara read स्त्रीभावभावितपदाम्, like N. N says—स्त्रीभावेन स्त्रीत्वेन भावितपदां चालितचरणां गच्छतेति चरणचालनेन

1. The Palghat edition says that the verses are found in some mss. of Malli.

2. Jina says—श्रीभावेन अरुणशोभासद्भावेन भावितौ वासितौ पदौ यस्यास्तां (दमयन्तीम्) । कीदृशीं याच्नाम्—श्रीभावेन संपत्सद्भावेन भावितानि रचितानि त्वं दक्षो रूपवान् प्रतापवांश्चासीत्यादीनि पदानि यस्यां ताम् ।

संज्ञापयन्तीमिमां मैमीम् । (याच्चापक्षे) 'यजयाचयतविच्छप्रच्छरक्षो नङ्' इत्यस्मिन् सूत्रे सर्वेषु पुल्लिङ्गेषु पदेषु याच्चाशब्दो नङ्कन्तो व्युत्पादितः । शक्तित्वाभावात् क्रियां वर्तते इति स्त्रीस्वभावेन स्त्रीलिङ्गतया धावितं शोधितं पदं रूपं यस्यास्ताम् । Viśveśvara remarks याच्चा हि शब्दो यजयाचेत्यादिना व्युत्पादितः शब्दशक्तित्वाभावात् स्त्रीभावे वर्तते ।

69. C. P. reads कर्मणमणीन् for कर्मणमयीम् which he gives as a variant.

77. C. P.'s explanation of the verse is different from that of Nārāyaṇa—अहह इति हर्षे । तस्य द्वीपस्य या विपाङ्गाम्नी तरङ्गिणी नदी न उत्सर्पिणी । तस्येति सम्बन्धे पृष्टी । उत्क्रम्य सर्पतीत्येवंशीला एवंविधा । न तस्य वर्षस्य मर्यादामतिक्रम्य वर्षान्तरं गच्छति । तस्मादेव वर्षात् समुद्रगा । तथा विष्णुपुराणोक्तलङ्घद्वीपस्य शान्ताभयादीनि सप्त वर्षाण्यनुक्रम्योक्तम्—तेषां नद्यश्च सप्तैव वर्षाणां तु समुद्रगाः । नामतस्ताः प्रवक्ष्यामि श्रुताः पापं हरन्ति याः ॥ अनुतप्ता शिखी चैव विपाशा त्रिदिवा क्रमुः । अमृता सुकृता चैव सप्तैतास्तत्र निम्नगाः ॥ या विपाङ्गाम्नी तरङ्गिणी तस्य द्वीपस्य न उत्सर्पिणी । ऊर्द्धं सर्पतीत्येवंशीला न अधिका, किन्तु द्वीपसमाना । तथा च विष्णुपुराणे—ताः पिबन्ति सदा हृष्टा नदीर्जनपदास्तु ते । अवसर्पिणीर्न तेषां न चैवोत्सर्पिणीर्विभो ४ ॥ अस्यायमर्थः—ते जनपदाः....ता नदीः पिबन्ति । किम्भूता नदीः—तेषां वर्षाणां न अवसर्पिणीः । तेषामिति कर्मणि पृष्टी । न द्वीपेभ्यः सकाशात् हीनाः । न च तेषामुत्सर्पिणीर्न च तेभ्योऽधिकाः किन्तु वर्षे यथायथम् लोकोपयोग्याः । अथ च श्लेषेण तरङ्गवत्यपि त्वजेत्रयोर्न उत्सर्पिणी नाधिका । अत एव वाक्यद्वयसन्धौ त्वजेत्रयोरिति पदम् । तस्यां विपाशि जाता नवसरोजराजिः तव नेत्रयोः नीराजनाय अवतारणाय आस्ताम् । तस्यां जाता सरोजराजिः तव नेत्रयोरुपरि उत्तार्य त्यज्यताम् । तस्मात् त्वमत्र राजमाने राजनि अञ्जसा सत्यभावेन अनुरज. Vidyā remarks नीराजनाय निर्मत्सनाय ।

79. C. P. reads वेलाबलाक्रमण for वेलाचलाक्रमण—सरितामीश्वरः तस्य समुद्रस्य परपारे या वेला परतटं तस्या बलेन आक्रमणे विक्रमं कर्तुम्. He mentions वेलाचल as a variant.

80. Vidyā expounds गर्भरूपम् thus—गर्भस्येव शिशोरिव सुकुमारं रूपं यस्य तं गर्भरूपम् । गर्भे उदरमध्ये एव अस्य रूपं न बाह्यजातस्येति निन्दा ।

3. The quotations from Viṣṇupurāṇa are from द्वितीयांश, chap. 4.

4. Ms. reads विभुः. Printed Text has द्विज. The reading of the Vāgvasī edition (अपसर्पणी etc.) is incorrect.

92. C. P.—अस्य राज्ञः आगसामपराधानां शतं विदधतोऽपि वामाः स्त्रियः परस्परम-
क्षरं न अधीयते अप्रियं न वदन्ति । यतः समिद्धः कामो यासां तास्तथा । यतस्तत्र एका
चान्द्री लेखा न अपैति अपगच्छति । किंभूता—हरमौलौ शवालुः सर्वदा स्थिता । किंभूता—
अनध्यायहेतुर्या तिथिः शुक्लप्रतिपत् शुक्लचतुर्दशी च । अथवा पञ्चदशकलध्वज इति केषां-
चिन्मतम् । श्रुतिस्मृतिपुराणज्योतिःशास्त्रदृष्ट्या तु षोडशकलध्वजः । तथाचाद्यमेव
कविराह—यशःपदाङ्गुष्ठ्यादि (7.107) । अग्न्या कला दर्श इवेति कालिदासः ।
अतोऽनध्यायहेतुः तिथिरमावास्या । तस्यां कलामात्रशेषध्वजः, परं न दृश्यतेऽतिक्षीणत्वात् ।
षोडशी कला मूलभूता तिष्ठति तस्या इद्विह्वासापेक्षया प्रतिपद्द्वितीयातृतीयाप्रभृतयस्तिथयः,
पञ्चदश कला वर्धन्ते हसन्ति च । तस्मादमावास्या एव । तस्याः केतुधिहम् । यत्र तिथौ
एका चन्द्रकला तत्र अनध्यायः । ततश्च श्रीमहाकालशिरसि एका चन्द्रकला सदाऽस्ति । तत-
स्तासां कठोरवचने भर्तारं प्रति अनध्यायः ।

Vidyā says अनध्यायस्य हेतुः यस्तिथिरमावास्या चतुर्दशी वा । अत्रोक्तनिमित्ता
विशेषोक्तिः काव्यलिङ्गमलंकारः.

Other commentators think that the tithi in question is शुक्ल-
प्रतिपद्. Viśveśvara remarks—शिष्टा हि प्रतिपत्तिथौ नाधीयते । यद्रामाद्यणे-
प्रतिपत्पाठशीलस्य विद्येव तनुतां गतेति.

94. C. P., Vidyā, Īśānadeva and Jina read ऊहुः for जजुः
(Malli and N). Vidyā says ऊहुरतर्कयन् । ऊहुरिति बहुधातोः परोक्षज्ञानार्थस्य
धातूनामनेकार्थत्वात् । Jina says भैमीजितानि अवगम्य ऊहुः अवहन् अन्यत्र
प्रापयामासुः. C. P. says ऊहुः वितर्कयामासुः । ऊहृत्वर्थेऽपि बहिरिति कातन्त्रवृत्ति-
कारवचनात् धातूनामनेकार्थत्वात् ऊह वितर्क इत्यर्थे बहु प्राणे इत्यस्य प्रयोगः । जजुरिति
केचित् पठन्ति । जग्मुरित्यन्ये. C. P. remarks on शिबिकामधरे बहन्तः—अधरे
(अधोभागे) इति सप्तम्येकवचने । प्रथमाबहुवचनं वा । अधरे अधोभागे स्थिताः शिबिकां
बहन्तः.

96. Most commentators read दराशित for the unusual दराञ्छित
given by Nārāyaṇa and explained as ईषदाकृष्ट. Vidyā says—मत्स्य-
लाञ्छनस्य कामस्य दराशित ईषदारोपितः यश्चापो धनुस्तस्य भासा कान्त्या नीराजितभ्रुवम् ।
कामकान्तिभिः निर्मञ्छने क्रियते दमयन्तीभ्रुवोरित्यर्थः ।

C. P. says ईषत् अशितं वक्त्रम्. Jina says कामस्य दराशितः ईषद्वक्तो यः
चापः धनुः तस्य भासा कान्त्या नीराजिता निर्मिञ्छने प्राप्ता भ्रूयस्यास्ताम् । कामकामुक्-
कान्तिभिः दमयन्तीभ्रुवोर्निर्मिञ्छने विधीयते ततोऽप्यधिकेत्यर्थः ।

97. C. P. and Vidyā read मुधाम्बुसाधौ for..... सिन्धौ. The latter
says कीदृशे चन्द्रे—मुधाम्बुना अमृतोदकेन कृत्वा साधुरुतमस्तस्मिन् मुधाम्बुसाधौ ।

In spite of the Palghat edition, Malli also seems to read सुधा-
म्बुसाधौ, for his explanation is अमृतोदकलक्ष्ये.

98. There is a pun on कमलवत्करकः. Applied to the king, it
means कमलवन्तौ लक्षणपद्मयुक्तौ वा करौ हस्तौ यस्य स कमलवत्करकः । स्वार्थे कप्रत्ययः
Vidyā. Applied to the cloud—कमलवत्यः पानीययुक्ताः करका वर्षोपलाः यस्य
स कमलवत्करकः Vidyā.

Vidyā remarks on स्रग्दाम—स्रग्दामेति एक एव शब्दः सर्वत्र दृश्यते । तथा
रामायणे सुन्दरकाण्डे—हेमचित्रतनुनागां स्रग्दामालम्बधारिणाम् ।

सीधुव्याकुलिताक्षणां मन्दविह्वलगामिनाम् ॥

101. Vidyā reads आदास्य for औदास्य—भैम्या दृशोर्नेत्रयोः अस्त्रेयमा-
दास्या एतदीया या संवित् नाम आदास्यसंविदा एतदीयनाम्ना अबलम्बिता आश्रिता या
शून्यमुद्रा अनादरचेष्टा तामादास्य संविदवलम्बितशून्यमुद्रामवगम्य ज्ञात्वा जन्यलोकस्तामन्यं
प्रति निनायेत्यर्थः । आदास्य इति अस्त्रेयमादास्या ष्यप्रत्ययः कचिदुभयत्रापि वृद्धिः.
C. P. refers to this reading, but he gives it as आदस्य.

104. Jina takes मणि in the sense of मणिबन्ध 'मणिबन्धो मणिश्च स'
इति हैमः. Acc. to him, अस्य पृथुराजः पाणौ हस्ते मणि मणिबन्धं पश्य । कीदृशं
मणिम्—ज्याघात मौर्व्या घातेन हननेन जायते इति ज्याघातज एवंविधेन किणेन रुद्रव्रणपदेन
उपरज्य उपरक्तीभूय संबध्य रिपुराजकं विपक्षक्षितिपट्टन्दं तस्य धूमकेतुतारावत् आचरतीति
धूमकेतुतारायमाणः तम् । ज्याघातजकिणच्छलेन मणिबन्धे धूमकेतुदितोऽस्तीत्यर्थः ।
उदितो हि धूमकेतुः रिपुक्षयायेति प्रसिद्धिः । तथा ज्याघातजेन किणेन रिपुराजकधूमकेतु-
तारायमाणम् अस्य पाणौ मणि रत्नं पश्य । ताराकारो मणिः किणश्च श्यामत्वात् धूमाकार
इति केचित् । Acc. to Vidyā, अस्य पाणौ उपरज्यमणिम् उपरक्तमणिं पद्मरागमणिं
पश्य । ज्याघातजेन किणेन कृत्वा रिपुराजकस्य धूमकेतुतारायमाणम् । उपरज्येति ह्यबन्तं
वा । तेन ज्याघातजेन किणेन उपरज्य उपरक्ती भूत्वा रिपुराजकधूमकेतुतारायमाणो मणिरिति
संबन्धः. C. P. says त्वसुपरज्य रागं कृत्वा अस्य पाणौ मणि पश्य । किभूतम्—
जगतो विजयस्य कार्मणं वशीकरणम् । पुनः किभूतम्—ज्याघाताज्जातेन किणेन रिपुराज-
कस्य धूमकेतुतारा तद्वदाचरन्तम् । धूमकेतुरपि पुच्छे कृष्णो भवति मुखेन दीप्तिमान् ।
किणेन उपरज्य धूमकेतुतारायमाणमिति केचित्. Malli says अस्य पाणौ ज्याघातजेन
किणेन उपरज्योपरागं प्राप्य राजकस्य राजसमूहस्य धूमकेतुवत्स्वनक्षत्रवदाचरन्तं तद्वदुपपन्ना-
यमानं मणिं पश्य ।

115. C. P. reads नामेच्छया, like N and Malli. Jina reads
रुद्रेच्छया—रुद्र इत्यभिधाकाङ्क्षया मम रुद्र इति नाम भविष्यतीत्यभिलाषेण, Vidyā, Īśāna-

5. Ms. reads हेमचित्रं.

deya and Jina (Text) read नात्मेच्छया. Vidyā says कृपया दयया एव रुदः शंभुः पुरारोदीत् रुरोद । आत्मेच्छया निजामित्यपेक्षेण इति रोदनमिषमानं छद्ममात्रं नाधत् नाधारयत् । बालकरूपेण मायां कृत्वा शंभुः रुरोदेति शंभौ छद्मं न भवति । किं तर्हि कृपया एव रुरोद । भाविनी विधिर्ज्ञाया कर्ता यस्याः सा विधिकर्तृका या लोकसृष्टि-
स्तस्याः कृष्टानि दुःखानि आलोक्य निरीक्ष्य भविष्यज्जनदुःखानि विलोक्य कृपया शंभुः रुरोदित्यर्थः । यद् यस्मात् कारणात् स रुदः संसारतारणतरीं संसाराब्धितरणनौकां तां पुरीं वाराणसीमसृजत् तस्मात्तदा कृपया रुदो रुरोदित्यर्थः । अत्रापह्नुतिकाव्यलिङ्गालंकारौ ।

Malli and Jina (Text) read आलोक्य for आलोक्य.

C. P. quotes here Bhāgavata 3. 12. 8-12—

स वै रुरोद देवानां पूर्वजो भगवान् भवः ।
नामानि कुरु मे धातः स्थानानि च जगद्गुरो ॥

इति तस्य वचः पादो भगवान् परिपालयन् ।
अभ्यधाद्भद्रया वाचा मा रोदीस्तत् करोमि ते ॥

यदरोदीः सुरश्रेष्ठ सोद्रेग इव बालकः ।
ततस्त्वामभिधास्यन्ति नात्रा रुद इति प्रजाः ॥

‘हृदिन्द्रियाण्युर्व्योम वायुरभिर्जलं मही ।
सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि ते ॥

मन्युर्मनुर्महानासो महान् शिव ऋतप्वजः ।
उरुरेता भवः कालो वामदेवो वृतमतः ॥

इति श्रीभागवते तृतीयस्कन्धे द्वादशाध्याये स्थाननामवर्णनम् ।

✓ 117. N remarks अद्यतनीति लुङ्बिभक्तेः कौमाराणां संज्ञा. Vidyā says तथा च कौमारमूत्रम्—अस्तेभूरसर्विधातुके.

C. P.—हे भीमोद्भवे नगराजपुत्र्याः पत्युर्नगरीमेल भवाब्धौ संसारे यादः जलचरः संसारी भवत्येष्वरस्य सायुज्यं मुक्तिमृच्छति । किंभूतां नगरीम्—भूतानां पिशाचादिगणा-
नामभिधानैर्नामभिः पटुं बहुलां भूतपतित्वात् परमेश्वरस्य । अथवा अभिपूर्वो धातुधातुर्व-
न्धने वर्तते । तथाच पाणिनीये द्वितीयाध्यायतृतीयपादप्रथमसूत्रे अनभिहिते इत्यत्र पदमञ्जरी-
कारेण वर्णितम् । तथा श्रुतिरपि इमामृहन् रश्नामृतस्येखामिधानीमादत्ते इत्यत्र
अश्वबन्धनी रज्जुः । शाङ्खायनसूत्रे च महाभिष्टवे ‘अभि त्वा देव सवितरित्यभिधीय-

नानायाम्' इति वक्ष्यमानायां गवि भाष्यकारेणेति व्याकृतम्⁷ । वक्ष्यमानायामभि
त्वेति ऋचमभिष्टौतीत्यर्थः । भूतानां प्राणिनामभिधाने संसारबन्धने अतिपटुं शरामपने-
श्रीमित्यर्थः । यथा अस्तिधातुरयतनीं विभक्तिमवाप्य भवतिभावं भूरादेशमृच्छति । किंभू-
ताम्—भूताभिधानपटुमतीतकालविहितत्वात् ।

127. C. P. remarks on सहस्रद्वर्गवर्गः—सहस्रद्वर्गो महेन्द्रस्य अर्चण उच्चैः-
श्रवसो, बहुवचनेन वा विग्रहः, अर्चणामुच्चैःश्रवःप्रसूतीनां गर्वः । छन्दसि प्रादेशः ।
तथाच यार्तिकम्—अर्चणस्तु मघोनश्च न शिष्यं छान्दसं हि तत् । अतो भाषायां प्रादेशा-
भावः । तथा च—कुर्वन्चर्चुरोद्धूतैरित्यादिप्रयोगः । 'सौ च मघवान्—' इत्यत्र
विजयानन्दः—“छान्दसौ एतौ प्रयोगौ इति नागनायकः¹⁰ प्राह । अयं तु भगवान् महेश्वर-
तनयप्रसादात् मोहान्धकारभिदुरशन्द्वद्वाणि निष्पातो¹¹ लौकिकावपीति मनुते इति ।”

129. C. P. explains the verse thus—

सा दमयन्ती उपनिषदुपमा उपनिषत्सदृशी आसीत् । किं कृत्वा—एकमेव पुरुषं
नलमनु लक्षीकृत्य भूयो वारं वारं तत्परीभूय । किंभूतम्—पारेवान्वर्ति रूपं यस्य तम् ।
तथा चिदम्भोधिं चिद्वृषमित्यर्थः । किंभूता-शुभाज्ञा । किंभूतम्—निःसीमा आनन्दो यत्र
ते तथा । किं कुर्वती—अनन्तान् तेजःसखान् निखिलान् मरुतो देवान् पार्थिवांश्च तान्
सर्वानाप्य सुवती । किंभूतान्—दिष्टभाजो देवपरान् । किंभूतान्—चित्तन आशालुपः ।
कथम्—समम् । तथा असमा निरूपमा गुणाः शौर्यादयो येषां तान् । तथा किंभूता-गूढो
भावोऽभिप्रायो यस्याः सा तथा ।

उपनिषदपि एकमद्वितीयं पुरुषं परमात्मानं ब्रह्म अनु लक्षीकृत्य तत्परीभवति । किं-
भूतम्—पारेवान्वर्तिरूपं नीरूपमथवा 'यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सहृति'

7. 5. 10. 3. Hillebrandt's edition, Vol. 1, p. 54.

8. Found in the comm. of Varadattasūta Ānartīya. Hillebrandt's edition, Vol. II, p. 236.

9. 'सौ च मघवान् मघवा वा' is a Kātantra rule (Nāmaprakaraṇa, Pāda 3).

10. नागनायक 'lord of the serpents' seems to refer to Ananta or Śeṣa, the reputed author of the Mahābhāṣya. Cf. Notes 2. 95.

11. The reference is to Śarvavarman, the author of the Kātantra. Vijayā-
nanda's statement may be compared with the following remark found in
Durgasūnha's Tikā on the rule: 'सौ च मघवान्' छान्दस्वेतौ योगविति भाष्यकारो
भाषते । सर्ववर्मणस्तु वचनात् भाषायामप्यवसीयते । तथाच—मघवद्वज्रलज्जानिदानमिति,
ख्यीकृतप्रग्रहमर्वातां व्रज इति च दृश्यते । Śaraṇadeva in his Durghaṭavṛtti gives the
same examples (मघवद्वज्र and ख्यीकृत-) and remarks छान्दसा अपि कचित्
भाषायां प्रयुज्यन्ते इति.

ध्रुतेरतीतवाग्विषयम् । तथा चिदम्भोधि चैतन्यघनम् । किंभूतम्—निःसीम भूमानम् । किंभूतम्—आनन्दं मुखस्वरूपम् । किंभूतम्—भूयः भूयासं पुरूपम् । किं कुर्वती—भूयो भूयः तत्परीभूय आप्यतेजःसखनिखिलमरुताधिवाङ् मुखती औदकात् तेजसान् सह खेन आकाशेन वर्तन्ते तान् निखिलान् मरुतो वायव्यान् पार्थिवांश्च पृथिवीसंबन्धिनो भावान् निरस्यन्ती । किंभूतान्—सानन्तान् नामसंयुक्तान् । अनन्तं वै नाम इति ध्रुतेः । किंभूतान्—दिष्टभाजः । दिष्टशब्देन वायुच्यते, दिश्यते उपदिश्यते असाविति कृत्वा । तां भजन्ते तांस्तथा । केन समम्—चित्तेन समम् । चित्तशब्देन मनः संकल्पः चैतन्यं ध्यानं विज्ञानं स्मरणं बोधते । किंभूतान्—आशाशुभः आशाशब्देन आशंसोच्यते । किंभूतान्—असमगुणान् । पृथ्वी शब्दादिपञ्चगुणा । आपश्चतुर्गुणाः । तेजस्त्रिगुणं वायुर्द्विगुणः । आकाशस्य एक एव शब्दो गुणः । आशां गुणांश्च मुखती । नामप्रवृत्तीन् आशापर्यन्तान् भावान् ध्रान्त्वा ब्रह्मभावेन मत्वा मुखती । यतो गूढो भावः परमार्थो यस्याः सा तथा । पुनः किंभूता—शुभाज्ञा शुभानि अज्ञानि शिक्षादीनि षट्, अथवा चत्वारि शमदमो-परमतिशिराख्यानं साधनानि यस्याः सा तथा ।

C. P. here refers to the seventh chapter of the Chāndogya Upaniṣad and summarises nearly the whole of it. This chapter gives the story of Nārada and Sanatkumāra, and propounds the nature of the Absolute as transcending all physical objects and mental processes such as water, light, ether, name, speech, mind and its functions, hope, strength and food. It will be seen that C. P. finds references to most of these in the verse, and accordingly explains certain words differently from the other commentators. Besides, in the passage from the Upaniṣad, unlike Śaṅkara, he explains बल 'strength' and अन्न 'food' as air and earth respectively to suit his interpretation of the verse.

Vidyā says उपनिषदपि चित्तेन ज्ञानेन आशाशुभो दिक्पतीन् अनेकान् प्राप्य मुखति । कानाशापतीनित्याह—तेजःसखा बहियुक्ता निखिला मरुतो देवाः पार्थिवश्च राजा अर्धात् मरुतामेव । एतेन बहिरूपो न भवति अपरदेवरूपो न भवति देवराजरूपो न भवति इति तान् मुखति । तथा दिष्टभाजः स्वकर्मरूपान् etc. Īśānadeva says the same thing.

Later commentators find in the verse a reference to the nine Dravyas of the Vaiśeṣika system except the soul—earth, water, light, air, ether, time, space and mind. This interpretation is found in Malli, N and Jina. Malli, for instance, says उपनिषत्पक्षे तु सानन्तानाकाशसहितान् । 'अनन्तं गुरुत्वं खम्' इत्यमरः । दिष्टभाजः कालयुक्तान् । 'दिष्टं

भाग्ये च काले च' इति विद्मः । चित्तेन समं मनसा सह आशाशुभो दिग्युक्तान् ।.....
अपां विकारः आप्यम्....तेजःसखाः तेजोद्व्यसहिताः मरुत वायुः पार्थिवाः पृथिवी-
विकाराः.....तान् मुखती तार्किकोक्तपृथिव्यादिनवद्रव्येषु आत्मातिरिक्तद्रव्याष्टकस्य श्रुति-
वाक्यैर्निषेधं कुर्वतीत्यर्थः ।

CANTO XII

5. C. P., Jina (Text) and Malli read प्रमूनपर्णात् for प्रमूनवर्णात्
found in Vidyā, Jina and N.

6. C. P., Vidyā and Jina read निपीयताम् for न पीयताम् (Malli
and N).

Trans. follows the following अन्वय-चक्षोरजिह्वा.....चन्द्रिका न पीयतां
नाम, अपितु पीयताम्. Malli differs—एतन्मुखचन्द्रचन्द्रिका चक्षोरस्य जिह्वा
कथञ्चिदपि न पीयतां नाम पाययितुमशक्यत्वात् । तथापि भवन्मुखसृष्टी त्वञ्चक्षुरात्मना
परिणते चक्षोरस्य चक्षुषी इमाभेतन्मुखचन्द्रिकां किं चिरं नाचामयसे न पाययसे । चक्षुषा च
किमिति न पीयते किमित्येनं न पश्यसीत्यर्थः । चमेः प्रत्यवसानार्थत्वात् गतिबुद्धीत्यादिना
चक्षुषोरणिकर्तुः कर्मत्वम् । “निगर्णचलनार्थेभ्यश्च” इति चमेर्णिवि परस्मैपदनियमादात्मने-
पद चिन्त्यम्. C. P. remarks on आचामयसे—

निगर्णार्थस्य प्यन्तस्य आत्मनेपदं चिन्त्यम् । तत्रेदं चिन्त्यते—चक्षुःकर्तृकस्य आचमे-
रभ्यवहारलक्षणस्य अभिधेयस्यार्थस्य बाधे वीक्षणं लक्ष्यमित्यर्थः । अथवा धातूनाम्
अनेकार्थत्वाभावात् न परस्मैपदम् । अन्ये तु अन्तर्भूतहेतुमण्यर्थमाचर्षिं चुरादौ पठन्ति ।
ततश्च ‘बुधयुधे’त्यतो.....’ निगर्णे’त्यादिना स्वार्थिकप्यन्तात् परस्मैपदस्य अप्रगतेः ‘णिचश्च’
इत्यात्मनेपदम् । वीक्षणमभिधेयम् । अतो निगर्णार्थत्वात् आत्मनेपदमेव ।
कथितु “न पादम्याह्यमाह्यसपरिमुहचिन्तितिवदवस” इत्यत्र पा इत्यर्थपरो निर्देशः
इत्याह । तत आचमेरपि पानार्थत्वात् परस्मैपदप्रतिषेधः । तथाच पादिषु ‘घेट उपसंख्यान’-
मित्युक्तम् । यथा धापयेते शिशुमेकं समीची इति ।

9. Vidyā, C. P. (Ms. A) and Jina (Text) read क्षणोति for
क्षिणोति. Ms. C reads क्षिणोति. Jina remarks on क्षिणोति—शाकटायनक्षीर-
स्वामिभ्यां तु अयं धातुर्न पठ्यते । अतएवात्रेयमैत्रेयाम्यामपि स्वादेः छान्दसिकेषु पठितस्य
क्षेधार्तोर्भाषायामपि प्रयोगाङ्गीकारेण क्षिणोतीति साधितम् । एवं च पञ्चबाणः क्षिणोतीति
सिद्धः । शाकटायनः पुनः छान्दस एव प्रयोगः भाषायां तु क्षिणुं न पपाठेति तन्मते
क्षिणोतिप्रयोगो भाषायामसाधुरेव । क्षणोतीति पाठे क्षणुं हिंसायामस्य प्रयोगे न
काप्यनुपपत्तिः ।

1. अनेकार्थत्वात् ?

10. अत्र वीरस्य (वीररसस्य ?) य आश्रयो नायकः तद्विपक्षविषये निवेशितो भयानकः सुतरां नायकोन्मार्क्यमादधातीति भिन्नसंश्रयत्वेन निर्वहः । यथा अर्जुनचरिते—

महानुपद्रवोऽभवत् पुरे पुरन्दरद्विपां ।

भयावहे समुत्थिते धनुर्धनौ किरीटिनः ॥

इति वीरभयानकयोः एकाश्रयत्वेन विरोध इति प्रतिपक्षगतत्वेन भयानको निवेशितः C. P.

सौधाग्रनटे पटाखले— Vidyā and Jina (Text) read तटे for नटे. Vidyā says सौधाग्रनटे ष्वल्लहोपरिभूमिकायां यत् पटाखलं पताकाग्रान्तं तत्र. Vidyā mentions सौधाग्रनटे as a variant. C. P. and others read नटे.

22. अश्वेति— C. P. says अश्वेति श्वेतीकृतम् । धित आवरणे लुङ् । आत्मने-पदप्रथमैकवचनम् । कालापके (अथ व्याकरणेषु च A) अस्मादयतनी. Vidyā first says धित आवरणे श्वेतते, but says at the end धिता वणं कर्मण्ययतनी. N says 'ध्वितीङ् (ध्वितिङ् acc. to Jina) शौक्ये' इत्यस्मात्पुन्यन्तात् कर्मणि लुङ् आत्मनेपदम्. Dhātupāṭha and Kātantraganaṃālā have धिता वणं.

32. तदध्वइकारतरङ्गरङ्गणा— C. P. says तस्य राज्ञः अध्वनि इशो दृष्टेः तारः कनीनिका तस्याः तरङ्गस्य रङ्गणं यस्याः सा तथा । N says तस्य अध्वनि तद्विशि इशः ताराणामतिविशालानां तरङ्गाणां हव्यापाराणां रङ्गणं गतिर्यस्याः । हव्यापारदर्शित-वर्णनीयवृत्तान्तरा ।

Vidyā reads तदर्धइकारतरङ्गरङ्गणात् and connects it with तृणीभवत्पुष्प-शरं—सरस्वतीं तां दमयन्तीं प्रति वृत्तान्तरम् अवदत् । कीदृशं वृत्तम्—तृणीभवत् पुष्पशरः कामो यस्मात् तम् । तस्या दमयन्त्या या अर्धइक् कटाक्षः तथा यत् तारस्य कनीनिकायास्त-रङ्गवत् रङ्गणं भ्रमणं तस्मात् । यदि कामादपि सुन्दरः स न भवेत् तत् कथं कटाक्षेण दमयन्तीं तं पश्येदित्यर्थः ।

37. C. P. remarks on कृत्रिम—कृतद्वितः । क्विरिति कृत² । 'त्रिमम् नित्यम्' इति मम् तद्वितः । कालायनीये तु त्रिमक् इति कृदेव³ । कृतद्वितः संनिपात-प्रत्यय एव शास्त्रकाराणां भाष्यकाराणां च मतः । तथा च शास्त्रायनशृणो जातकर्मणि गोप्य-नामकरणे 'कृतं कुर्यात् कृतकृत'मिति कृद्विधानात् एव तद्वितप्रतिषेधे सिद्धे 'न तद्वित'मिति व्यामिश्रनिषेधार्थं यथा.....मित्युक्तम् ।

38. C. P., Vidyā and Jina read इदयेतरा for इदयेतरः (Malli and N.)

2. 'द्वितः क्वित्रः' Pāṇini 3. 3. 88.

3. The reference is to the Kātantra rule ह्वनुबन्धात्त्रिमक् तेन निर्हृते (Kṛdvṛtti, Pāda 5). The Vṛtti says इ कृत्, करणेन निर्हृते कृत्रिमम्.

C. P.—

अयं राजा सिन्धोः समुद्रस्य जैत्रं जयनशीलं पवित्रं तत् कीर्तिरेव पूर्तमद्भुतमनुजित् ।
'वापीकूपतडागानि देवतायतनानि च । अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥' यत्र
कीर्तिपूर्ते जगन्ति ज्ञान्ति धवलितानि । यत्र वा अथवा के कवयो वाचंयमा मौनपरा न
सन्ति वर्णयितुमशक्तत्वात् । तथा यस्य बिन्दुश्रियमिन्दुरवति इन्दुर्यस्य बिन्दुः । यस्य
पूर्तस्य जलं चाविश्य दृश्यादितरा अदृश्या असौ जलदेवता जागर्ति । वा स्फटिकभूः कैलासः
अगानां पर्वतानामाश्वरः । अथ च सिन्धुः सर्वदा पवित्रो न भवति । अतः पर्वणि लोकाः
ज्ञान्ति । समुद्रे पर्वणि स्रुशेत् इति स्मरणात् । अतः समुद्राज्जैनमुत्कृष्टम् । तत्रापि वाचं-
यमा मुनयस्तटे सन्ति । तस्यापि चन्द्रो बिन्दुस्तज्जातत्वात् । तत्रापि जलदेवता यागानामो-
श्वरो यज्ञपुरुषोऽदृश्यः⁴ ।

यत्र सन्ति कवयः के वा न वाचंयमाः— Vidyā explains this some-
what differently —यत्र कीर्तिपूर्ताद्भुते वाचंयमाः के मुनयो न कवयो न काव्यकर्तारः
सन्ति, अपितु सर्वेऽपि मुनयोऽस्य कीर्तिपूर्ताद्भुतं वर्णयन्तीत्यर्थः । अथच सर्वेऽपि
वाचंयमाः⁵ कवयो जलपक्षिणश्च⁶ तन्मध्ये वर्तन्त इत्यर्थः । सिन्धौ च जलपक्षिण
एव सन्ति न मुनयः ।

He explains the last two lines thus— यस्य कीर्तितडागस्य असौ एष
स्फटिकभूः कैलासगिरिरेव यागेश्वरो जलदेवता जागर्ति स्फुरति । कीदृशी जलदेवतेत्याह—
जलमुदकं चाविश्य प्रविश्य दृश्येतरा अदृश्येत्यर्थः । कीर्तिरेव तडागजलं तावत् शुभ्रं
स्फटिकभूयागेश्वरदेवता च शुभ्रा । अतएव जलमध्ये न दृश्यते । यः स्फटिको यागेश्वरो
भवति स तदकमध्ये क्षितोऽत्यच्छत्वाञ्ज दृश्यते इति परीक्षा । समुद्रे च जलमाविश्य सर्वदृश्या
जलदेवता नारायणः । स च स्वपिति । अस्य च जलदेवता जलमाविश्यादृश्या । यागेश्वरश्च
जागर्ति न स्वपितीत्यर्थः ।

Malli reads दृश्येतरः and connects it with इन्दुः, and does not take
स्फटिकभू to mean कैलास. He says असाविन्दुर्यस्य जलमाविश्य दृश्येतरः
सावर्ण्याददृश्यो जलदेवता सन् जागर्ति । प्रकारान्तरेणोत्प्रेषते । स्फटिकाद्भवतीति स्फटिकभूः
स्फटिकोद्भवो यागेश्वरः सन् जागर्ति । स्फटिकलिप्ते यागेश्वर इति प्रसिद्धिः ।

Jina (Text) reads जागेश्वर, but Jina himself reads यागेश्वर.
Jina (Text and comm.) reads स्फटिक. He says स्फटिकस्य भूविषये

4. C अशक्तित्वात्

5. C दृश्यः

6. i.e. मुनयः

7. क 'water' + वि 'bird'.

यस्य सः स्फुटिकभूः कैलासः स एव यागेश्वरः । अथवा स्फुटिकात् भवतीति स्फुटिकभूः स्फाटिकोऽसौ यागेश्वरः शिवलिङ्गरूपः जलदेवता । कैलासरूपं शिवलिङ्गं स्फुटिकनिर्मितं शिवलिङ्गं वा उदकमातुरूपं देवता । यस्य कीर्तिपूर्तस्य जलमाविश्य प्रविश्य दृश्येतरा अदृश्या सती जागर्ति स्फुरति । जले हि शुद्धः स्फुटिकः क्षिप्तः सन् समच्छाद्यत्वात् इक्षुपथं नाभ्येति । उज्ज्वलतरोऽदसीयकीर्तिकलोलप्रावितः कैलासः स्फुटिकनिर्मितो वा लिङ्गरूपो महादेवो न दृश्यते इत्यर्थः । अथचान्यस्यापि सरसो जलमाविश्य अदृश्या सती जलदेवता तिष्ठति । यागेश्वरशब्देन स्फुटिकनिर्मितं शिवलिङ्गमिति प्रसिद्धिः ।

N who reads दृश्येतरः says— यस्य च जलमाविश्य दृश्येतरः अस्मदादिनेत्रयो-
रविषयभूतः असौ स्फटिक एव भूः यस्य स कैलास एव जा(या)गेश्वरः स्फाटिक-
श्रीशिवलिङ्गरूपी जलदेवता जागर्ति स्फुरति । यागेश्वरः स्फाटिक इति प्रसिद्धिः । असौ
जलदेवता जागर्ति । असौ का—या स्फटिकभूःयागेश्वरः कैलासो जागर्तीति वा ।

For the latter explanation see C. P. above.

Īśānadeva reads दृश्येतरा and says—यस्य कीर्तितडागस्य असौ स्फटिकभूः
कैलासगिरिरेव यागेश्वरो महेश्वरो जलदेवता जागर्ति स्फुरति । कीदृशी—जलं च प्रविश्य
दृश्येतरा अदृश्या इत्यर्थः । तडागजलं तावत् शुभ्रं यागेश्वरदेवतापि शुभ्रा । अतएव
जलमध्ये न दृश्यते । उदकमध्ये क्षिप्तः स्फटिकजगेश्वरोऽच्छत्वाच्च दृश्यते इति परीक्षा ।
समुद्रे च जलमाविश्य सर्वदृश्यो जलदेवता नारायणः स्वपिति । अत्र च जागेश्वरो जागर्ति
न च स्वपिति । अतएव समुद्रादधिकम् ।

56. C. P. says—

नम्रा वे प्रखर्धिनः पृथिवीपतयः तेषां मुखकमलस्य या म्लानता सा एव शृङ्गाजातं
भ्रमरसमूहः तस्य छायायाः कलङ्करूपाया अन्तःपातेन गर्भाभावेन चन्द्रवदाचरिता चरणयोः
नखश्रेणिः यस्य स तथा । अथवा मुखकमलस्य म्लानतैव शृङ्गाः ततो जाता छाया
प्रतिबिम्बेन कलङ्करूपा तदन्तःपातेन चन्द्रवदाचरिता चरणयोः नखश्रेणिर्यस्य स तथा ।

58. Malli on the second line—लक्षभिदो लक्षभेदिनो लक्षसंख्यारिहन्तुश्च ।
'लक्षं शरव्ये संख्यायाम्' इति च विश्वः । राज्ञां लक्षैः कृतमलम् । दृशा दृष्टयैव पद्मान-
न्यब्जानि संख्याविशेषांश्च जयतोऽस्य परैः पद्मसंख्याभिरलम् ।

C. P. on the last two lines—अस्य राज्ञां परार्धेन संख्यारूपेण किमपि कर्तुं
नो शक्यम् । यतः सर्वेषां परेषां छिदः छेत्तुः । यः किल सर्वान् परान् छिनत्ति तस्य परैः
अर्धसंख्यैः किम् । तत्तस्मात् यत इति श्लोके एतस्य द्विषां संख्याया अपगमं विना असंख्यत्वं
विना अन्या गतिः काचिज्जास्ति । अथच संख्यात् संग्रामादपगमं पलायनं विना ।

62. All except N read नवलोकम् for वरलोकम्, and वा for
ते in the first half.

C. P. explains नवलोकम् twice—

आगतम् एतं नवलोकं नाम राजानं प्रति वा अथर्षिं अवधारणे च.....त्वया एवमन-
वलोकनायैव प्रतिज्ञा कृताः कृताः । किम्भूतं नवलोकम्—नवं नूतनं स्वयंवरलोकम् आगतम् ।

Vidyā says वा अथवा आगतं स्वयंवरमायातं नवलोकमपूर्वजनं प्रति अनवलोक-
नाय अदर्शनाय एवमित्थं कृतः त्वया प्रतिज्ञा कृता ।

65. तत् कम्बुप्रतिबिम्बितम्— C. P. says तत् किमु प्रतिबिम्बितं कम्बु इति
सामान्याधिकरणम् । कम्बूनां प्रतिबिम्बितम् इति वा षष्ठीः.

Vidyā remarks on पर्याय and अनुवाद—किं शङ्खप्रतिबिम्बितमेतद्यशोऽ-
थवा शङ्खः कथ्यते शरद्व्रपंक्तिश्च कथ्यते । वृक्षस्तद्विरिव पर्यायः । अथवा इयद्यप्यर्ण
क्षीरसमुद्रोदकमिति अनुवादः कियत् इति शुभ्रत्वात् सन्देहः ।

C. P. says पर्यायः अभिधानान्तरम् । किमु दुग्धसिन्धोः पयसां सर्वानुवाद
एकदेशानुवादाभावात् ।

In the second line शर्वपर्वतसितश्रीगर्वनिर्वासि is explained by C. P.
and N as शर्वपर्वतः कैलासः तस्य सितश्रीगर्वः श्वेतकान्तिगर्वः तस्य निर्वासि कैला-
सादपि धवलतरं यशः.

Vidyā reads श्रीगर्भं⁸ 'lotus' and says —शर्वपर्वतः कैलाशस्तथा सितं
शुभ्रं यत् श्रीगर्भं पद्मं ते द्वे अपि निर्वासयति.....इत्येवंशीलमतिशुभ्रत्वात्.

Vidyā's reading is mentioned by Īśānadeva: श्रीगर्भमिति पाठः ।
श्रीगर्भं पद्मम् ।

66. Nārāyaṇa reads क्षुरक्षुण्णामु, though the N. S. ed. reads
क्षुराक्षुण्णामु. Vidyā and Jina (Text) read क्षणक्षुण्णामु. For C. P. see
below. Jina reads क्षुर—क्षुरैः चरणैर्नखतीक्ष्णभगैः क्षुण्णामु.

C. P.—

अयमस्य करः कैः जनैरेवंविधः न उच्यते विचारितः, अपितु सर्वैरपि । किम्भूतः-
निश्चिन्नेन खड्गेन घटितानि अरिवारणघटानां कुम्भस्थलास्त्रीनि तेषां कृतानि शिखराणि
तेषाम् अवदस्थानं गतस्तत्र स्थायुकानां मौक्तिकानाम् उत्करं समूहं किरतीति स तथा ।
उत्प्रेक्ष्यते—क्षितिपु यथासि एव क्षोणीजा वृक्षाः तेषां बीजव्रजं मौक्तिकलक्षणं क्षिपन्निव
वपन्निव । किम्भूतासु—अत्र उभयथा पाठो दृश्यते । तत्र तावदेके किल पठन्ति—
चतुरङ्गसैन्यसमरत्वङ्गचतुरङ्गक्षणक्षुण्णामु । तदा चतुरङ्गस्य रथचतुरङ्गजपदातिलक्षणसैन्यस्य

8. This is the reading of Ms. B. The later Ms. reads श्रीगर्व which is a
mistake.

समरे त्वज्जन्तो ये तुरजाः तैः क्षणक्षुण्णामु क्षणमात्रं खेदितासु । केचित्तु खुरार्थं खुरशब्दं पश्यन्तः खुरखुण्णामु इति पाठमाहुः । तथा च अमरः—शर्फं क्लीबे खुरः पुमानिति । गणकारोऽपि 'खुर खुर विलेखने' इत्याह । अन्यस्तु 'खुर विलेखने खुर छेदने' । तदा खुरैः खुरैः क्षुण्णामु खेदितासु । अयमेव पाठः प्रायः श्रेयान् । तथापि सुधीभिः विचार्यम् ।

मुक्तानां यशसश्च श्वेतत्वात् सम्भावना । आहृत्या कुम्भास्थिकूटावटस्थानस्थायुको मौक्तिकोत्करकिरध्वेलपि व्याख्या । स्थायुको हि बीजव्रजं क्षिपति । स्थायुकोऽधिकृते ग्रामे ।

Vidyā takes कूटावटस्थान as one word—वारणधटा हस्तिसमूहास्तासां यानि कुम्भास्थीनि कुम्भकीकसानि तान्येव कूटावटस्थानानि कीकसास्थिकर्षणमर्तस्थानानि तत्र स्थायुकः स्थितिशीलो मौक्तिकोत्करो मौक्तिकसमूहस्तं किरति क्षिपतीति स तथाभूतः । अन्योऽपि योऽज्ञादिबीजं क्षिपति स कृष्टासु भूमिषु कूटावटस्थाने क्षिपति । अत्र च मुक्ताफलानि बीजानि ।

71. C. P. points out the significance of unbarbed arrows—

कर्णधाराः कर्णिनः शराः तद्यतिरिक्ता ये आशुगा बाणाः तैः संभृतम् अङ्गं येषां तेषां भावः तत्ता तां गतैः शरपूर्णाङ्गैः, दुराकर्षत्वात् । धर्मयोधिना एतेन राज्ञा प्राणहारिणः कर्णिशरा न प्रयुज्यन्त इति भावः. He explains the verse thus—अहो आश्चर्यं अस्य वैरिभिः समरे निमज्ज्य भवः संसार एव अर्णवस्तीर्णः । यावतो महाप्रमाणस्य तरणेः श्रीसूर्यमण्डलस्य मिदां विधाय । किंभूतैः—कर्णधाराः कर्णिनः शराः etc. तथा—अरीन् प्रायते यः सः अरित्रः तेन विना वैरिणां रक्षकस्य कस्यापि अभावात् । अथवा अरित्रः सन्नाहः । अतिशूरत्वात् सन्नाहभावः । अथन तरणेः नौकाया मिदां विदारणं विधाय निमज्जनात् कथमर्णवः तीर्यते इति विरोधः । अरित्रं नावः संचारणकाष्ठं तेन विना तथा कर्णधारो नौवाहकः तस्य अभावात् । आशुगेन वायुना संभृताज्ञतां व्याकुलतां गतैः पुरुषैः नौमेदात् ससुश्रे न तीर्यते । अत एव आश्चर्यम् । Nārāyaṇa says कर्णधारो नाविकः, आशुगो वायुः ताभ्यां कृत्वा संभृतानि परिपुष्टान्यज्ञानि रज्जु-स्तम्भादीनि तरणोपायभूतानि च येषाम् । कर्णधारानुकूलवायुना वा संभृतान्यज्ञानि येषामेवं भूता ये न भवन्ति तद्भावं गतैः.

73. C. P., Vidyā and Malli read मिलद्भूमभूम for मिलद्भूमभूम.

C. P. remarks—

प्रतापानलस्य रजः किल धूमः । यत्र धूमः तत्र बहिरिति व्याप्तिः । अत्र एतच्छब्दस्य त्रिराहुतिः चिरन्तनालंकारकारणां गुणत्वेन अभिमता । C. P. explains the verse thus—कस्य पुरुषस्य एतस्य राज्ञो वा दिशां जैत्रयात्रा तस्यामसमं निरुपमं समरभरं पश्यतः सत आजिस्थलीषु एतस्य नासीरे अग्र्याने ये वाजिनां व्रजास्तेषां खुरैर्भ्यो जाता रजसां राजिः एतेन राज्ञा दत्तैरसेः खड्गस्य घातैः स्रवत् असूक् रुधिरं येषां, ते च ते असुहृदां वंशा अन्वयाः, ते एव सार्द्रं क्लिप्तम् इन्धनं यस्य, स चासौ एतस्य दोषोर्बाह्योदहामः

प्रताप एव ज्वलदनलः, तेन सह मिलन् यो धूमस्य भूमा बाहुल्यं तस्य भ्रमाय न आसीत् । अपितु सर्वस्वापि । यत्र किल आर्द्रा वंशा इन्धने भवन्ति तत्राग्नौ धूमस्य बाहुल्यं भवति । भूमधूमेति पाठान्तरम् ।

76. Vidyā reads करण्ड for करङ्ग—ताम्बूलकरण्डवाहिनी ताम्बूलहृदय-
धारिका दासी.

91. The metre is शार्दूलविकीर्णित consisting of 12 + 7 syllables. But in the first line the pause falls in the middle of a word—

भृशकस्य यशांसि विक्रमभरे—णोपाजितानि क्रमात्. C. P. here remarks that in स्वरसन्धि the एकादेश might be regarded either as forming the last letter of the preceding word or as the first letter of the word immediately following. He says “पूर्वान्तवत् स्वरसन्धौ क्वचिदेव परादिवदिति पूर्वपरयोरैकादेशः स्वरसन्धौ विधीयमानः क्वचित् पूर्वस्यान्तवत् क्वचित् परस्यादिवत् । तथाच पाणिनेः स्मरणम्—अन्तादिवच्च इति”⁹ । एवं चात्र “स्वरस्य परादिवद्भावे व्यञ्जनमपि तद्भक्तत्वात् तदादिवद् भवति”¹⁰ । cf. C. P. on 8, 105.

99. C. P. reads जवज्वैः for जवज्वैः.

102. C. P. असौ बाधिल्लङ्गागो वृद्धो महान् । अथच बाधिः समुद्रोऽथच वृद्धो बार्द्धकयुक्तः । यतः पाण्डुरं वपुर्विभ्रत् । किम्भूतम्—तरङ्गवर्लिभं बलियुक्तम् । केन पाण्डुरम्—हंसावली एव पलितं तेन तथा । तावान् अधिको वयसां पक्षिणां बेहिमा बाहुल्यं यत्र स तथा । पुनः किम्भूतः—यष्टया बदरीप्रभृतिकुलोत्थया मन्त्रैराचार्येण तडागोत्सर्गकाले मध्ये प्रक्षिप्तया कलितः अवगाढः । तथा च आगमः—

स्नाततो द्विगुणां पादहीनामर्धेन बाधिकाम् ।

इडां लोचनसंयुक्तां सालस्थां बदरिकादिजाम् ॥¹¹

क्षपयित्वा समम्बर्च्यं ध्वजवत्सूर्जनिःस्वनैः ।

अनन्तमधुना मध्ये निक्षिपेदहियष्टिकाम् ॥¹²

9. 6. 1. 85. Kāśikā says एकः पूर्वपरयोरिति योऽयमेकादेशो विधीयते स पूर्वस्यान्तवद् भवति परस्यादिवद् भवति ।

10. The portions within inverted commas are cited almost verbatim from Halāyudha's commentary on Piṅgala (chap. 6) Ms. reads तद्भूकर्तृत्वात् तदपि तद्भवति ।

11. C सालमुन्दरिकादिजाम्

12. A निक्षिपेदिह यष्टिकाम्

ओं सहस्रभोगजुष्टाय विश्वाधारस्थिताय न ।

हूं हूं अनन्तनागाय नागाधिपतये नमः ॥

इत्यनन्तमन्त्रः । अथच वयसो वार्षिकस्य बंहिमा बाहुल्यम् । यष्टिकलितः—वृद्धो हि यष्टया अवलम्बितो भवति । तथा—विकचया विकसितया चन्द्रिकया चन्द्रज्योत्स्नया सह योग्यं स्फुरत् संगतं यस्य¹³ तत्तथाविधं कै पानीयं विभ्रत् धवलमुदकं दधत् । अथच वृद्धोऽपि कै मस्तकं विगतकचया केशरहितया चन्द्रिकया खल्वाटतया संगतं विभर्ति ।

110. C. P.—

सा दमयन्ती नले वासस्य अर्धिताम् अभृत अहृत । किंभूता—उत्कण्टका रोमाञ्चिता तथा विलसन्ती उज्ज्वला पत्रराजिः पत्रबल्ली यस्याः सा तथा । तथा आमोदं परिमलं भजते । न अपगतरागतरा, किन्तु सानुरागा । अतिगौरी गौरवर्णा पार्वतीमतिकान्ता वा । उत्प्रेक्षते—काञ्चनकेतकीव । रुद्रस्य क्रोधः कोपात् तस्य रुद्रस्य अरेः कामस्य धिया बुद्ध्या नले वासाधितामभृत रुद्रेण वर्जितत्वात् । अन्ये तु रुद्रकोपस्य वासाधितामभृत, नलविषये । तदरिकामधिया इति हेतुः । स्मरेण अर्दितत्वात् कोपयुक्ता बभूवेत्यर्थः । केतकीव इत्युपमा च व्याचक्ष्यते । सापि कण्टकवती उज्ज्वलपर्णयुक्ता आमोदवती च । न विद्यते परागो रेणुर्वस्याः सा अपरागा, न अपरागा किन्तु सपरागा । गौरी न । उत्प्रेक्षा श्लेषो भ्रान्तिमान् काव्यलिङ्गं च । वसन्ततिलका वृत्तम् ।

Vidyā's explanation is different, and more lucid सा दमयन्ती रुद्रकोपो रुद्रकोपस्य वासाधितां स्थितियुक्ताम् अभृत बभार । दमयन्ती अतिकोधयुक्ता बभूवेत्यर्थः । हेतुमाह—नले नैपथविषये वा तस्य नलस्य योऽरिः शत्रुः कामः स्मरस्तस्य धिया बुद्ध्या । समोपविष्टनलविषये तस्याः शत्रुभूतकामबुद्धिर्जाता । यतः कामो नलावयवैः कृत्वा तां पीडयति, स्वयमनहत्वात् । अत एव सा क्रोधस्य स्थानं बभूवेत्यर्थः । उपमानमाह—काञ्चनकेतकीव । यथा सुवर्णकेतकी रुद्रकोपस्य वासाधितां निवासाभिलाषं बभार । कीदृशी दमयन्ती सुवर्णकेतकीवेत्याह—उत्कण्टका उद्धतपुलका, केतक्यां चोद्धताः कण्टका भवन्ति । तथा विलसन्ती शोभमाना उज्ज्वला पत्रराजिः कस्तूरिकादिपत्रबल्ली यस्याः सा, केतक्यपि विलसत्पाण्डुर(पत्र)पंक्तिः । तथा आमोदभाक् श्रीखण्डादिपरिमलयुक्ता, केतकी स्वभावादामोदभाक् । तथा अनपरागतरा¹⁴ अतिसानुरागा । केतक्यपि परागयुक्ता । द्वौ नयौ प्रकृतमर्थं प्रतिपादयतः । तथातिगौरी गौरवर्णा । अथवा गुणैः कृत्वा अतिगौरी पार्वतीमतिकान्ता ।

13. N also says विकचया चन्द्रिकया योग्यं समुचितं स्फुरत् प्रकाशमानं संगतं मैत्रं यस्य । ज्योत्स्नावर्जिमलम्. Trans. follows the following construction—योग्य-स्फुरत्, चन्द्रिकया संगतं कम्.

14. अपगतोऽनुरागः यस्या एवम्भूता न भवति अतितरामनपरागतरा N.

Trans. follows N who says—

सा भैमी रुद्रकुवः रुद्रकृतशापपरिखागसमुद्भवात् कोपाद्धेतोः तस्य रुद्रस्यारिः कामः
तस्य बुद्ध्या अयं काम एवेति बुद्ध्या नले विषये वासस्य स्वयंवरेण स्थितेरर्षितामभिलाषु-
क्त्वमभूत दधार । नले सामिलाषा जातेति भावः । स्वशत्रुसमाश्रयणं च युक्तम् ।

111. C. P., Vidyā and Jina read आह्लादाम्बुनिधौ for आनन्दाम्बु-
निधौ (Malli and N.). They read also तत्रालंकारीभवते जनाय for
तत्तलालंकारीभवनाजनाय found in Malli and N.

Vidyā, Malli and Jina (Text) read तत्रालीकनले for तत्रालीकनले
found in C. P., N and Jina. Vidyā says तत्र तस्मिन्नतिमनोहरे अलीक-
नले संकल्पितनले चलेतरमना निश्चलचित्ता ।

C. P. and Jina read नान्यान् for साम्यान्. Jina says अग्रे स्थितानपि
चतुरः अन्यान् नैषधान् सत्यनलापेक्षया अलीकान् नलान् शक्रादीन् दृष्ट्वा पातुं मनाक्
स्वल्पमपि चतुरा नाभूत् । नान्यानि स्थाने साम्यादिति पाठे साम्यात् सत्यनलसाम्येन.
Vidyā reads साम्यात्, like Malli and N.

C. P. on the last two lines—

आह्लादाम्बुनिधौ निमज्ज्य नितरां दूरं गता परमोत्कर्षं याता । अत एव तेषां
नलानाम् अलंकारीभवते जनाय सत्यनलाय पातालकन्याभ्रमं भ्रान्तिं दधती । अथवा
तत्तलालंकारीति पाठः—तस्य आह्लादाम्बुनिधेः तलस्य अलंकारीभवते जनाय नलरूपाय
पातालकन्याभ्रमं भ्रान्तिं दधती । सोऽम्बुनिधेस्तलवासी भवति स पातालकन्यां पश्यति ।
तत्तलालंकारीभवते जनायेति पाठान्तरम् । अन्ये तु तत्रालीकेति, साम्यान्मनागिति, तत्र
चालंकारीभवते इति पठन्तः कामबुद्ध्या गृहीतत्वात् सत्योऽपि अलीकनल इति साम्यात्
इति सादृश्यं प्राप्य.....तत्र समायाम् अलंकारीभवते रुपजनायेति व्याचक्षते ¹¹ ।

CANTO XIII

5. The verse शोणीमृतामृतल.... is not found in C. P., Vidyā, Jina
and Iśānadeva.

26. C. P. says—

इयं बाणो अनेकनलावलम्बां अनेकनलविषयां शङ्कैव लता तस्याः संततिं न वर्धयतु
मा छिनत्तु । वर्धं छेदनपूरणयोः । यत् अमेदिका समाना इत्यर्थः । या किल अमेदिका
अमेदनशीला कुठारका भवति सा अनेकनललक्षणतृणविशेषावलम्बिनी लतां न भिनत्ति (?) न

15. Ms. is corrupt here. Several emendations have been made.

छिनत्ति । तथा इयमपि महेन्द्रायनेकनलामासविषयां मा छिनत्तु । परम् अत्र चित्रं यत् दमयन्ती प्रति नले च जलेश्वरे च तुल्यां ताम् अवर्धयत् अछिन्नत् । या हि एकत्र न छिनत्ति सा अपरत्र कथं छिनत्ति इति विरोधाभासः । विरोधपरिहारस्तु वृधु वृद्धौ वर्धयामास इत्यर्थः ।

अथवा व्याख्यान्तरम् । इयं बाणी दमयन्तीं प्रति अनेकनलबलम्बां शङ्कालताततिम् अमेदिका सामान्यवक्त्री सती किं न वर्धयत्, अपि तु वृद्धिं नयत् परं यत् नले च जलेश्वरे च दमयन्तीं प्रति शङ्कां तुल्यम् अवर्धयत् अत्र चित्रम् । ममैव वर्णनं कियते ममैव वर्णनं कियते इत्युभयोरपि तुल्यमेव भेदेन अमेदिकया शङ्का संवर्धिता इत्यत्र चित्रम् । अथच नले¹ चतुष्टय-परिहारेण पञ्चमस्य प्राप्तिः (इति) शं सुखमवर्धयत् । जलेश्वरे परिहृतत्वात् कालतां कालुष्यं च अवर्धयदिति तात्पर्यार्थः ।

34.

देवः पतिर्विदुषि नैषधराजगत्या
निर्णीयते न किमु त्रियते भवत्या ।
नायं नलः खलु तवातिमहानलाभो
यद्येनमुज्जसि वरः कतरोः परस्ते ॥

C. P. says—इन्द्रपक्षे—

हे विदुषि नैष धराजगत्याः पृथ्वीलोकस्य पतिः, अपि तु स्वर्गस्य । किभूतः—देवः स्वर्गे श्रीङ्गनात् । किमु न निर्धीयते, अपि तु निर्धीयत एव इन्द्रत्वेन । यतोऽयं भवत्या न त्रियते । अयं नलो न भवति । किन्तु तव नलामः भ्रान्त्या नलवत् आभासत इत्यर्थः । किभूतः—सर्वेभ्यः अतिशयितं महस्तेजो यस्य सः अतिमहाः । यदि एनम् उज्जसि ते तव अयं कतरो वरः अभीष्टः न भवति । किन्तु परः शत्रुरेव ।

अग्निपक्षे—

एषः अयं देवो दीपनात् । धराजगत्या ब्रह्मवत् यः अजः मेघः तस्य गत्या मेघवाहनत्वाच्च अग्रे तद्रत्या गमनेन न न निर्णीयते सर्वत्र देशान्तरं प्राप्यते । यत एष पतिः आग्नेया दिशः । ततो भवत्या किमु इति प्रश्ने न त्रियते । अग्निं मत्तैव न वृणोषीत्यर्थः । अत्र पूर्ववाक्ये ननूद्यमुत्तरत्र नैक इति नन्वत्रयमस्ति ।

अयं तव न नलः किन्तु अनलः वह्निः । अतिमहाः अतितेजस्वी नलैः तृणैः आत्माति दीप्यते । यद्येनं त्यजसि ततस्तव परः अन्यः कतरो वर इति । किमुशब्दः प्रश्ने ।

C. P. says here that, in निर्णीयते न किमु न त्रियते भवत्या, some connect the नि; of निर्णीयते with त्रियते on the strength of the च in व्यवहिताश्च (Pāṇini 1. 4. 82) which allows the use of the Upasarga apart from the verb in the Vedic language; the च,

acc. to them, is meant to cover classical Sanskrit also. In this case, the form is निर्व्रियते. C. P. says किमु भवत्या न निर्व्रियते निर्वृतिः सुखं प्राप्यतामित्यर्थः । सन्देहाभावः हि सुखं भवति ।

यमपक्षे—

एष देवः शोतनात्, पतिः दक्षिणदिशः किं न अपितु भवत्येव । तेन कारणेन धराजगत्या अक्षरच्युतकेन धर्मराजगत्या निर्णीय निश्चित्य किमु प्रश्ने भवत्या न त्रियते । अयं न नलः अपितु लः लाता प्राणिनो लाति गृह्णाति इति व्युत्पत्त्या कप्रत्यये रूपम् । खलु तदा (तव) अतिमहत्तः अनस्य प्राणस्य लाभः, यमस्य जीविताधिपतित्वात् । यद्येनम् उज्जसि ततः ते परः कतरो वरः, के पानीये तरति कतरो वरुणः ।

वरुणपक्षे—

एष धराजगत्या धरायां पृथिव्यां जातं धराजं पृथिवीजातम् ओषध्यादि तस्य गतिः उदकं तस्या उदकरूपायाः पतिः न, अपितु पतिरेव । जीवस्य उदकोद्भवात् । अथवा एष जगत्या धरो धर्ता स चासौ अजक्ष नारायणश्च तस्य गतिः प्रथमं गमनम् आश्रय उदकं धराजगतिः तस्या न पतिः, अपितु पतिः । दानात् देवः । तथाच मनुः—आपो नारा इति प्रोक्ता आपो वै नरगून्ववः । ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ निर्णीयते किं न अपितु निर्णीयते, न त्रियते च (किम्) ।

न अयं नलः किन्तु वरुणः । किंभूतः—तव हेतोः अतिमहती नलस्येव आत्मा यस्य सः । अथवा तदा अतिमहान् अलामो विष्णुलाभः अकारो विष्णुवाचकः । यद्येनं स्वजसि वरः कतरः सुखतरः किं सुखं परत्र देशे स्थितमित्यर्थः ।

नलपक्षे—

एष नैषधो राजा तस्य गत्या पतिः भर्ता देवः दैवयुक्तः किं न निर्णीयते तथा कस्मात् (न) त्रियते भवत्या । नैषधराजो गतिः यस्याः सा तथा इति भवत्येति पदविशेषणं वा । ना पुरुषोऽयं नलः नाम । तवातिमहान् अलामो यदि एनमुज्जसि । वरः कतरः परः ते, न कोऽपि इत्यर्थः । अयं सिद्धान्तरूपोऽर्थः । पञ्चधा अस्य श्लोकस्यार्थः ।

36. सापुं प्रयच्छति न पक्षचतुष्टये तां
तल्लभसंसिनि न पञ्चमकोटिमात्रे ।
भ्रष्टां दधे निषधराह्विमती मताना-
मद्वैततत्त्व इव सत्यतरेऽपि लोकः ॥

Vidyā reads सापुम् for सापुम्. He reads also सत्यपरे for सत्यतरे, but in an alternative explanation he interprets the verse according to the latter reading. The reading सत्यपरे (Ms. सत्यपरः) is found also in the Text accompanying the Ms. of Vidyā used by me. Vidyā explains the verse thus—सा दमयन्ती निषधराह्विमती नलवैपरीत्ये

नलप्राप्तौ सत्यामपि अनिश्चये सत्यपि पञ्चमकोटिमात्रे पञ्चमाग्रस्थानस्थिते नले सत्यतरेऽपि^१ श्रद्धां न दधे^२ न बभार । क सति नलप्राप्तिरित्याह—पक्षचतुष्टये इन्द्रादिचतुष्टये तां दमयन्तीं प्राप्तुं लब्धुं न प्रयच्छति सति । कीदृशे—तस्या दमयन्त्या लाभं प्राप्तिं शंसतीत्येवंशीलं तस्मिन् नललाभकथके इत्यर्थः नलरूपसाधर्म्यात् । उपमानमाह—मतानां दर्शनानां विमतौ मध्ये पञ्चमकोटिमात्रे पञ्चमाग्रभागस्थे अस्ति-नास्ति-नास्त्यस्ति-नास्तिनास्ति—अस्ति-अस्तिपदस्थे अद्वैततत्त्वे वेदान्तमते यथा लोकः श्रद्धां न करोति तथात्रापीत्यर्थः । क सति—अपरे अन्यस्मिन् सांख्यनैयायिकबौद्धादिमते सति प्रतिकूले विद्यमाने सति मतानां परस्परविरोधित्वात् । परं क सति-अस्ति-नास्ति-नास्त्यस्ति-नास्तिनास्तीतिपक्षचतुष्टये तामद्वैतलक्षणां श्रद्धां प्राप्तुं न प्रयच्छति सति । कीदृशे—तज्ज्ञाभशंसिनि तदिति ब्रह्म तस्य लाभः प्राप्तिस्ते शंसतीत्येवंशीलं तस्मिन् । एतेनार्थात् तस्मात् पक्षचतुष्टयात् पञ्चमः पक्षः अद्वैतसिद्धान्त इति ज्ञापितं भवति ।

अथवा सा दमयन्ती निषधराड्विमतौ नलानिश्चये सति पञ्चमकोटिमात्रे पञ्चसंख्यायुक्ते सत्यतरेऽपि नले श्रद्धां वासनो न दधे । क सति—पक्षचतुष्टये इन्द्रादिके तां श्रद्धां प्राप्तुं न प्रयच्छति सति । कीदृशे—तस्या दमयन्त्या लाभं शंसतीत्येवंशीलं तस्मिन् । क इव—लोक इव । यथा लोकः मतानां दर्शनानां विमतौ विरोधे सति सत्यतरेऽपि अद्वैततत्त्वे श्रद्धां न धत्ते न सत्यं मन्यते । मतानि मिथो विरुध्यन्ते । कीदृशे अद्वैततत्त्वे—पञ्चम-कोटिमात्रे अस्तिनास्त्यादिपञ्चमाग्रमात्रे । क सति—पक्षचतुष्टये अस्ति-नास्ति-नास्त्यस्ति-नास्तिनास्तिरूपे तां श्रद्धां प्राप्तुं न प्रयच्छति सति । कीदृशे पक्षे—तस्याः श्रद्धाया लाभ-कथके । अत्रोपमालंकारः ।

C. P. also reads प्राप्तुम् for साप्तुम्, but his explanation is different—निषधराट् नलः पक्षचतुष्टये व्याख्याने तां प्राप्तुं न प्रयच्छति सति पञ्चमकोटि-मात्रे स्वपक्षव्याख्याने तज्ज्ञाभशंसिन्पि^३ श्रद्धां न दधे । यथा लोकः मतानां विमतौ सत्यां सत्यतरेऽपि अद्वैततत्त्वे श्रद्धां न धत्ते ।

केचित्तु व्याचक्षते—लोकः निषधराड्विमतौ सत्यां नलानां वैमत्ये सन्देहे सति सत्यतरेऽपि नले श्रद्धां न दधे । किंभूते—पञ्चमकोटिनिविष्टे पञ्चमस्थानस्थे । किंभूते—तज्ज्ञाभशंसिनि तस्या लाभं शंसतीत्येवंशीलं तस्मिन् तथा । क सति-पक्षचतुष्टये नलचतुष्टये तां प्राप्तुं न प्रयच्छति सति । अद्वैततत्त्वे इव । यथा मतानां नैयायिकमीमांसासांख्यबौद्धादीनां मध्ये सत्यतरेऽपि अद्वैततत्त्वे ब्रह्मणि लोकः श्रद्धां न धत्ते । किंभूते—पञ्चमकोटिमात्रे पञ्चमपक्षस्थिते अनिर्वचनीये । क सति—मेदवादीनां पक्षचतुष्टये साध्यधर्मविशिष्टो धर्मी पक्ष इति सन्, असन्, सदसन्, तद्विनिर्मुक्त इति ज्ञा(न)चतुष्टये तां ब्रह्मविद्यां प्राप्तुं न

2. सत्यपरे ?

3. I.e., तज्ज्ञाभकथके

प्रयच्छति सति । किंविशिष्टे अद्वैततत्त्वे—तल्लभशंसिनि तस्या अमेदसाधिकाया ब्रह्म-
विद्यायाः सत्यज्ञानानन्तानन्दादिरूपब्रह्मप्रतिपादिकाया लाभं शंसतीत्येवंशीलं तस्मिन् ।

Trans. follows Nārāyaṇa who reads साधुम्. He says—सा भैमी
निषधराड्विमतौ नलविषये सन्देहे सति पञ्चमकोटिमात्रे पञ्चमभागरूपे पञ्चमस्थानस्थिते इति
यावत् सत्यतरेऽपि नले भ्रद्दामास्तिक्यं न दधे । क सति—तल्लभशंसिनि भैमीप्राप्य-
भिलाषिणि पक्षचतुष्टये पक्षाणां समीपवर्तिनां सदृशानामिन्द्रादीनां चतुष्टये तां भ्रद्दां सत्य-
नलविषयं निश्चयसाधुं प्राप्तुं न प्रयच्छति सति । कः कस्मिन्नियं—मतानां मध्ये सत्यतरेऽपि
अद्वैतरूपे तत्त्वे लोको यथा भ्रद्दां न धत्ते । क सति—पक्षचतुष्टये अनेकात्मवादिसांख्यादि-
दर्शनचतुष्टके तामद्वैतभ्रद्दां प्राप्तुं न ददति सति । सांख्या हि प्रतिशरीरं भिन्नान् शुद्ध-
ज्ञानस्वभावान् बहुनात्मन इच्छन्ति । नैयायिका अपि प्रतिशरीरं भिन्नान् सर्वव्यापकान्
ज्ञानादिनवविशेषगुणवत् आत्मन इच्छन्ति । आर्हतास्तु प्रतिशरीरं भिन्नान् देहपरिमा-
णान्.....बहुनात्मनोऽप्रीकुर्वन्ति । बौद्धाश्च प्रतिदेहं भिन्नान् क्षणिकज्ञानसंततिरूपान्
बहुनेवात्मन इच्छन्ति ।

Jina also reads साधुम्, but in an alternative explanation he
adopts the reading प्राप्तुम् and says —प्राप्तुमिति पाठे निषधराट् नलः पञ्चम-
कोटिमात्रे पञ्चमस्थानस्थे अर्थादात्मनि भ्रद्दां न दधे निश्चयं न बभार अर्थात् दमयन्तीं
लब्धुम् । कीदृशे आत्मनि—तस्या भैम्या लाभं शंसत्यभिलषतीत्येवंशीलस्तस्मिन् । क
सति—शकादिपक्षचतुष्टये तां भैमीं प्राप्तुं न प्रयच्छति सति । यथा लोकः पञ्चमकोटिमात्रे
चतुष्टकोटिविनिर्मुक्तं सत्यतरे सत्सालक्षणोऽपि अद्वैततत्त्वे भ्रद्दामास्तिक्यं न धत्ते । क सति—
मतानां विमतौ सत्यां पक्षचतुष्टये तां भ्रद्दां सम्यक्प्रतीतिं प्राप्तुं न प्रयच्छति निषेधति सति ।
कीदृशे पञ्चमकोटिमात्रे—तल्लभशंसिनि अमेदसिद्धिभिरूपके । तथाच सदसदादीन् चतुरः
पक्षान् अशुद्धानपि विहाय वेदान्तिनां सत्सालक्षणः शुद्धोऽपि पक्षो यथा न श्रद्धीयते तथा
नलेनात्मनि भैमीलाभो न श्रद्धीयत इत्यर्थः ।

Isānadeva, after explaining अद्वैततत्त्वं as वेदान्तमत, remarks यद्वा
अद्वैततत्त्वे बौद्धमते यथा लोकः भ्रद्दां न दधाति । कीदृशे—पञ्चमकोटिमात्रे । यदुक्तम्—
न सत्तासन्न सदसन्न चाप्यनुभयात्मकम् ।

चतुष्टकोटिविनिर्मुक्तं तत्त्वं माध्यमिका विदुः ॥

पक्षचतुष्टये तां मुक्तिं न प्रयच्छतीत्यादि योज्यम् । अद्वैतवादिनश्च बौद्धाः । यदुक्तम्—
अद्वयवादी जिन.....इति ।

The following interpretation of the verse is found in Ms. B for
which see Introduction —सा दमयन्ती निषधराड्विमतौ नलविमतौ नलभ्रान्तौ
अनिश्चये सति पञ्चमकोटिमात्रे पञ्चसंख्यायुक्ते सत्यतरे नलेऽपि भ्रद्दां वासनं न दधे न
बभार । क सति—पक्षचतुष्टये इन्द्रादिके तां भ्रद्दां न प्रयच्छति न ददति सति । कीदृशे
पक्षचतुष्टये—तस्या भैम्या लाभं प्राप्तिं कथयतीत्येवंशीले तस्मिन् । यदस्माभिर्दमयन्त्यर्थे

एतद्वृत्तं नलरूपमज्ञीकृतमिति नलरूपं कृत्वा दमयन्तीलाभहेतोः स्थिते इत्यर्थः । अथवा तस्याः श्रद्धाया लाभं शंसति हिनस्तीत्येवंशीलः (तस्मिन्) । क इव—लोक इव । यथा लोके मतानां दर्शनानां विमर्शो विरोधे सति सखतरे अद्वैततत्त्वे भगवत्तत्त्वे श्रद्धा नश्यति न सत्यं मन्यते । यथा यथा मतानि विरुध्यन्ते तथा तथा लोकस्याद्वैततत्त्वेऽपि श्रद्धा गच्छति । कीदृशे अद्वैततत्त्वे—पञ्चमकोटिमात्रे पञ्चतत्त्वप्रमाणे । क सति—पञ्चचतुष्टये सदसत्-प्रसृतिके तां श्रद्धां प्राप्तुम् अप्रयच्छति सति । कीदृशे पञ्चचतुष्टये—तस्याः श्रद्धाया लाभं शंसति । शमु^१ हिंसायामिति हिंसाधिकारात् शंशु स्तुतौ चेति सिद्धम् । विनाशयति सति । पञ्चचतुष्टयमुच्यते—

नासज सज सदसज चैवाप्युभयात्मकम्^२ ।

चतुष्कोटिविनिर्मुक्तं तत्त्वमध्यात्मिका विदुः ॥

49. C. P., Vidyā and Jina take अन्धकूप as one word.

54. C. P., Vidyā and Jina read इतरनलतुलायाम् for इतरनलतुला-भाक्. Vidyā says अपरनैपथसाम्येऽपि सति । सर्वे नलाः समास्तावदुपविष्टाः सन्ति, परमयमेव पञ्चमो नलः मम हृदये सुखमुत्पादयतीत्यर्थः ।

CANTO XIV

6. C. P., Vidyā and Jina read न वा कैः for नवीनैः—कैर्वा लवैः न आनर्च अपितु सर्वैरेव.

10. C. P. and Vidyā read समर्था for समार्था.

C. P.—

अथवा या या गाथा खलु निश्चितं येन येन अमरेण इन्द्रादिना शेषं परिशिष्टे नलं प्रति समर्था संबद्धार्था तां तां गाथां तदन्येन तस्मात् इन्द्रादेः सकाशात् अन्येन अनलादिना सह अलगन्तीं सा विशेषं भेदम् इतरत्रितयान् व्यतिरेकं प्रति संदधे सस्मार इत्ययमर्थः । या इन्द्रेण नलेन च समानार्था ताम् इन्द्रविषयामेव केवलं सस्मार । इत्थम् इतरदेवत्रयेऽपि प्रत्येकं गाथाम् एकविषयामेव दमयन्ती स्मृतवती । ततश्च परिशेषानुमानेन नलो ज्ञातः ।

11. C. P. and Vidyā read दासा इव for आशा इव.

C. P.—या गाथा अत्याजिलब्धविजयप्रसर इत्याद्याश्वतसः दिशो पतिव्रतात्वं जगृहुः । कुतः—प्रतिलोकपालम् एकैकश्लोके । एका गाथा एकस्मिन् लोकपाले वर्तते, दिशोऽपि इत्थं वर्तन्ते । ता नलमुद्दिश्य उक्ता अपि भ्रान्त्या एकैकत्र लोकपाले संलप्ताः तथा ज्ञाता आसन् ।

4. Ms. शिशु

5. न चाप्यनुभवात्मकम् ?

ताः गाथाः सा मिलिताः सर्वा अपि एकस्य नलस्य वदया वेद स जज्ञे । दासा इव यथा कस्यचिदेकस्य सर्वे दासा वदया भवन्ति ।

N explains the reading आशा इव thus— मिलिता (आशा) दिशो यथा नलस्य वदयाः ऐन्द्रादीनां दिशामिन्द्राद्येकैकप्रवणत्वेऽपि सर्वासां दिशां चक्रवर्तिनलैक-वदयत्वं यथा, तथा गाथानामपीत्यर्थः ।

12. Vidyā and Jina (Text) read सहाग्निनैव for समाग्निनैव. C. P. has the latter reading, like N, but he reads the verse after verse 13 (निधित्व शेषम् etc.), and attributes the words to Damayāntī. He reads also शेषाः for सैषा and explains the verse thus—

या गाथा ' किं ते मतिः ' (13. 31) इत्याद्या पाशिना वरुणेन (समा) समाना आसीत् । तथा अश्वनिपाणिना इन्द्रेणैव समा, ' अत्याजिलब्ध—' (13. 28) इत्याद्या । यमेनैव समा, ' यच्चण्डिमा—' (13. 30) इत्याद्या । अग्निनैव समा, ' येनामुना ' (13. 29) इत्याद्या तदा ज्ञातासीत्, तामेव गाथामहमिदानीं नलस्य मिलितां मेने ज्ञातवती अस्मि । शेषाः सर्वाः पूर्वा गाथा अनलस्य नलव्यतिरिक्तस्य इन्द्रादेः विशेषाय भेदाय प्रोक्ताः ।

27. C. P., Vidyā and Jina read श्रितम् for स्थितम्.

31. " " " " वितीर्यते लक्षयितुं न मेऽपि for न दीयते लक्षयितुं ममापि.

38. " " " " अदेशिताम् for आदेशिताम्.

39. " " " " लक्ष्मलक्ष्यम् for लक्ष्यलक्ष्यम्.

All except N read हुहुम् with short उ.

41. " " " " क्तमौचिती for कथमौचिती.

44. C. P., Vidyā and Jina (Text) read शेषं तु हन्तुं किमियद् यत्पथम् for शेषं तु कं हन्तुमियद् यत्पथे.

58. C. P.—

तस्य ग्रीवास्थितं माल्यं राज्ञां दृशोरपि न्यस्तमिव न्यासरूपम् इव आस्त । कुतः— रागात् । यतः दृशाम् अम्बु जलं तत्र प्रतिबिम्बि । नलस्य रूपस्य अङ्गोः तत् प्रालम्बं मालाख्यम् अन्तर्मध्यम् आलम्बत तत् युक्तम् । किञ्चिदिष्टयोरङ्गोः—पीतवतो-रिव ग्रीवास्थितत्वात् । अयमर्थः—राज्ञां दृशोः न्यस्तमिव न्यासभूतम् । स्थपनिका हि पुनर्गृह्यते । तथा प्रतिबिम्बभूतं च वस्तु अर्थक्रियाक्षमत्वाभावात् उपभोक्तुं न शक्यते । नलस्य पुनरङ्गोः मध्यं पीतत्वात् एतेन उपभुक्तत्वात् आलम्बत । अतएव प्रालम्बशब्दः प्रकर्षं आलम्बः तत्र यत् भुज्यते । यत्र न्यासभूतं स्थितं तत्र माल्यशब्दः प्रयुक्तः कविना । मलमल धारणे । धारणमात्रं न तु उपभोगः न्यासस्य.....प्रतिबिम्बत्वात् अनुपभोग्यत्वात् न्यासभूतत्वाच्च दमयन्तीप्राप्तिरक्षणार्थक्रियाकारित्वाभावः ।

अथवा प्रालम्बं राज्ञो दृशोरपि न्यस्तमिव आस्त । कीदृशम्—रागात् दृगम्बुप्रति-
बिम्बि माल्यं यस्य तत्तथा । नलस्य अक्ष्णोः पानेन अन्तरालम्बनं युक्तमेव इति व्याख्या-
नान्तरम् ।

Trans. follows N who says—

दृशोरम्बुनि क्रोधजनितेऽधुनि प्रतिबिम्बोऽस्यास्तीति एवंशीलं माल्यं राज्ञो दृशोरपि
न्यस्तमिव निक्षिप्तमिव आस्त । क्रोधात् दर्शनमात्रेण तन्माल्यमेव तेषां द्वयोरपि नेत्रयोर्नि-
क्षिप्तं शल्यमिवाभवत् । नृपस्य नलस्य अक्ष्णोरन्तर्मध्यः कर्तुंभूतः प्रालम्ब्यं प्रालम्बत्वं हर्षवि-
स्फारित्वम् आलम्बत अङ्गीचकार प्रालम्बम् प्रालम्बने प्रालम्बः स एवार्थः । उत्प्रेक्षते—
किंभूतयोरक्ष्णोः—तत् पीतवतीरिव माल्यं सादरं विलोकमानयोरिव । यद्वा नलनेत्रमध्यः
तन्माल्यमेव प्रालम्बमृजुलम्बिनं हारविशेषमङ्गीचकार । सादरविलोकनात् नेत्रयोरन्तःप्रति-
बिम्बितायां मालायां ऋजुलम्बित्वं नेत्रयोर्विस्फारित्वमन्तरेण न घटत इति तदेवाक्षिपति ।
नलस्तु तां मालां विलोकयन् हर्षवशात् विस्फारितनेत्रो जात इति भावः ।

Vidyā and Jina read राज्ञा for राज्ञाम्. Vidyā explains the verse
thus—

माल्यं माला दृगम्बुनिः हर्षांशुजलैः यत् प्रतिबिम्बं तद्विद्यते यस्य तत्तथा आस्त
आसीत् । उत्प्रेक्ष्यते—राज्ञा नलेन दृशोरपि नेत्रयोर्मध्ये रागादनुरागेण न्यस्तं निक्षिप्तं न केवलं
हृदये निक्षिप्तं नेत्रयोरपीत्यपिशब्दार्थः । युक्तमेतत् प्रालम्बं कर्तुं नृपस्य अक्ष्णोर्नेत्रयोरन्तर्मध्यम्
आलम्बत भेजे । उत्प्रेक्ष्यते—तन्माल्यं पीतवतीरिव । यः किल यत् पिबति तत् तस्य
मध्यमालम्बते । 'प्रालम्बमृजुलम्बि स्यात्' ।

Jina's explanation is a variation of above, but he mentions and
explains the reading राज्ञाम् also.

62. C. P.—

तथा स प्रवरो ददृशे । इन्द्रविवाहे आयन् । यं प्रवरम् अत्रिप्रभृतिकम् कपिं
सन्नायं वरं श्रेष्ठं पुरश्चकार । तथाच वैजवापानाम् अत्रिर्गविष्ठिरः पूर्वातिथिरिति प्रवराः ।
एवमन्येषामपि । किंभूते (विवाहे)—गोत्रस्य अनुकूलत्वेन भवे । उत्प्रेक्ष्यते—तस्य
गोत्रस्य प्रातिकूल्येन । यतः गोत्रशत्रुः पर्वतशत्रुः । अयमाशयः—गोत्राणामनुकूल्येन
विवाहो भवति प्रवराणां च । अहं गोत्रशत्रुत्वात् प्रातिकूलः ततश्च प्रवरानुकूल्येन विवाहो
भवति । अतः प्रवरं पुरश्चकार । असमानप्रवरैः विवाह इति स्मरणात् ।

Vidyā's explanation is different. He does not take प्रवर to
mean 'the founder of a gotra'. He says तथा दमयन्त्या स प्रवरो वरो ददृशे ।
स क इत्याह—गोत्रशत्रुरिन्द्र आयन् आगच्छन् (यं) प्रवरमुत्कृष्टं वरं सन्नायं मित्रं मातुलिं
पुरश्चकाराग्रे कृतवात् । गोत्रशत्रुरिति कविः शब्दच्छलेन उत्प्रेक्षते । विवाहे उपयमे

गोत्रस्य शाण्डिल्यकदम्बप्रसूतेरनुकूलत्वं तेन भवतीति गोत्रानुकूलत्वमवस्तस्मिन् एवंभूते ।
विवाहो हि गोत्रानुकूलः । तत्र चेन्द्रस्य प्रतिकूलस्य (भावः) तस्मादिव गोत्रशत्रुरित्यर्थः ।

Jina's explanation is similar : गोत्रशत्रुः महेन्द्रः गोत्रयोः वसिष्ठकदम्बपाशोः
वंशादिपुरुषयोः अनुकूलत्वेन भवति जायते यः स गोत्रानुकूलत्वमवः एवंविधे विवाहे
विवाहार्थम् आयन् स्वर्गात् आगच्छन् यं वरं श्रेष्ठं प्रवरं सखायं प्रवराभिधं मित्रं पुरश्चकार
अग्रे कृतवान् स प्रवरस्तया मैम्या दृष्टो अदर्शि । कुतस्तं पुरश्चकारेत्याशङ्क्याह—इयो-
त्प्रेक्ष्यते । तत्प्रातिकूल्यात् तस्य गोत्रानुकूलत्वविशिष्टस्य विवाहस्य विरुद्धत्वादिव ।
गोत्रशत्रुरिति छलम् । यो गोत्रशत्रुर्भवति स गोत्रानुकूलत्वमवः विवाहं न सहते । ततो मैम्यो-
नलगोत्रयोरनुकूलत्वेन जायमाने विवाहे स्वयमिन्द्रः प्रातिकूल्यं कृतवान् ; अथच गोत्रयोः
शैलयोरनुकूलत्वं यत्र भवति तत्र प्रातिकूल्यात् । स(तः) गोत्रः भिद्यते (तेन) इत्यु-
चितमिति ध्वन्योऽर्थः । प्रवरो नाम देवदत्तो महाबल इति हरिवंशः । प्रवरो नाम
मातलिरिति केचित् ।

Vidyā's explanation, as amplified by Jina, is the correct one. Pravara was a companion of Indra (see Vocabulary), and he had come with the latter to the Svayamvara festival. He had been invisible, but was now seen by Damayantī. As, however, the word 'pravara' means 'the oldest member or founder of a gotra', it is suggested by means of puns that Indra had brought a Pravara sage to make up for his lack of a gotra, without which it was impossible to marry. Indra being a god had, of course, no gotra ; besides, he was called गोत्रशत्रु which at first sight means 'the enemy of a gotra or ancestral family', though the word gotra is here taken to mean 'mountain'. But the first meaning is also applicable to Indra. See Vocabulary under गोत्रशत्रु.

68. C. P. and Vidyā read स्त्रियमप्युपेयात् for स्त्रियमभ्युपेयात् .
C (Text) also reads स्त्रियमपि.

Vidyā remarks—सहद्वितीयः स्त्रियमप्युपेयात् । अस्यार्थः—स्त्रियमपि एकाकी
नोपेयात् नागच्छेत् अपितु सह द्वितीयेन सहायेन वर्तते सहद्वितीयः ससहायः स्त्रियमपि
व्रजेदित्यर्थः । आस्तामन्यत् प्रामादिकम् । स्त्रियमपि इति अपिशब्दार्थः ।

88. The verse is variously explained. C. P.'s explanation is the best— वामे अर्धे वामपक्षाधे प्रथमम् अवा ओकारेण तथा मा मकारेण ओङ्कारेणे-
त्यर्थः । यत् रूपं द्विधा द्विप्रकारं भूतं सत् द्वितीयेन ओङ्कारेण दक्षिणार्धेऽपि भूतं प्राप्तं
भगवदभिधेयं भवति ब्रह्मवाचकम् । किंभूतम्—उभयाकारस्य ओङ्कारद्वयस्य घटनात्

मेलनात् सकलम् । तदन्तः तयोः ओंकारयोरन्तर्मध्ये हरमयमीश्वरमय मन्त्रं मम स्मर ।
अथवा हकारो रेफकारो मकार ईकारश्च । चतुष्टयेऽपि अकार उच्चारणार्थः । ईकारस्य
पुरतः अकारस्य सुसोच्चारणार्थं य आदेशो ह्रींकारः । उभयपक्षे ओंकारेण संपुष्टित इत्यर्थः ।
सेन्दुम् अर्धमात्रायुक्तम् । अथवा हरमयमिति मयट्प्रत्ययः । अथवा सेन्दुमिति ईश्वरम् ।
इ इन्दुश्च ताभ्यां सह वर्तते सेन्दुः तं तथा । एतावता ईकारोऽनुस्वारश्च लब्धः ।
अमलं निराकारं चान्तर्जप । हे नरपते स ते तव सिध्यतु मे मम देव्या भारत्या मन्त्रः
सिध्यतु । सारस्वतो मन्त्रः ।

अथवा यदूषं भगवद् योनिमहेशाकारं त्रिकोणयन्त्रमयं भवति । किमूतम्—
उभयाकारघटनात् द्विधाभूतं त्रिकोणयन्त्रद्वयघटनात् षट्कोणयन्त्रं तदन्तः मध्ये मे मन्त्रं
स्मर । हरमयं हकाररेफमयम् । सकलं ककारलकारसंयुक्तम् । अवा ओंकारेण मा
मकारेण त्रिष्वपि अक्षरेषु बिन्दुना (सह वर्तमानम्) । तथा यत्र अर्धे वामा अस्ति ।
वामाशब्देन स्त्रीप्रत्यय ईकारो लक्ष्यते । अयमभिप्रायः । षट्कोणयन्त्रमध्ये पूर्वं प्रणवक्षतः
ह्रीं ह्रीं ।

अथवा अवामा न शक्तिः, अपरा वामा नाम शक्तिः इति द्वे अर्धे । एतत्स्वरूपं
द्विधाभूतम् उभयाकारघटनात् योन्यर्धाकाररूपद्वयमेलनात् सकलं संपूर्णं सत् यत् रूपं
भगवत् योनिवत् तदन्तर्मन्त्रं स्मर इति । शेषं पूर्ववत् ।

अथवा यस्य रूपस्यार्धे अवामा अप्रतिकूला वामा पार्वती अस्ति तत् हरमयम् उभया-
कारघटनात् सकलम् अर्धनारीश्वरं सेन्दुं सचन्द्रं मन्त्रं गोप्यं रहस्यं निराकारं स्मर जप
स्तुतिं चिन्तय च ।

The verse contains in a veiled form the formula ओम् ह्रीं
ओम्, called the चिन्तामणिमन्त्र. The epithets are applied by some
to both भगवदभिधेयं रूपम् and मन्त्रम्, while Sarasvatī's मन्त्र
is sometimes identified with the अर्धनारीश्वर form of Śiva, because
it represents the mystic nature of that form. Vidyā's explanation
is in this respect more lucid than that of Nārāyaṇa. भो नरपते नल
तत् भगवदभिधेयमीश्वरवाच्यं रूपं मे मम मन्त्रमन्तर्मनसि स्मर चिन्तय. N says—
यदूषं भगवती च भगवांश्च भगवन्तौ पार्वतीपरमेश्वरी अभिधेयं यस्य । यद्वा—भगवच्छब्द-
वाच्यमर्धनारीश्वरम् ।

1. C. P. construes हरमय as ह्+अ=ह, र्+अ=र, म्+अ=म, ई+अ=य.
By omitting the अs we get ह्रीम्.

2. N also says सेन्दुम् इ च इन्दुश्च ताभ्यां सह वर्तमानम् । ईकारेण अर्धचन्द्रेण
च युक्तम् । तथा सकलं कला अनुस्वारस्तत्सहितम् । सेन्दुम् ईकारबिन्दुयुतमिति वा ।

Vidyā goes on to say कीदृशम्—हरमयम् ईश्वरस्वरूपम् ईश्वरसदृशमित्यर्थः । अथच हकाररेफमयम् । अधुना ईश्वरस्य मन्त्रस्य च साम्यमाह । सह इन्दुना चन्द्रेण वर्तते इति सेन्दुः तम् । मन्त्रोऽपीन्दुकलायुतो लिख्यते । तथा कीदृशम्—अमलं कीलित-नाददोषनिर्जितम् । ईश्वररूपमपि अमलं शुभ्रम् । तथा निराकारं नीलरूपमव्यक्तम् । नहि शब्दरूपस्य मन्त्रस्य आकारोऽस्ति निरवयवत्वात् । तत् किरूपमित्याह—यत् सकलं समग्र-मीश्वररूपम् । द्विधारूपं द्विस्वरूपं भवति । हेतुमाह—उभयाकारघटनादाकृतिद्वययोगात् स्त्री-पुरुषाकारेण युक्त्वादीश्वरस्य । यतो वामार्धे अवामा पार्वती देवी विद्यते । अतएव अर्धे रूपं स्त्रिया अर्धं च पुरुषस्येति द्विस्वरूपं भवति । समग्रं विश्वरूपम् आकारद्वयोपेतमेव । ईश्वरस्य तृतीयं लक्षणं नास्तीत्यर्थः । यदुक्तं व्यासेन—

न वज्रचक्राङ्कसरोरुहाङ्कं, लिङ्गाङ्कितं पश्य जगद्गङ्गाङ्गम् ।

हस्तप्रबन्धेन हि कङ्कणेन, पश्यन्ति मूढाः खलु दर्पणे न ॥

मन्त्रपक्षे व्याख्यायते—यन्मन्त्ररूपं द्विधा भवति । उभयाकारघटनात् अक्षरद्वययोगात् सकलं समस्तं मन्त्रम् अक्षरद्वयस्वरूपम् जानातीत्यर्थः । अथवा सकलमूर्धस्व(र)म् (!) इत्यागमिभाषा । कथमक्षरद्वयमित्याह—यतः अवा ओकारेण मा मकारेण प्रणवेन युक्ता अर्धे वामा देवी वर्तते । वामाशब्देन व्यञ्जनरहितम् ईमित्युच्यते । एतच्च हकाररेफमयं क्रियते । तदा प्रणवपूर्वको ह्रींकारो भवति । अयं च सारस्वतो मन्त्रः सर्वेषु आगमेषु प्रसिद्धो दृष्टस्वभावश्च । भो नृप तं मन्त्रं शश्वदनवरतं जप । स मन्त्रस्ते तव सिध्यतु निष्पद्यताम् । अत्रानुप्रासच्छेपालंकारौ । क्षिप्ररिणी ।

Nārāyaṇa construes अवामावामार्धं as अर्धे (पूर्वभागे) अवा अमा or मा (तथा उत्तरभागे) अवा अमा or मा (प्रणवद्वयसंपुदितमित्यर्थः). अवा is तृतीया of ओ, and अमा or मा that of अम् or म्.

CANTO XV

11. C. P.— स ततो विदर्भभर्ता निपीतवृत्तालपनः स नलं धृतादरः आगमयां-बभूव । यथा रघाङ्गः चक्रवाकः निशावसाने तपनं श्रीमूर्यमागमयते । किंभूतः—भुता ताव्रचूडस्य कुक्कुटस्य वाक् येन स तथा । “कीदोऽनुसंपरिभ्यश्च ” इति सूत्रे “आगमेः क्षमायामात्मनेपदं वक्तव्यम् ” । क्षमा कालहरणम् । तत्र च “कृञ् चानुप्रयुज्यते लिटि ” इति अभूततद्वावे “कृञ्चस्तियोगे ” इति कृशब्दादारभ्य यावत् “कृञो द्वितीय-तृतीय— ” इति कृञ् अकार इति प्रत्याहारेण भुवः अनुप्रयोगे “आम्प्रत्ययवत् कृञोऽनु-प्रयोगस्य ” इति कृञ्प्रहणात् बभूव इत्यात्मनेपदाभावः । कालापके तु एकमेव पदं परस्मैपदादेशश्च ।

3. Ms. reads अगाङ्कितम् which violates the metre.

12. तदालेपनदानपण्डिता—तस्या दमयन्त्या आलेपनदाने उद्धर्तनकरणे पण्डिता दक्षा C. P. तदा विवाहसमये कचित् आलेपनस्य सुधादेः दानं धवलनं तत्र पण्डिता Vidyā. तदा कचित् स्थाने लेपनदाने सुधालेपचित्रादिकर्मणि पण्डिता । चतुष्कनिर्माणार्थं हरिद्राचूर्णमिश्रितं तण्डुलपिष्टं तस्य दाने आलेपकरणे कुशला N. आलेपनं हरिद्रया मिश्रितं तण्डुलपिष्टम् Īśānadeva.

16. C. P., Jina, Īśānadeva and N read अमानमानदमियत्तयाध्वनीत्. N. says आनन्दं मुरजादिवाद्यमियत्तया इदं परिमाणत्वेन अमानमपरिच्छेद्यं यथा तथा-
ध्वनीत्. Vidyā reads अमानमानदमति स्म चाधुते—अमानं मानरहितं यथा स्यादेवमत्यधिकमानुते स्म अतिस्तौति स्म मधुरं शब्दं चकारेत्यर्थः. C. P. refers to this reading.

22. This verse (पुरा प्रभिज्ज etc.) is a variation of verse 21, and not found in C. P., Vidyā, Īśānadeva and Jina (Text).

31. C. P.—तदा तस्मिन् काले तस्याः कुटिला कवच्छटा अपिर्तैः कण्ठस्य कुक्षमलैः पुण्यमुकुलैः तां यमुनां जहास, या कलिन्दकन्या मधुरां नगरीं गता सती बलमद्रस्य हलेन कुटा इव कुटिला भाति । किंभूता—घनमग्निभिः भञ्जुरा कुटिला । द्वारिकाया आगतेन मधुरायां वृन्दावनमध्ये क्रीडता मधुमत्सेन तापाक्रान्तेन बलभद्रेण यमुना उक्ता, यत् त्वमागस्य मां सिब तापनोदं कुरु । यदा यमुना नागता तदा हलेन आकृष्य वृन्दावनं प्रावितम् इति श्रीविष्णुपुराणे (5. 25)।

34. Īśānadeva says तत् सूत्रमिवाभाति फटिका इति लोके । शिल्पिनो हि मूलपुरःसरं प्रायेण कर्मारभन्ते ।

35. Trans. follows N's अन्वय—कनीनिकानीलमणेः रश्मिना सा (कज्जल-रेखारूपा) स्वपद्मतिः (निजगमनसरणिः) किम् वरञ्जि, अञ्जनैर्न. N. remarks सदा तन्मार्गगमनेन स्वसंबन्धातारकानीलमणिकिरणैरेव नेत्रप्रान्तो नीलीकृतो न कज्जलैः.

Īśānadeva says कामादुल्लसितनिरतिशयकटाक्षश्रियैव युक्ता कज्जलरेखालंकारतामगम-दिस्वाशयः.

Vidyā explains the verse thus—कनीनिका तारका एव नीलमणिः तस्य रश्मिना किरणेन अञ्जनैः कज्जलैः साऽतिरमणीयस्वपद्मतिः आत्ममार्गः किं न वरञ्जि किं न रञ्जितः । अपितु कृष्णरागयुक्ता कृतेत्यर्थः । क्रीडशस्य तारकानीलमणेः—पुनर्वारं वारमपञ्च नेत्रप्रान्ते धावतीत्येवंशीलस्तस्य तथा । धावनहेतुमाह—अनङ्गलीलाभिः कामक्रीडाभिः । अत्र रूपकोत्प्रेक्षालंकारः । अत्र रश्मिना अञ्जनैरिति वचनसंख्याविपर्ययसिन् सामानाधिकरण्यां सद्दयानामतीव चमत्कारकारि । अपाङ्गधाविन इति नेत्रयोश्चञ्चलतावचनमतिरमणीयम् ।

40. C. P., Vidyā and Jina read चापपलाशकुक्षमले for किंशुक-कार्मुकोदरे.

C. P.—विदर्मुपुञ्ज्याः श्रवणावतंसिकायाः मणीमहः मणीनां तेजस्तदेव चापरूपं पलाशकुड्मलं कुटिलत्वात् धनुः¹ तत्र उदीता नेत्रोत्पलमेव बाणसंभृतिः संधानं यस्य स तथा एवंविधः सन् स्मरः परं केवलं नलं लक्ष्यं वेध्यम् अवैक्षत । अवतंसः कर्णभरणमेव । श्रवणपदं संनिधानावाधार्यम् । N says अवतंसिकापदेन श्रवणलक्ष्यावपि अतिसंनिधिसूचनार्थः श्रवणपदप्रयोगः । युक्तलक्ष्यस्य स्मरणान्न स्मरः । Acc. to Vidyā, (मणीमहः) एव चापपलाशकुड्मलं धनुरूपं किञ्चुककुसुमं तस्मिन् । परमुत्कृष्टं लक्ष्यम् । नल एव रमणीयलक्ष्यपदवीमालम्बते नान्य इत्यतिशयाभिधायिनः परशब्दस्य जीवितम् । उदीता उद्गता नेत्रोत्पले एव बाणसंभृतिः शरभारो यस्य सः. N says नेत्ररूपाभ्यां नीलोत्पलाभ्यां बाणसामग्री यस्य एवंविधः. Jina remarks..... कुड्मल इति प्रथमैकवचनान्तपाठे स्मरविशेषणत्वेन योज्यम्. This is Īśānadeva's reading.

41. C. P.—तस्या आननं किं द्वे मणिकुण्डले (एव) विधू चन्द्रौ कर्णलता-युगेन बबन्ध जित्वा । किंभूतौ चन्द्रौ—द्विचन्द्रबुद्ध्या पिशुनया अमूयकौ स्वर्धापरी कथितौ । किं कुर्वन् आननम्—इदं तथ्यमिदं गृणा इति विचारणामनाचरत् । पूर्वं द्विचन्द्र-बुद्धिर्मिथ्या, तस्याः कथं न सर्वथा मिथ्या । परं तत्र विचारितमित्यर्थः ।

N says द्विचन्द्रबुद्ध्या द्वौ चन्द्रौ इति भ्रान्तिज्ञानेन एतौ द्वौ चन्द्रौ तथोत्कर्षं न सहेते इति भ्रैम्यास्तदाननस्य वा पुरस्तादमूयकौ कथितौ प्रतिपादितौ । अन्योऽपि दुर्मदः सत्यासत्य-विचारमकुर्वन् कस्यचिदसूयकस्य वचनादनपराधिनमपि कथित् पाशादिना बध्नाति. द्विचन्द्रबुद्ध्या has been translated as "taking (the ear-rings) for two moons". Acc. to the commentators, the ear-rings were accused of being jealous of Damayanti's face by her own false notion that they were two moons. Īśānadeva remarks कुण्डलरूपं चन्द्रद्वयं मुखेन्दुकान्त्या विनिर्जितं सत् बभूवेति भावः.

42. C. P.—वयसया सख्या भैमी कुण्डले परिधाप्य अवादि उक्ता । त्वदानेन्दोः आभ्यां कुण्डलाभ्याम् अभित उभयतः समन्वयः संबन्धः भुवमिति मन्ये दौरधुरीं धुरं श्रयति । क—प्रियस्य नलस्य कामजन्मनि कामोत्पत्तौ । कुण्डलयुक्तमुखचन्द्रदर्शनात् काम उत्पद्यते ।

यत्र लम्बे जन्मकाले चन्द्रः उभयतः सौम्यग्रहद्वययुक्तो भवति स दुरधरा नाम योगः ज्योतिःशास्त्रे प्रसिद्धः ।

Vidyā and Īśānadeva read दौरधरी and दुरधरा. Jina (Text) reads दौरधुरी, and Jina (comm.) दौरधुरी and दुरुधरा (also दुरुधरा). N who reads दौरधरी and दुरुधरा says 'शुरुमार्गवयोर्योगश्चन्द्रेणैव यदा भवेत् । तदा

1. Cf. Jina—(मणीमहः) तदेव चापं चापीभूतं यत् पलाशकुड्मलं किञ्चुककलिका तस्मिन् । कलिकाया एव चापाकारत्वात् कुड्मलपदोपादानम्.

दुरुधरायोगः—^१ इति ज्योतिःशास्त्रादवगन्तव्यम्. Vidyā says दुरुधरायोगलक्षणं ज्योतिःशस्त्रेऽभिहितम्—रविवर्जं द्वादशगैरनफा चन्द्रैर्द्वितीयगैः सनफा । उभयस्थितैर्दुरुधरा केन्द्रमसंज्ञितोऽन्य इति ॥^२

52. C. P., Vidyā and Jina read निर्वाय for निर्वाप्य.

58. C. P., Vidyā, Īśānadeva and Jina read अवापयन् for अवापिपन्.

61. C. P., Vidyā, Īśānadeva and Jina read अशक्तिमुद्रहन् for अशक्नुवन्निव.

67. C. P., Vidyā, Īśānadeva and Jina (Text) read यदुद्धता for यतोऽजनि and पपार यस्तान् for अपूपुरस्तान्. Jina (comm.) also reads पपार यस्तान्. Vidyā says—स तस्य नलस्य भुजो बाहुः समुद्रभावं समुद्रत्वं बभार धृतवान् । सह मुद्रया अङ्गुलीयकेन वर्तते समुद्रस्तस्य भावं धृतवान् । अथचार्थान्तरम्—समुद्रभावं सागरत्वं बभार समुद्रसदृशो बभूवेत्यर्थः । अथ कीदृशो भुजः समुद्रश्चेति साम्यमाह । यस्मान् भुजादुद्धता संजाता श्रीः लक्ष्मीः । क्षत्रियाणां हि श्रीः भुजादुत्पद्यते । तथा समुद्रादपि श्रीरुद्धता । तथा आजिषु संग्रामेषु यस्य भुजस्य वारणेन शत्रुनिवारणेन कृत्वा बलं शत्रुसैन्यं द्विषन् पराभवन् नलो बलवान् बभूव । अथवा यस्य भुजस्याजिषु संग्रामेषु बाहुयुद्धेषु निवारणेन शत्रुनिषेधेन नलो बलवान् बभूव । समुद्रपक्षे यस्य समुद्रस्य वारणेन हस्तिना ऐरावणेन स बलं द्विषन् बलारिरिन्द्र आजिषु बलवान् बभूव । तथा यो भुजस्तान् अतिप्रसिद्धान् घनान् निरन्तरान् कमलार्थिनो लक्ष्मीयाचकान् पपार लक्ष्म्या कृत्वा पूरितवान् सन्तुष्टान् चकारेत्यर्थः । समुद्रे हि कमलार्थिनो जलार्थिनो मेघान् पिपति । अत्रोपमाश्लेषालङ्कारः ।

75. C. P.—कयापि स्त्रिया हारैः कृत्वा क्षणे उत्सवे लाजमोक्षणं धानानां वर्षणं कृतम् । किम्भूतैः—अज्ञानत्वेन कङ्कणे विषज्य विलम्ब्य त्रुटितैः । कस्य कङ्कणे—करस्य हस्तस्य । किम्भूतस्य—जवात् उदस्तस्य उत्क्षिप्तस्य । किम्भूतया स्त्रिया—सखीर्नलं दर्शयमानया ।

चिन्तय इति कर्त्रभिप्राये क्रियाफले आत्मनेपदम् । हृत्कोरन्यतरस्यामिति सूत्रे अभिवादिदृशोरात्मनेपद उपसङ्ख्यानमिति विभाषया कर्मसंज्ञा । कर्त्रभिप्रायत्वाभावे नात्मनेपदम् । आत्मनेपदाभावे च कर्मत्वाभावः । यथा—“स्वे हि दर्शयति ते परेण का” इति वक्ष्यति (18. 49) ।

89. For the महज्यैष्टी festival see Vocabulary sub voce.

2. Īśānadeva quotes this from व्यवहारसार.

3. The verse occurs in केशीप्रदीप. Calcutta ed. reads—

रविवर्जं द्वादशगैरनफा चन्द्राद्वितीयगैः सुनफा ।

उभयस्थितैर्दुरुधरा केन्द्रमसंज्ञकोऽतोऽन्यः ॥ See also Vocabulary under

दौरुधरी.

90. C. P.—अत्र अस्मिन् अखिलशोणीचक्रस्य शतप्रतौ नले वैदम्या विपुलो योऽनुरागस्तस्य कलनात् दर्शनात्⁴ सौभाग्यं निजगदे। कैः—तस्य अनुरागस्य सौभाग्यस्य वा वृत्तानि निष्पन्नानि यानि वृत्तानि। अथवा “गेरध्ययने वृत्तम्” इति निपातनात् वृत्तानि अभीतानि⁵ वृत्तानि काव्यानि तेषां क्रमैः परिपाटीभिः नलसौभाग्यं कथितम्। किंच आस्माकात् नरेन्द्रादुत्पन्ना दमयन्ती तस्याः सुभगतायाः सम्भूतये जननाय देवेन्द्रस्य अवरणेन प्रसादिता या शची इन्द्राणी तथा विभाणिता दत्ता आशीस्ततिः आशीर्वादपरम्परा सैव लग्नकं प्रतिभूरभूदिति शेषः। लग्नकशब्दो नपुंसकलिङ्गोऽपि। दमयन्त्याः सौभाग्यं शच्यैव दत्तमित्यर्थः। कलनासौभाग्यमिति वा पाठः।

Jina, like C. P., reads आशीस्ततिः for आशीर्वचः. Vidyā reads आशीः-स्तुतिः (आशीर्वादयुक्ता स्तुतिः). Jina remarks आशीःश्रुतिरिति पाठे आशिष एव सत्यत्वात् श्रुतिर्वेदः। Iśānadeva and Jina (Text) have this reading.

92. C. P., Vidyā, Iśānadeva and Jina (Text) read सतः (विद्यमानस्य). Jina (comm.) and N read यतः (गच्छतः). N says (आनन्दन) नन्दनवनमभिध्याप्य मर्यादीकृत्य वा स्थितं नन्दनवनसमीपे स्थितम्.....उदयाचलमधिष्ठाय गच्छत उदित्वरस्येन्दोरिव।

Vidyā says कुरुविन्दैः पद्मरागैः पद्मरागाभरणैः सुन्दरः करो यस्य स तस्य (नलस्य). In the case of the moon, he takes कुरुविन्द in the sense of पद्मराग or हिङ्गुल and remarks: कुरुविन्दशब्दो माणिक्ये हिङ्गुले च. Jina also takes it to mean हिङ्गुल when applied to the rays of the moon. He quotes Hemacandra (Anekārthasaṃgraha 4. 139, 140)—कुरुविन्दः पद्मरागे मुकुरजोहिमेदयोः। कुस्मापे हिङ्गुले सुस्ते।

The commentators do not connect स्यन्दन with the moon. In the Trans. I have taken it to mean 'air' in the case of the moon (see Footnote to Trans.). Mythology, however, attributes a chariot to the moon as well, so that Nala journeying in a chariot to his bride's home is compared to the Moon travelling in his chariot to the pleasure hill of the East bordering on the Nandana garden (स्यन्दन-मध्यास्य आनन्दनं शतक्रतुहरित्क्रीडादिं यतः गच्छतः इन्दोरिव). For the Moon's chariot see Vocabulary under स्यन्दन.

4. Acc. to N, ज्ञानात् or अज्ञीकरणात्. Acc. to Vidyā, भजनात्.

5. Cf. Siddhānta-Kaumudī—वृत्तं छन्दश्छात्रेण। संपादितम्। अभीतमिति यावत्। अन्यत्र तु वर्तिता रज्जुः।

CANTO XVI

13. C. P., Vidyā and Jina read उदर्कदर्शने for उदर्कदर्शने. C. P. says—स नलः अपितं मधुपर्कं यत् असिस्वदत् तत् पानम् उदर्कदर्शने उत्तरकाले इति तर्कं विचारे व्यधात् । यत् यस्मात् एष नलः भीमजाया अधरमुत्तरकाले पास्यन् सन् तदामेन मधुपर्कमिषेण पुण्याहविधिं मुहूर्तसाधनमकृत ।

Vidyā says उदर्कदर्शने उत्तरफलज्ञाने । मधुपर्कस्वादात् हि ममोत्तरत्रापि मधुपानं संभविष्यतीति विचारितवान् । यत् यस्मात् etc. N says तदुदर्कदर्शने विवाहोत्तर-फल.....चुम्बनादिविचारिणे लोकायेति तर्कसमूहं व्यधात् .

20. Jina reads शाणनिधौत for शाणनधौत—शाणेन शस्त्रमार्जस्य निकषाभिध-चर्केण शस्त्रतेजनेन वा नितरां धौता धारा शाणनिधौतधारा. He remarks शाणेनेति पाठश्चिन्त्यः । शाणेति इयति तनूकरोति शाणः । औणादिको णः । 'शाणस्तु निकषः कष' इति हैमः । 'शौचतक्षणे शाणः परिमाणं शस्त्रतेजनं चेत्युणादिहृत्तिः । 'शाणो माषचतुष्टये कषणे करपत्रे चेति महेधरः । 'शाणः सार्धतोलके कर्षे कषणे करपत्रके' इति धीधरः । 'शाणः कषे मानमेदे' इति हैमः ।

22. C. P., Vidyā and Jina read व्रते for व्रतैः.

C. P. explains the verse thus—यस्याः शस्त्रिकायाः अज्ञस्य भूमी उभयपक्षतः भूमिद्वयं बभूवुः शुशुभाते । उप्रेक्ष्यते—रणस्थण्डिले शायिताव्रते गृहीतदीक्षैः सन्नुभिः शस्त्रीप्रहारमृतैः स्वयोषिताम् उरोजयोः कुचयोः पत्रावल्लिख पत्रवल्ली कस्तूरिकोदूपा नेत्रकज्जलं च ते द्वे अपि किं शस्त्रिकाया दक्षिणीकृते इव । अन्योऽपि.....व्रतग्राहयित्रे दक्षिणां ददाति ।

33. C. P., Vidyā and Jina read अधत्त for बभार.

44. C. P., Vidyā and Jina (Text) read अवर्ततास्तम्भविजित्वरी for बभूव न स्तम्भविजित्वरी.

C. P.—परम्परात्त्वरेति कचित् पाठे श्रुतिक्रियारम्भपरम्परायाः त्वरेति विग्रहः । अस्तम्भविजित्वरी अवर्तत न सात्त्विकं स्तम्भं जितवती । स्तम्भेन हि क्रिया कर्तुं न शक्यते ।

45. C. P., Vidyā and Jina read विधिः for विधेः and संगताम् for साज्जता.

C. P.—अमुष्य दमस्त्रुः पाणिं गृह्यतः पुरोधसा विधिः तथा संविदधेतरां यथा संगतां प्रीति.....पुलोमनां पत्नीमुद्रहतः शतक्रतोरिन्द्रस्य आङ्गिरसेन बृहस्पतिना महर्षिणा विधिः प्रकर्षेण विदधे ।

62. C. P., Vidyā and Jina (Text) read प्रसिखिदे for प्रसिखिदे. N remarks प्रसिखिदे षोडशत्वात् षत्वम् । प्रसिखिदे इति पाठश्चिन्त्यः । Jina also says—प्रसिखिदे इति पठन्ति व्याख्यान्ति च सर्वे । तत्र षत्वामाबो विचार्यः ।

63. C. P., Vidyā and Jina read चेष्ट.... for चेष्टि...

67. This verse ('ध्रुवं विनीतः-') is not found in C. P., Vidyā and Jina. In the ms. of Jina the text of the verse has been added in the margin. N remarks अयं श्लोकः क्वचित्.

74. C. P. and Vidyā read मितम् for सितम्. C. P. says मितं स्वल्पं प्राक् पूर्वं मृदु अथ पश्चात् दाहदायि.

79. 'क्रमेण कूरं—'. N says अयं श्लोकः क्षेपकः. It is not explained by C. P., Vidyā and Jina

95. C. P. Vidyā and Jina (Text) read सितया कृतं तथा for सितयापि किं तथा, and फलच्छलात् for पलच्छलात्.

98. It is not clear what the subject of रराज is. Acc. to Nārāyaṇa, तत् रराज. By तत् he understands तत् पूर्वोक्तं वटकव्यतिरिक्तं व्यञ्जनम्—क्षीरवटैः दुग्धमध्यक्षितैर्मपिसाधितैर्वटकाख्यैः पक्वान्नविशेषैः अलङ्कृतं तत्.....व्यञ्जनं रराज. Vidyā takes दलोदरम् (द्विपर्णम्) as the subject, but his meaning is not very clear. Nārāyaṇa does not connect दलोदरम् with the banquet at all. Acc. to him, तत् (i.e. व्यञ्जनम्) दलोदरं श्रीतालादिपत्रमध्यमिव रराज. Jina's explanation seems to be the right one. He takes दलोदरम् as the subject and explains it as referring to a kind of confection—तत् दलोदरं (दलं) नागवल्लीपत्रम् उदरे मध्ये यस्य (तत्) गोधूमचूर्णावगुण्ठिततापिकामिसंयोगपीतपृतकक्षितशर्करापक्वान्नविशेषः रराज वभौ भोजनपात्रे इति शेषः । कीदृशं दलोदरम्—वर्तुल्या कृताकारया पाकेन अर्पिता निर्मिता गैरिकस्य शैलरक्तधातोरेव रक्ता श्रीः शोभा तथा उपलक्षितैः क्षीरवटकैः स्त्यानीभूतक्षीरनिक्षिप्तमाषचूर्णसाधितैः पक्वान्नविशेषैः अलङ्कृतम् । क्षीरवटकानां संपर्केण दलोदरं रेजे इत्यर्थः । अश्रुतां भुज्जानानां भुज्जिक्रियाविधेः भोजनविधानस्य समाप्तेः संबन्धिन्या लिप्या छकाररूपया आलयीकृतम् आस्पदीकृतम् (दलोदरमिव) श्रीतालादिपत्रमिव । कीदृश्या लिप्या—वर्तुल्या छकारस्य कृताकारत्वात् । पुनः कीदृश्या—पाकैः बालैः अर्पिता गैरिकस्य श्रीः यस्यां तथा । अथवा पाकेन तत्तदधिकारसमाप्तिरव्यक्तीकरणेन निमित्तेन अर्पिता गैरिकस्य श्रीर्यस्यां तथा । 'बालः पाकः शिशुर्हिम्नः' इति हेमः । पक्षे दुपचप् पाके, पचि व्यक्तीकरणे इत्येताभ्यां घञि पाकः ।

C. P. also takes दलोदरम् as the subject of रराज, but his explanation of the word is different. He says—अश्रुतां पुरुषाणां दलोदरं भाजनमध्यं क्षीरवटैः पक्वान्नविशेषैरलङ्कृतं सत् रराज । उत्प्रेक्ष्यते—भुज्जिक्रियाविधौ समाप्ति-लिप्या फूलदिकया.....वर्तुल्या कृताकारया आलयीकृतमिव । किंभूतया लिप्या—पाकेन अर्पिता गैरिकस्य धातुविशेषस्य श्रीः शोभा यस्यां सा तथा तथा । दलस्य पुस्तिकापत्रस्य उदरे

किल रक्ता वर्तुला ग्रन्थसमाप्तौ समाप्तिरितिर्भवति पद्माकारा । वटानि पाकेन रक्षितानि वर्तुलानि च । तथा तद्भोजनानन्तरं किल भुजिक्रिया समाप्ता, यतोऽन्यत्र रोचते ।

Īśānadeva says तदन्नतां क्षीरवटभोजिनां पुंसां दलोदरं पत्रमध्यं दुग्धवटैरलङ्कृतं रराज । भोजनरूपविधेर्वर्तुलया समाप्तिरिति चकाराकृत्या आलसीकृतमिव आश्रितमिव ।

99. C. P. and Vidyā read अधिवारि (उदके) for अधिपारि (पानपात्रे).

102. C. P. remarks हृदयं तासां चेष्टितज्ञाने पटुतरमिति प्रतिचेष्टितैः ज्ञापयामास.

122. C. P., Vidyā and Jina read पशाम् for प्रियाम्.

C. P. says पथां नलागमनमार्गाणां पशाम् । पुरीविशेषणम् । 'पाप्राप्माधेट्टदशः शः' इति शः । कात्यायनीये तु 'धेट्टदशिपाप्राप्मः शः' इति शप्रत्ययः ।

Vidyā reads ससार for मसार-ससारा स्त्रिधा मालावलिर्बन्ध तदेवभूतं तोरणं यस्याः सा ।

125. C. P., Vidyā and Jina (Comm.) read अमुत्रजातम्—अमुत्र विदर्भायां जातं वृत्तम्. Jina (Text) and N read स्ववृत्तजातम्—स्वसंबन्धिवृत्तजातं वृत्तान्तम्.

129. Jina reads लाजव्याजभाजः (कुसुमवृष्टीः), like N, and remarks—लाजा मृष्टशालयः तेषां व्याजं छलं भजन्त इति शकुनार्थं विकीर्यमाणानां लाजानां शुक्रतयो-र्भ्रदेशपतनेन च कुसुमवृष्टित्वम् । लाजा न भवन्ति किन्तु पुष्पवृष्टय इत्यर्थः । लाजव्राजेति पाठे (C. P.) लाजव्राजं मृष्टशालिपटलं भजन्त इति तदन्विता इत्यर्थः । अस्मिन् पाठे कुसुमवृष्टयोऽपि अवितथा एव । लाजव्राजेति लाजानां व्राजो दीप्तिस्तं भजन्ते तत्सदृशी तदन्विता इति वा । व्राजेति पाठे प्रज्ञादित्वात् स्वाधिकेनाणा समर्थनीयम् । Vidyā reads लाजव्रात

130. C. P. points out the force of इव. नाकं गन्तुं प्रणिदधुरिव—किल इवशब्देन इति सूचयति यत् गन्तुमिच्छा नास्ति.

CANTO XVII

23. C. P., Vidyā, Īśānadeva and Jina read विजयाशक्तौ for विजयाशक्तौ.

26. C. P., Vidyā, Īśānadeva and Jina (Text) agree in reading निःस्वान् for निःस्वात् found in N. Acc. to Pt. Śivadatta, Malli also reads निःस्वान्.

28. C. P. reads याच्याचटवे पदवे.

C. P.—यो लोभः सर्वेषु इन्द्रियेषु सदा यस्य एवंविधोऽपि जिह्वां बहु अवलम्बते । किं कर्तुम्—तस्यां जिह्वायां पटवे पटुने याच्नाचटवे स्वस्वाचार्यभावमर्जितुम् आचार्यो भूत्वा शिक्षयितुमित्यर्थः । भाषितपुंस्कत्वाद्वा पुंवद्भावः । पाटवे इति पाटे पाटवे पटुत्वे आचार्यकर्मर्जितुम् । किमर्थम्—याच्नाचटवे प्रार्थनाचाटुकारत्वाय ।

Jina (Text and Comm.) reads याच्नाचाटवे पाटवे. Jina says तस्यां जिह्वायां याच्नायाः प्रार्थनायाः सम्बन्धि यच्चाटु प्रियवाक्यवचनं तस्मै पाटवं प्रावीष्यं तस्मिन् विषये गुरुत्वं विधातुमिव. Īśānadeva says the same thing, but he reads याच्नाचटवे.

Vidyā reads याच्नाचाटवे पाटवोऽर्जितुम् and says—याच्नाचाटवे प्रार्थनाचाटु-वाक्यार्थं तस्यां जिह्वायामाचार्यकमाचार्यत्वं योऽवलम्बत इत्यर्थः । तथा तस्यां जिह्वायां यस्य अर्जितुं धनमर्जितुं पाटवः सामर्थ्यम् । धनार्थं बहुतरमसत्यं वदतीत्यर्थः ।

N reads याच्नाचटवे पाटवे—तस्यां जिह्वायां याच्नाचटुर्ब्राह्मचारी शिष्यस्तस्मै पाटवे पटुत्वविषये याच्नाचाटुक्तिकौशले आचार्यकं गुरुत्वमर्जितुम् ।

37. यथा प्रावाणः प्लवन्ते इति विप्रलम्भिनां वाक्यं प्रत्यक्षविरुद्धत्वादप्रमाणं तथा अग्निष्टोमेन यज्ञेन स्वर्गकाम इत्यादिवाक्यं प्रत्यक्षविरुद्धत्वादप्रामाण्यम् । यगो कृतेऽपि स्वर्गादिरदृष्टत्वात् C. P.

Vidyā adds तस्मात् का तत्र भद्रा यद्भवद्भिः कामाश्वा काममार्गः खिलीकृतो वर्जित उद्वतः कृत इत्यर्थः. N says खिलीकृतो बद्धः । त्यक्त इत्यर्थः ।

38. C. P.—केनापि बोधिसत्त्वेन बौद्धागमप्रणेत्रा जातं प्रादुर्भूतं यत् सोऽपि महा-प्रामाणिकः । सत्त्वेन अर्थक्रियाकारित्वेन हेतुना जगद्विश्वमस्थिरं क्षणिकं जगदे प्रतिजज्ञे । किमर्थम्—वेदमर्मभेदाय । वेदेन हि सर्वं स्थिरमिदलोकपरलोकादि कर्मापूर्वादिकं चाज्ञी-क्रियते । तथाच प्रयोगः । विमतं क्षणिकं सत्त्वात्, यत् क्षणिकं न तत् सत् । यथा शशविषाणम् । यत् सत् तत् क्षणिकं यथा प्रदीपः । सर्वमिदं तस्मात् क्षणिकम् । सत्त्वमर्थ-क्रियाकारित्वम् । व्यवयवं चानुमानं व्याप्तिः पक्षधर्मता च । यत् भवत् तत् क्षणिकम् । सन्तस्थामी भावा इति तेषां मते ।

Vidyā says केनापि सत्त्वेन हेतुना कस्यापि प्राणिनः कारणेन.

Jina says—केनापि बोधिसत्त्वेन जिनभट्टारकेण वेदानां मर्म रहस्यं तस्य भेदाय भज्जाय जातं समुत्पन्नम् । यत् यस्मात् सत्त्वेन हेतुना सत्त्वलक्षणेन साधनेन यत् सत् तत् क्षणिकं यथा जलधरः सन्तश्च भावा इत्यादिरूपेण जगत् अस्थिरं सकलविद्वं क्षणिकं जगद् । तथाहि घटः क्षणिकः सत्त्वात् अर्थक्रियाकारित्वात् । यत् क्षणिकं न भवति तत् अर्थक्रिया-कार्यपि न भवति यथा खपुष्पम् । एवं चानन्तरोक्तेन विधिना सत्त्वेन हेतुना सर्वस्यापि जगतः क्षणिकत्वे सिद्धे उभयलोकगतस्य एकस्याधिकरणस्याभावात् श्रुतिनिरूपितानां विधिनिषेधानां निराश्रयतया श्रुतीनामप्रामाण्यात् श्रुतिरहस्यमज्ञः कृत इत्यर्थः ।

40. C. P.—इदानीं ब्राह्मणो बृहस्पतिसत्वेन यजेत इत्यादिजातिधर्मान् असहमानः जातिं दूषयति । यत् यस्मात् एकशः एकैकेन पित्रोः पितुः वंशद्वयी पितृवंशमातृवंशलक्षणा मातुश्च तथैव वंशद्वयी तल्लक्षणा तस्याः शुद्धौ सत्यां तयोरपि शुद्धौ तयोरपीति एवं शुद्धिर्भवति । पित्रोः पित्रोरिति वीप्सायां द्विवचनम् । तर्ह्यनन्तकुलदोषत्वमाक्षिप्यते । केचित्तु पित्रोर्वंशद्वयी तल्लक्षणा तस्याः शुद्धौ सत्यां तयोरपि पित्रोः शुद्धिरिति सम्बन्धयति । तत्तस्मात् ब्रह्माणं यावत् अनन्तानां कुलानां दोषाभावात् अदोषा व्यभिचारादिरहिता जातिः स्यात् । सा का जातिरस्ति । न कपीति भावः । तस्मान्नात्यभिमानो ब्रूयेति भावः ।

41. C. P. reads कामं क्षामव्रतम् and gives कामक्षामव्रतम् found in N as a variant. He says—जगत् मोहात् न अत्राति न ज्ञानं कुरुते । कामं निश्चितं संसर्गदुष्टत्वात् दग्धव्रतम् । कामक्षामेति पाठे कामेन दग्धव्रतम् । अथवा किम्भूतं (जगत्)—कामक्षामं ब्रह्मचर्यादिव्रतं यस्य तत्तथा । कामेन रहितमित्यर्थः । अथवा कामक्षामं निष्कामं फलभिसन्धिरहितं व्रतं यस्य । यतः स्त्रीसम्बन्धेन दुष्टत्वात् वृथाव्रतमित्यर्थः. Vidyā says मोहेन कामस्य स्मरस्य क्षामः क्षीणो व्रतो यस्मिन् जगति तत् । मूढाः कामसेवां परित्यज्य बुभुक्षयात्मानं पीडयन्तीत्यर्थः ।

Malli and Jina (Text) read कामक्षाममिदं जगत् ।

N says काम्यते कामः फलम् । तेन क्षामं रहितमेकादशुपवासादिव्रतं यस्य, मदनेन कृत्वा क्षीणं निष्फलं व्रतं यस्य वा.

44. C. P. and Jina (Text) read महः for ग्रहः. C. P. says येषां वो युष्माकं पत्युश्चन्द्रमसः गुरुदारग्रहे बृहस्पतिकलग्नगमने उच्चैरधिकं महस्तेजः ।

51. C. P. —धृतिस्मृतीनामर्थज्ञानेषु महाबुद्धीनामैकमत्यं कापि न दृष्टम् । यतो व्याख्या बुद्धिबलमपेक्षते । तस्मात् चार्वाकाचार्या बुद्धिमन्तः । अत एवामेव व्याख्या रुचिरा । ततः सा सुखविषये उन्मुखी अभिमुखी न उपेक्षणीया आदरणीया एव । तथाचोक्तम्—परस्परेण चाचार्या विगीतवचनाः स्थिताः । सूत्रवार्तिकभाष्येषु किं तत्राध्यवसीयताम् ॥

52. C. P., Jina (Text) and C (Text) read किं तत्फलम् for तत् किंफलम्.

C. P.—ननु सुखोन्मुखस्मृतिव्याख्यायां श्रीविश्वरूपाचार्यश्रीगोविन्दराजहरस्वामिप्रभृति-शिष्टपरिग्रहीतधृतिस्मृतिभाष्यव्याख्यायां च ब्रह्मचर्याद्यनेककलेशपरायाम् उभयपक्षपरिग्रहे सन्देहः स्यात् । ततश्च पाक्षिकोऽपि दोषः परिहर्तव्य इति सुखोन्मुखव्याख्यायां पातकसंस्पर्शः स्यादित्याशङ्क्याह । यस्मिन् देहे अस्मीति धीः अहमिति बुद्धिः तस्य देहस्य दाहे वो युष्माकं देहात्मवादिनाम् एनसा पापेन किं प्रयोजनम् । अयमभिसन्धिः । किं तावत् भूतचैतन्यसाक्षिके एव देहे आत्मेति धीः, तद्यतिरिक्तपरात्मसाक्षिके देहे वा

आत्मेति धीः । प्रथमपक्षे देहस्य नष्टत्वात् पापफलं क स्यात् । मृत्युरेव यस्मान् तस्मात्तः(?) अपवर्गः । नास्ति परलोकः । परात्मसाक्षिके वा आत्मेति धीः । तदा तस्य पापस्य फलं कापि यत्र तत्र । परसाक्षिके आत्मेति आत्मनि इति शब्देनोक्तत्वात् प्रथमं देवदत्त-शरीरार्जितं यज्ञदत्तादौ किं न स्यात् । देहेन कृतस्य पापस्य देहव्यतिरिक्ते साक्षिणि चेत् फलं तदा अन्यत्रापि किं न स्यात् परत्वाविशेषात् । तस्मात्—

आत्मास्ति देहादव्यतिरिक्तनृतिर्नोक्ता स लोकान्तरितः फलानाम् ।
आशेषमाकाशतरोः प्रमूनात् प्रधीयसः स्वादुफलप्रकृतौ ॥ इति ।

60. C. P.—यदि वेदस्य कश्चित् भागं 'गणेशोदीत् यदरोदीत् तद्रुदस्य रुदत्वम्' इत्यादिकमर्थवादं प्रलपमनर्थकं मन्यध्वे एव । 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानां—', 'विधिना त्वेकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः' इति मीमांसामुद्रम् । आनर्थक्यस्य स्तुत्यर्थत्वस्य च उक्तत्वात् । तत् केन अभाष्येन दुःखानपि विधीन् 'उद्योतिशेमेन यजेत' इत्यादीन् तथा प्रलपं नेच्छथ । अर्धजरतीयस्यानुचितत्वात् सर्वोऽपि वेदः आलापांशः³ भवतु विधिर्वा । एतदेव न्याय्यमित्यर्थः ।

61. C. P. reads यूपद्विपदायिनीम् for यूपद्विपदायिनीम्.

C. P.—ननु स्वाध्यायोऽध्येतव्य इत्यध्ययनविधिपरिगृहीतस्य एकस्याप्यक्षरस्य प्रलापाभावात् 'विधिना त्वेकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः' इति सिद्धान्तसूत्रेण विधिपरत्वात् उत्पत्तिविधिप्रयोगविधिविनियोगविध्यधिकारविधिविशेषः विधिभिः एकवाक्यत्वात् अर्थवादानां विधित्वमेव नार्धजरतीयता इत्याशङ्क्याह । हे विक्षितचित्ताः स्वयं श्रुति विधिरत्वेन श्रद्धया श्रद्धयाहीकुरुष्व । स्वयं च मीमांसास्थलबुद्धयः सन्तस्तमेव यूपद्विपदायिनीं प्रक्षिप्तां ब्रूय क्षेपकरुणां वदथ । तथा च विरोधाधिकरणे क्षेपकत्वोपवर्णनम् । 'औदुम्बरी सर्वा वेष्टयितव्या' इति स्मृतिवाक्यम् । 'औदुम्बरीं स्मृष्टुं द्रष्टव्ये' इति श्रुतिवाक्येन विध्यते । तत्र स्मृत्यधिकरणन्यायेन स्मृतिवाक्यस्य सर्ववेष्टनादेः प्रामाण्यमिति पूर्वपक्षः । 'विरोधे त्वनपेक्ष्यं स्यादसति ह्यनुमानम्' इति सूत्रेण अप्रामाण्यमिति सिद्धान्तः । श्रुतिविरोधिस्मृतेः प्रामाण्यमनपेक्ष्यम् । असति विरोधे अनुमानं स्मृतिप्रमाणम् । किञ्च इतोऽपि अप्रमाणा स्मृतिः । 'हेतुदर्शनाच्च' इति सूत्रम् । सर्ववेष्टनहेतोः कारणस्य दर्शनमप्यस्ति । उद्गाता लोभात् रागात् वक्रमादित्सुः सर्ववेष्टनस्मृतिं प्रयुक्तवान् । ननु अर्धे प्रत्यक्षे अपौरुषेयतुल्ये धर्मशास्त्रे प्रक्षेपः अतीन्द्रियार्थाबाधकत्वात् कथं घटते । अत आह—यथा श्रुतावपि प्रक्षेपोऽस्तीति । "यूपहस्तिनो दानमाचरन्ति" इति यूपपरिव्याणशाब्दं यूपहस्तिना शब्देनोक्त्वा लोभाद्वज्र-

2. 1. 2. 1. 7.

3. The reading is uncertain. Ms. has आलोपोशं. Cf. N — सर्वोऽपि वेदो विधिरूपः प्रलापरूपो वा अस्तु.

4. Mīmāṃsāsūtras 1. 3. 3, 4.

मादित्सुरध्वयुः प्रक्षिप्तवान् । अतो विधा..... स्तुत्यर्थत्वेन अर्थवादानां प्रामाण्यमिति प्रतिज्ञाहानिः । प्रक्षिप्तानामपि वाक्यानां दर्शनादिति ।⁵

Jinā says ययं ध्रुतिं वेदं श्रद्धया आदरेणाङ्गीकुरुष्वे अक्षरमात्रमपि सार्धकतया मन्यष्वे इत्यर्थः । च पुनः विक्षिप्ताः परैर्वादिभिर्निराकृताः सन्तः तामेव ध्रुतिं यूपस्य संबन्धिनं द्विपं हस्तिनं दापयन्तीति यूपद्विपदापिनीं तां प्रक्षिप्तां ब्रूथ स्वयमेव स्वीकृतध्रुति-प्रामाण्या अपि केनचित् वचनेन निक्षिप्तां नवीनां वदथ । चकारः पूर्वापरविरोधव्योतनार्थः । भीमांसेत्याद्यामन्त्रणं मांसलेखनेन च स्थूलदृष्टयः आपातग्राहिणो दृश्यं नतु कुशाग्रमतय इत्यसूचि । अयमाशयः—आचाराच्च स्मृतिं ज्ञात्वा स्मृतेश्च ध्रुतिकल्पनमिति स्वयमेवोक्तत्वात् वैसर्जनीयहोमीयवासोऽध्वर्युर्गृह्णाति । “यूपहस्तिनो दानमाचरन्ति” इति अग्नीषोमप्रयज्ञार्थ-वैसर्जनहोमकालसंबन्धि यजमानाच्छादनं वासोऽध्वर्युर्हरति । तथा हस्तोऽस्यास्तीति मानलक्षण-हस्तसंबन्धात् यूपहस्तिशब्देन यूपपरिव्याणशब्दक्रमभिलक्ष्य अध्वर्युर्हृतव्यतया आचारानुमितम-प्रमाणं वेदमूलत्वाभावात् ऋत्विगादिभिस्तथा यजमानस्य प्रवर्तनात् तैरेव एषा स्मृतिः प्रवर्तिता स्यात् इत्याद्याद्यां वेदमूलत्वं नानुमीयते लोभपूर्वकत्वमेवोपपन्नतरमित्यादेश्च स्वयमेवोक्तत्वात् पूर्वापरविरोधात् अर्धजरतीयन्यायाश्रयणस्य तादवस्थमेवेत्यर्थः⁶ । अत्र च यूपद्विपदापिनी-मित्यनेन “यूपहस्तिनो दानमाचरन्ति” इति स्मृतेर्मूलभूता ध्रुतिरभिधीयते । कल्पित-ध्रुतिमूलत्वात् स्मृतिरेव वा ध्रुतित्वेनोच्यते । द्विपशब्दश्च लक्षितलक्षणया वक्त्रे लक्षयति । दाक्षिणीमिति पाठे यूपद्विपानां दायो दानं विद्यते यस्यामिति व्याख्येयम् ।

Vidyā and Īśānadeva read ययं द्विपदापिनीम् । Vidyā says विक्षिप्ता वात्सला⁷ ययं तावत् ध्रुतिं श्रद्धया श्रद्धापूर्वकं मन्यष्वे । तां च ध्रुतिं द्विपदापिनीं द्विपदरूपां प्रक्षिप्तां प्रक्षेपरूपां स्वयमात्मना ब्रूथ वदथ । भो भीमांसया व्रजकर्ममेदेन हिरूपया कृत्वा मांसला लक्षणया स्थूला महती प्रज्ञा बुद्धिर्येषां ते तेषां संबोधनं क्रियते । विचारेण येषां महती बुद्धिर्भवति ते कथं प्रथमं वेदं तावन्मन्यन्ते आत्मना च प्रक्षेपरूपं वदन्तीति सोऽस्तुष्टरूपेण संबोधनेनोपहासः कृतस्तेषाम् ।

Nārāyaṇa's interpretation of यूपद्विप as elephants tied to or as high as sacrificial posts is incorrect. C. P.'s interpretation based on the Mimāṃsāsūtras is the correct one. यूपद्विप is a kind of sacrificial cloth (see Vocabulary). There is a Smṛiti text which

5. Somanātha in his comm. on Śāstradīpikā 1. 3. 3. 4 says वक्त्रलोलुपेताध्व-
र्युणा प्रवर्तितैर्यं स्मृतिरिति दृष्टलोभमूलकतया संभाव्यमानत्वादल्यन्तादृष्टध्रुतिकल्पनमन्याप्यमि-
त्याशयेन सिद्धान्तमाह.

6. Cf. N.—ततश्च कानिचिद्वाक्यानि प्रधानानि कानिचिद्प्रधानानीत्यर्धजरतीयन्यायस्त-
दवस्थ एवेत्यर्थः.

7. B व्याकुलाः

says that this cloth is to be given to the officiating priest. Usually Smṛiti injunctions are regarded as authoritative, because they are based on Vedic texts extant or lost (in the latter case, the existence of such texts is to be inferred). But in the present case the Smṛiti injunction was clearly introduced by some greedy priest in his desire to have the cloth, and the relevant Vedic text, even if it existed, must be regarded as an interpolation. Thus the injunction in question is not valid. The Cārvāka here ridicules the inconsistency in regarding the Veda as of the highest authority and rejecting certain of its dicta as interpolations.

66. This verse ('न प्रातुः किल-') is not found in C. P., Vidyā and Īśānadeva. The verse is included in my Ms. of Īśānadeva, but the scribe remarks अयं श्लोको भाष्ये नास्ति, मूलप्रतारत्रोदाहृतोऽस्ति.

75. C. P.—अशेषगुणोच्छिष्टिर्नोक्ष इति वैशेषिकाणां मुक्तिं खण्डयति । यो गीतमः कणादः सचेतसां कृते मुक्तये शिलात्वाय पाषाणसदृशमुक्तये शालमूचे कृतवान् । तेषां मते निगुणो जड आत्मा, आत्मगुणाश्च बुद्धिः सुखादयश्च आत्मनः संयोगजाः । ततः स्वरूपावस्थानम् आत्यन्तिकी दुःखनिवृत्तिर्नोक्ष इति तमवेक्ष्यैव यथा वित्तं यूयं जानीथ तथैव स गीतम एव स प्रकृष्टो गौः गीतमः पशुरेवेत्यर्थः । यः सहृदयानां निश्चेतनां मुक्तिमाह । Vidyā remarks तथाच "तत्राशरीरं वाच सन्तं प्रियाप्रिये (सुखदुःखे) न स्पृशतः", "आत्मा शिलारूपस्तिष्ठति ईदृशी तस्य मुक्तिरिति न्यायवैशेषिकदसनाक्षेपः ।

79. C. P.—केषां नैयायिकादिमतानाम् अप्रामाण्यं न स्यात् । किं कुर्वताम्—अन्योन्यं परस्परं व्यतिघ्नतां विनिमयेन उत्थापयताम् । विनिमये 'न गतिर्हि सा—' इत्यादिना हिंसार्थत्वात् आत्मनेपदाभावः । कुतः—तर्कस्य अप्रतिष्ठया साम्यात् सर्वेषां समत्वात् । तर्केण तावत् मतं समर्थ्यते । तर्कश्च प्राज्ञपुरुषबुद्धिमत्तया उन्मूल्यमानः सर्वोऽप्यप्रतिष्ठः । यदि तर्कस्य प्रतिष्ठा स्यात् बहु दर्शनं न भवेत् । अतः अप्रतिष्ठेन तर्केण साध्यमानानि सर्वाण्यपि मतान्यप्रमाणानि ।.....सत्प्रतिपक्षवत् । यथा सत्प्रतिपक्षो हेतुरप्रमाणं हेत्वाभासत्वात्. For सत्प्रतिपक्ष see Appendix I.

Vidyā reads मतीनाम् for मतानाम् and says—अथानुमानादिप्रमाणेन ईश्वरोऽस्ति स च क्रियाफलदायक इति निराकर्तुमिदमाह । केषां पुरुषाणां सेवन्निष्पन्तीनां मतीनां बुद्धीनामप्रामाण्यमप्रमाणता न स्यात् न भवेत्, अपि तु सर्वेषां बुद्धीनामप्रामाण्यमेव हेतुमाह । तर्कप्रतिष्ठया तर्कस्य अनुमानस्य अप्रतिष्ठया अस्थानेन सह साम्यं समता तेन सर्वपुरुषाणां या मतयः तासां तर्कप्रतिष्ठया साम्यम् । कीदृशानाम्—अन्योन्यस्य परस्परं

8. Chāndogya Upaniṣad 8. 12. 1. Cited also in Śāstradīpikā (Tarakapāda) in connection with the Mīmāṃsā view of salvation.

व्यतिप्रतां पक्षग्रहं ० खण्डयताम् । दृष्टान्तमाह—सत्प्रतिपक्षवत् । यथा सांख्या वदन्ति सर्वं सदेव नासदुत्पद्यते । नैयायिकाश्च वदन्ति असदुत्पद्यते । तस्मात् तर्काप्रतिष्ठया साम्यं ततश्च मतीनामप्रामाण्यमेव । अत्रोपमालङ्कारः. Jina remarks—मतानाम-प्रामाण्ये दृष्टान्तमाह—सत्प्रतिपक्षवत् सन् प्रतिपक्षो विरुद्धसाध्यसाधको हेतुर्वात्र तदनुमानं सत्प्रतिपक्षं विपरीतार्थसाधकं समानबलमनुमानान्तरमित्यर्थः । यथा शब्दोऽनित्यः कृतक-त्वात् सामान्यवस्त्वे सत्यस्मदादिबाह्येन्द्रियाप्राप्तत्वाद्वा घटवत् इति नैयायिकाः । शब्दो नित्यः ध्वनिधर्मान्तात्वे सति धावणत्वात् शब्दत्ववत् निरवयवत्वात्सवदिति मीमांसकाः । अत्र यथा द्वयोरपि समानबलतया एकस्यापि न प्रामाण्यं तथा मतानामपि युक्तिपटलस्य समान-तया न कस्यापि प्रामाण्यमित्यर्थः । तस्मात् प्रत्यक्षप्रमाणोपलब्धमेव स्वीकार्यं नानुमानादि-प्रमाणोपलब्धमीश्वरादिकमिति चार्वाकः समस्तं निराकृतवानित्यर्थः.

86. C. P.—हे नास्तिक ब्रह्मादेर्महाभियोगाभियुक्तस्य परीक्षासु सतीषु भजं वर्णानां वा असंकीर्णतायां प्रमाणय । अज्ञ संबोधने । जातेर्वा अलोपे च प्रमाणय । अन्यथा अन्यप्रकारेण अभियुक्तस्य सत्यत्वे वा तमेव भजं प्रमाणीकुरु । एतदुक्तं भवति—यथा दिव्या-दिना ब्रह्मादेः परीक्षायाम् अनृतत्वे भजो भवति । स शास्त्रस्य प्रामाण्ये कारणम् । तेनानु-मानेन वर्णानामसंस्करत्वे जातेरलोपे प्रकारान्तरेण अभियुक्तस्य सत्यत्वे च भजप्रमाणत्वं शास्त्रस्य जनीहि । यथा हेतुः गजान्तरङ्गादौ वहेत्भावे व्यतिरेकव्याप्या कारणम् , अन्वय-व्याप्या वह्निसद्भावे कारणत्वम् । तथा भजः अन्वयव्याप्यौ अनृतत्वे कारणम् । व्यतिरेक-व्याप्ती स एव भजः सत्यत्वे कारणम् । यत्र धूमलत्राग्निः । यत्राग्निर्न भवति न तत्र धूमः । एवं यत्र भजतत्र अनृतत्वं संकरो जातिलोपोऽस्ति अभियोगान्तरसद्भावश्च । यत्र संकराभावः जातिलोपाभावश्च अन्वाभियोगाभावश्च तत्र भजाभावः । इत्थमुभयपक्षः । अनृतत्वे सत्यत्वे च भज एव प्रमाणम् । अथवा अन्यथाशब्दः असंकीर्णतायां जात्यलोपस्य च वैपरीत्ये वर्तते । असंकीर्णतायामन्यथा वा संकीर्णत्वे जात्यलोपे अन्यथा वा लोपे भजम् अन्वयेन व्यतिरेकेण च प्रमाणय । असंकीर्णतायामभजः संकरे च भजः । इत्थं ब्रह्मादे-र्मज्जमन्यत्रापि प्रमाणय इत्यर्थः ।

101. C. P., Vidyā, Jina (Text) and C (Text) read तत्कृते for तत्कृतेः.

C. P.—‘ध्रुतिस्मृत्यर्थबोधेषु कैकमत्यम्’ इति, तथा ‘नाप्रामाण्यं मतानां स्यात्’ इति च यदुक्तं तत् समाधत्ते । ध्रुते एव शेषेऽपि धर्मं स्यात्तस्य स्यात् । कुतः—तत्कृते तस्याः ध्रुतेः कृते कारणात् । ध्रुत्या हि धर्मः कृतः । कस्मात्-ज्ञापि कस्मिन्नपि अंशे जीवदयादौ, स्वकन्यायाः परप्रतिपादनार्थं धर्मांशे सर्वमतैः सह अवैमत्यात् अविरोधात् । अन्यथाकरणे च क्वचित् अगम्यानां गुरुभ्रीनां तत्समानां वा गमनादौ च पातित्यात् । सर्वमतेषु यदि एकोऽंशः अज्ञोक्तः तदा शेषोऽपि धर्मः तेनानुमानेन अज्ञोक्तव्य एव । तस्मात् मतानाम-प्रामाण्यम् , ध्रुत्यर्थं च ऐकमत्यं न विरुद्धत्वम् ।

Vidyā says शेषेऽपि धर्मे तत्कृते वेदकृते सर्वैः स्थातव्यं स्यादित्यर्थः । पुराणादि-धर्मोऽपि वेदकृतो धर्मस्तस्मात् सोऽपि प्रमाणमेवेत्यर्थः । अत्र हेत्वलङ्कारः ।

N. says शेषेऽपि नित्यनैमित्तिकाभ्यामतिरिक्ते काम्ये ज्योतिष्टोमादावपि स्थातव्यम् । कुतः—तत्कृतेः तस्य वेदस्य कृतेः करणात् । यद्वा तत्कृतेर्वेदमूलत्वात् शेषे स्मार्तेऽपि धर्मे स्थातव्यम् । Jina remarks कापि अहिंसाकन्यादानादिके श्रौते वेदोक्ते धर्मे सर्वैर्नास्ति-कैरपि स्थातव्यमेव स्यात् । अवैमल्यात् प्रतिपत्तेः सर्वेषामिति शेषः । बौद्धमाध्यमिकादिभिरपि 'प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला' इति वचनात् अहिंसाकन्यादानादयोऽनिषिद्धत्वे-नाङ्गीकृता इति भवद्विरपि स्वीकार्या इत्यर्थः ।

144. C. P., Vidyā and Jina read निश्चित for निश्चित.

151. C. P., Vidyā and Jina (Text) read टकारवत् for डकारवत् . C. P.—त्वे नलं भैमी च अन्तरा मध्ये न अकस्मात् प्रवेक्ष्यसि । टकारवत् । यथा टकारः षण्णां च अन्तरा मध्यं न प्रविशति । किंभूतं मध्यम्—क्रमेण संयुक्तं पठ्यमानम् । यतः 'पडो णो ने' इति डकारस्य णत्वे कुतः टकारस्यावकाशः ।

Vidyā says उपमानमाह—यथा षण्णां मध्यं टकारः आम-षष्ठीबहुवचनं चान्तरा मध्ये टकारो न प्रविशति । 'ह्रस्वछान्तेजादीनां च' इत्यनेन डकारे कृते सति 'अधोषे प्रथमः' इत्यस्य टकारस्य विषयं वाधित्वा 'पडो णो ने' इति सूत्रं प्रवर्तते । ततः षण्णामित्यत्र टकारप्रवेशो नास्तीत्यर्थः ।

The rules quoted by Vidyā belong to Kātantra. Calcutta ed. of Kalāpa reads डः for च in 'ह्रस्वछा—' ¹⁰. By this rule the ष् of षष् is changed into ड्. But optionally the ड् may become ट् by 'वा विरामे' when षट् stands by itself; while the change is obligatory when an अधोष letter follows as in षट्पु. In a विभक्ति, however, the ड् is immediately changed into ण् when न follows, according to 'पडो णो ने'. So टकार has no chance of getting into षण्णाम्.

The reading डकार gives a different meaning. See Nārāyaṇa. He calls this verse an interpolation, but, as we have seen, both C. P. and Vidyā explain it.

161. This verse (मण्डलं निषधेन्द्रस्य etc.) is not found in C. P., Vidyā and Īśānadeva. Acc. to Pt. Śivadatta, it is not found in Malli.

169. C. P., Vidyā and Jina (Text) read तर्पणैः for तर्पणे.

10. The वृत्ति is ह्रस्वछान्तानां यजादीनाञ्छ लिङ्गानामन्तस्य विरामे व्यञ्जनादिषु च ङो भवति, e.g. षट् (ट्), षड्भिः etc.

175. C. P., Vidyā and Jina read गृहे गृहिणां पूर्णे for
गृहिभिः Jina (Text) has गृहिणीपूर्णं. C (Text) reads मठागारे
for (अ)मरागारे).

177. C. P.—स हिंसा एव गौस्तां बीक्ष्य रिरंसुः सन् धावति स्म । 'गौरतद्धिताभि-
धेये' इति अन्वयस्यः । क.—मत्से यागे पशुहिंसामिति भावः । सा तु पुनः सौम्येन
व्रणेण सोमयागोद्भवेन धर्मेण आसक्ता तं कलिं खरं तीव्रं दूरात् निरास । यतः गौर्वृषासक्ता
(खरं) गर्दभं दूरात् निराकरोति । यतः यागे पश्वा(लम्भनम्) अधर्मेसाधनं हिंसात्वात्
ब्राह्मणहिंसावत् इत्यनुमानं कृत्वा कलिरागतः । अत्र निषिद्धत्वमुपाधिः । ब्राह्मणहिंसा
शास्त्रं निषिद्धा । इयम् 'अग्नीषोमीयं पशुमालमेत' इति श्रुत्या विहिता । अतो धर्मेसाधनम्
एषा हिंसा । साधनव्यापकत्वे सति साध्यासमव्याप्तिरुपाधिरित्युपाधिलक्षणमत्रास्ति ।

N says मत्से गोमेधाख्ये यज्ञे हिंसागर्वा हिंसासंघन्धिनीं गर्वा बीक्ष्य रिरंसुः इष्टचित्तः
स निषिद्धगोहिंसा मतिप्रवा इति धावति स्म । सा तु इत्यमाना गौः पुनः सौम्ये सोमदेव-
ताकद्रव्यसाध्ये वृषे धर्मं आसक्ता सौम्यो रमणीयः पारलौकिको धर्मेस्तत्साधिका वा खरं पाप-
रूपत्वादुदुःसहं दूरादेव निरास ।

182. C. P., Vidyā, C (Text) and Jina (Text) read आनन्दत्
for सुमुदे.

184. Jina says स्नातकं षडङ्गं वेदं वेदान् वा परिपूर्णकृत्य कलत्राङ्गीकरणार्थं गुरुमा-
पृच्छ्य गोदानाख्यकर्माङ्गभूताद्याध्रमान्यत्नानकारिणं 'गृहस्थः स्नातको गृही' इति वचनात्
प्रतिपन्नद्वितीयाधर्मं घातकं विश्वासघातिनं जज्ञी मेने.

187. C. P., Vidyā and Jina (Text) read रम्मैः for रम्मैः. C. P.
says रम्मैः दण्डैः. Vidyā says वैणवैः दण्डैः. N says रम्मैर्वैणुदण्डैः 'राम्मस्तु
वैणवः' इत्यमरः । रम्मो वैणुः 'तस्येदम्' इति अण्. N explains वेदव्यष्टिभिः as
वेदैरेव व्यष्टिभिः वेदानां क्रमव्रटाल्पानिर्वा व्यष्टिभिः.

Vidyā explains it as श्रुतिलङ्घनैः. C. P. takes वेद in the sense of
कुशमुष्टि and this is the meaning applicable here.

188. Vidyā says पवित्राणां दुर्भरचित्तपवित्रकाणाम् आलोकनात् दर्शनात् पवित्रासं
वज्रमयमविन्दत् प्राप । वज्रपातमिव मेने । अत्र प्रतीयमानोत्प्रेक्षातिशयोक्त्यलङ्कारः.
Jina says पवित्राणां प्रत्यविशेषनिबद्धपाणिस्थदर्भाणाम्. C. P. says पवित्रस्य
सोमगलनकम्बलस्य आलोकनात् । अथवा उदकपवनं वज्रं पवित्रम् । अथवा प्रोक्षणार्थं कुशाः
पवित्रम्.

189. C. P. says सदीक्षस्य गृहीतदीक्षस्य यजमानस्य सः अक्षपणम् अक्षयूत-
मक्षत । यजमानो हि अग्न्याधाने कृत्विभिः सह द्यूते रमते. N says अक्षपणं

दीक्षाह्वयमपरिखागामावमैक्षत । यद्वा अक्षाभ्यां पाशकाभ्यां पणं क्रीडां पाशकसंबन्धितय
पराजयदेयं राक्षीकृतं धनं ददर्श । 'राजमूये यवमानोऽश्वेर्दीव्यति' इति ध्रुतेर्विहितत्वात् ।

194. *Īśānadeva* remarks वामदेव्योपासको हि सर्वश्रीकामनापार्थं श्रुदस्यति ।
तदुपास्तिरेव तस्य प्रायश्चित्तमिति भावः । यद्वा शाक्तं (Ms. साक्तं) निवार्य मम्मलौ ।

196, 197. These two verses (दर्शस्य दर्शनात्- and तेनादश्यन्त-) are not
found in C. P., *Vidyā* and *Jina* (Text). They are found in *Īśāna-*
deva. *Jina* explains Verse 197 thus—तेन कलिपुगेन वीरान् भटान् हन्तीति
वीरणा अदश्यन्त, न च वीरान् श्रेष्ठान् हन्तीति वीरहणोऽदश्यन्त । ये अनन्तान् शूरानेव प्नन्ति
ननु सदाचारान् नम्रांश्च त एव तत्र दृष्टा इत्यर्थः । एतेन न्याययुद्धमेव तत्रास्तीत्युक्तम् । अथवा
यज्ञे अतितप्तस्य घृतस्योपरि कुशदलेन दुग्धप्रक्षेपकारिणो याज्ञिकसंज्ञया¹² वीरघ्नाः । त एवा-
दश्यन्त, न च वीरहणः, वीरयते वीरः अग्निः, तमुपेतया घ्नन्ति वीरहणस्तादृशाः
पुनरेव दृष्टाः । सर्वोऽपि लोकस्तत्र सामिक इत्यर्थः । तथा स कलिः अभिनिर्मुक्तान्
अभिभूय निर्मुक्तोऽस्तमितोऽर्कः एषां सुप्तानाम् अभिनिर्मुक्तास्तान् सूर्यास्तसमये निद्रि-
ताननाचारान् तत्र भाषयन्, किन्तु जीवन्मुक्तानेव अवैक्षत । जीवन्तश्च ते मुक्ताश्च
तान् संसारभ्रमणोद्दिग्गमानसान् ब्रह्मज्ञानिनो दृष्टवान् । 'वीरो जिने भटे श्रेष्ठे' 'नष्टाभिर्वी-
रहा', 'धृते यस्मिन्नुदेत्यर्कोऽस्तमेति च क्रमेण तौ, अभ्युदिताभिर्निर्मुक्तौ' इति हैमः ।
वीरघ्ना इत्यत्र मूलविभुजादय इति कः । वीरहण इत्यत्र ब्रह्मभूत्वत्र ब्रह्मादिभ्य एव
हन्तेः किविति भूते नियमनात् वर्तमाने कचिदिति किय् ।

Jina's gloss on Verses 196 and 197 is found quoted in the
later manuscript of *Vidyā*. As regards the earlier manuscript (B),
some leaves are here missing, but it is almost certain that it did
not contain the two verses in question. The number of verses in
this Canto is, according to Ms. B, 217 as against 221 recognised
by *Nārāyaṇa*, and we get the number 217 only by omitting these
two verses as well as two others (66 and 161) which are also not
found in *Vidyā* (see above).

211. C. P. and *Jina* (Text) read कुण्ठम् for कुटम्. *Vidyā* reads
कुटम् like N. C. P. says अथ स एकं किमौतर्कं बहेडानामानं कुशं ददर्श । धर्मेषु
अकर्मठमपि रोषितम् । सर्वोद्दिष्टां सर्ववृक्षाणामासत्तिः आसज्जत तस्याः पूरणाय रोषितम् ।
तथा कुण्ठं निरुष्टम् । अथवा धर्मं कुण्ठमपि रोषितम् । अकर्मठमिति कुण्ठत्वे हेतुः.

213. C. P. and C (Text) read निष्पन्दस्य (i.e. निश्चलस्य).
Others read निष्पदस्य (आश्रयरहितस्य). *Jina* remarks निःस्पन्दस्येति पाठे
पदमात्रमपि गन्तुसमर्थस्येति व्याख्येयम्.

12. This interpretation is found in *Īśānadeva* also.

215. C. P., Jina (Text) and C (Text) read संत्रासम्, like N. and Jina. Vidyā reads संतापम्. C. P. says—स तत्र उद्भिदि गृहे विरचित आवासो येन स तथा । तस्मात् सामेः अग्निहोत्रिणः राक्षो निवेकादिगुणयुक्तात् द्विजात् क्षत्रियात् दीक्षायुक्तात् संत्रासे प्राप । कपोतादिव । यथा कश्चित् नूतनकृतावासः कपोतात् सामेर्जठराभियुक्तात् द्विजात् पक्षिणः ईक्षितात् आलोकितात् संत्रासे प्रापत् । गृहे हि कपोतप्रवेशे कपोतोपहृतिप्रायश्चित्तं नाम शान्तिः कियते ।

N remarks अग्निः कपोतजठरमन्तःप्रविष्टोऽत एव तद्भक्षिता पाषाणकणिकापि जीर्यत इत्येतिहम् । उद्भिदा तृणकाष्ठादिना निर्मितगृहः पुण्योऽभ्युन्नारिनेत्रात् स्वोपवेश-
मात्रेण गृहदाहव्यनिष्ठमूचकात् गृहोपरि विलोकितात् कपोतात् वृकात् पक्षिणः सकाशाद्यथा भयं प्राप्नोति तथासावपि.

219. C. P. and C (Text) read दोषान् for दोषम्. C. P., Vidyā, Jina (Text and Comm.) and C (Text) read न दोषः for अदोषः. Vidyā says लोकस्य मुने कौऽपि दोषो नास्तीति¹³ दुराशया । उपचारात् नलस्य दोषं लोको ज्ञते न वा इति दुष्टाभिप्रायेण ।

CANTO XVIII

5. C. P., Vidyā, Īśānadeva and Jina read यदुदराम्बरम् for यदु-
दरान्तरम्, which N. explains as यदीयो गर्भभागः. C. P. says यस्य सौधपर्व-
तस्य उदराम्बरं मध्याकाशं मध्योल्लोचवत्त्वं वा ।

6. कामशरेण सुरभिभूषविशेषेण धृताः संजाता वर्तुला वा वर्तयो यासां तास्तथा C. P.
9. C. P., Vidyā, Īśānadeva and Jina read अध्रियत for आद्रियत.
C. P. says—कापि प्रदेशे यस्य सौधस्य निकटे ये निष्कुटाः उपवनतरवः तत्र स्फुटन्तो ये कोरकप्रकरास्तेषां सौरभोमिभिः सान्द्रं बहलं यथा भवति तथा भीमनन्दनाया नासिकापुटमेव कुटीं तत्र कुटुम्बिता वास्तव्यता अध्रियत धृता । गृहारामास्तु निष्कुटाः । पटकुटीति पाठे नासिकैव पटकुटी केणिका ।

Vidyā says दमयन्त्या यो नासिकापुटः स एव कुटी शाला तस्यां कुटुम्बिता अध्रियत धृता । दमयन्तीनासापुटमध्ये सदा तैः (सौरभैः) स्थितमिलयः । कुटुम्बी हि कुट्यां वसति । एतेन गृहारामकुसुमसौरभं दमयन्त्या अहर्निशं यत्रानुभूयते ।

Trans. follows N's second explanation भैमीनासापुटकुट्या कुटुम्बिता सादृश्यं धृतम्.

13. B दोषोऽस्तीति. The next sentence is not found in B.

11. कापि चास्थिरविधेन्द्रजालिकः—C. P. reads अस्थिरमिवैन्द्रजालिकः and says

कापि अस्थिरं यथा भवति एवम् ऐन्द्रजालिक इव । यथा इन्द्रजालं भवति तथा दृश्यते । अस्थिरविधेन्द्र—पाठे अस्थिराभिः विधाभिः प्रकारैः इन्द्रजालिक इति व्याख्या ।

Vidyā says अस्थिराभिधलाभिर्विधाभिः प्रकारैः कृत्वा इन्द्रजालिको हरिमेखलिकः. C (Text) and Jina (Text) also read अस्थिरविधेन्द्र.....for..... विधेन्द्र.....

13. Udayana in his Nyāyakusumāñjali (Chap. 2) mentions a similar working of puppets by means of strings: यथा हि मायावी मूत्र-संचाराधिष्ठितं दारपुत्रक्रमिदमानयेति प्रयुञ्क्ते, स च दारपुत्रकस्तथा करोति etc.

16. C. P.—यत्र सौधे तयोर्दमयन्तीनलयोः दृष्टिभिः कापि प्रदेशे वापिकाना-मुत्तंसा ये हंसास्तेषां मिथुनानि तेषां स्मरोत्सवः अत्रापि । कथं यथा भवति—मत्ता ये कलविद्धाः तैः शीलिता सा अश्लीलकेलिः असभ्या संभोगक्रीडा तथा कृत्वा पुनरुक्तवत् यथा भवति पुनरुक्तयुक्तम् । वन्तुप्रलयः । पुनरुक्त इव इत्थुमने वा वतिः प्रलयः । चटका अपि स्मरोत्सवे कुर्वन्तः सन्ति । ते अपि दृष्टाः ।

Jina reads पुनरुक्तिमत् and says—पुनरुक्तिमत् पुनरुक्तियुक्तं यथा स्यात् तथा । प्रथमं कलविद्धकेलिरदर्शि अनन्तरं च मरालकेलिरिति पुनः सुरतावलोकनात् पुनरुक्तिः । पुनरुक्तिवदिति पाठे उपमानार्थो वत्प्रलयः । यथा कलविद्धानां भूयःभूयः कामकेलिरदर्शि तथा हंसानामपि स्मरोत्सवोऽदर्शाल्पार्थः ।

Vidyā mentions यन्त्रकलविद्ध as a variant—यन्त्रेति पाठे यन्त्रेण रचिताः कलविद्धा यन्त्रकलविद्धा इति मध्यपदलोपी समासः । ते हि तत्र यन्त्रवद्वेनाश्लीलकेलिं कुर्वन्ति ।

17. C. P., Vidyā and Jina (Text) read कङ्कणालि for कङ्कणादि. C. P. reads जङ्कृतैः for हुङ्कृतैः, which he mentions as a variant.

18. This verse (सीकृतान्य.....) is not found in C. P., Vidyā, Īśānadeva and Jina, nor in Malli, acc. to Pt. Śivadatta.

22. C. P., Vidyā and Jina read उच्छलत् for उच्चलत्, Jina (Text) reads उल्लसत्.

C. P.—

यस्य सौधस्य सा कीर्तिः जगत् अवदायति स्म शुद्धं चकार । दैप् क्षोधने । किंभूता—वैजयन्तस्य इन्द्रप्रासादस्य विजयेन अर्जिता । कस्मात्—

उच्छलन्तः कलरवा हंसाः अथवा शुभ्रपारापताः तेषाम् आलिः श्रेणिः । अथवा उच्छलन् लोकानां यः कलरवः तस्य आलिः श्रेणिः तत्कृतवात् । यदा कथित् वादे पराजीयते

तदा तेन सह कलरवः कलहो भवति । पुनः किमूता कीर्तिः—कार्तिक्याः संनिहिताः शारदः शुक्लपक्षस्य च यास्तिथयः तासां निशीथिन्यः ज्यौस्न्यो रात्रयः तासां स्वसा । शारदाः शुक्लपक्षस्य च ये तिथयः तेषामिति वा । एवं हि कर्मधारयो दुर्निवारः । केचित्तु 'तिथयो द्वयोः' इति स्त्रीपुलिङ्गस्य तिथिशब्दस्य अत्र कार्तिकी पूर्णिमासीति यः तिथिः तस्य निशीथिनीति परपदस्य पुंसि प्रयोगं व्याकृत्य पुंवद्भावमाहुः । अन्ये तु आकृतिगणत्वात् तिथिशब्दं प्रियादिषु पठन्ति । ततश्च 'अपूरणीप्रियादिषु' इति प्रतिषेधमाहुः । कार्तिकीपूर्णिमातिथेयां निशीथिनी तस्याः स्वसा भगिनी तद्भा कीर्तिः । अनुप्रासः अपहृतिरूपमा च ।

N says कार्तिकी 'नक्षत्रेण युक्तः कालः' इत्यणि णीप्, अत्र कृतिकयुक्तो दिवसः कार्तिक इति भाषितपुस्तकत्वसंभवेऽपि 'तिथयो द्वयोः' इत्यभिधानात् पुंलिङ्गेन तिथिशब्देन समासे स्त्रीलिङ्गस्य समानाधिकरणस्योत्तरपदस्याभावात् 'पुंवत्कर्मधारय—' इति सूत्रेण न पुंवत् । ततश्च कार्तिकी चासौ तिथिथेति समासः । Jina remarks यदा कार्तिकी पूर्णिमा तिथिर्यस्यां वर्तते सा कार्तिकीतिथिः सा चासौ निशीथिनी चेति पूर्वस्य बहुव्रीहि-शात्कार्तिकीति युक्तमेवोक्तम् ।

24. C. P. reads दारुवन for दारुवन. He says शंभोः दारैः सह या वने संभुविक्रिया संभोगः । शंभुदारु.....इति पाठे शंभुदारुवनशब्देन देवदारुवनं लक्ष्यते । तत्र इतिहासप्रसिद्धा ऋषिपत्नीभिः सह संभोगक्रिया । अथवा दारुवनशब्देन भीमो भीमसेन इतिवत् देवदारुवनं लक्ष्यते । शंभोस्तत्र संभोगक्रिया । Vidyā reads दारुवन. The episode is described in Kūrmapurāṇa, Part 2, Chap. 37.

26. C. P.—

यत्र कचन प्रदेशे मुनयो विद्यामित्राद्याः चित्रगाः स्थायिनो वर्तन्ते । कुतः स्थायिनः—अप्यरसां मेनकादीनां कुचकुटाः खगकुम्भास्तेषामवलम्बनात् । किं कृत्वा—तपोऽर्णवम् अप्रतीयं । किंभूतम्—करेण लभ्यः हस्तप्राप्यः पारो¹ यस्य तस्य भावस्तत्ता तां नीतमेव । हस्तप्राप्यं तपसः पारं त्यक्त्वा स्थिताः चित्रलिखिता कृपय इत्यर्थः । अर्णवे.....अवलम्ब-नैरेव स्थेयम् । अनुप्रासो रूपकं च । करणैरपारतामिति पाठे करणैः क्रियाभिः अपारता-मनन्ततां नीतम् । न हि (घटा)वलम्बिता अर्णवः तरीतुं शक्यत इति व्यतिरेकश्च इत्यन्यो व्याचष्टे. The reference is to Vidyā who reads नीतमेव करणैरपारताम् (तपो-ऽर्णवम्) for.....करलम्बपारताम् ।

C. P. (Ms. A) reads कुचतट. Ms. C, on the other hand, reads कुचकुट, which is no doubt the right reading, as Īśānadeva, Vidyā and Jina also read कुचकुट, and N. mentions it as a variant. Vidyā and Īśāna read, however, कुचकुटावलम्बिनः (मुनयः). Jina (Text) reads कुचपट, which is also the reading of N.

1. In C पारि is neuter.

28. C. P. reads जयिनोः. Others read जयतोः, which Vidyā explains as उत्कृष्टत्वेन वर्तमानयोः.

C. P.—

यत्र सौधे ते नलदमयन्त्यौ कामश्च कामरमणी च बभूवतुः । चित्रप्रलयस्य लोपः । किमर्थम्—रतिरतीशयोरपि जयाय स्पर्धया इव । यतः जयिनोः विध्वजयनशीलयोः । किंभूतयोः—नलश्च भीमसंभवा च उभयं वीर्य्य मुह्यतोः रूपेण जितत्वात्² । यथा अन्यत्र रतिकामौ जेतारौ तथा तयोः जयाय नलदमयन्त्यौ रतिकामौ जातौ ।

Trans. follows N who says मुह्यतोः सुरताभिलाषिणोः । जयतोः सर्वात्कर्षेण वर्तमानयोः, अथच नलभैर्य्यौ स्ववशे कुर्वतोः.

29. C. P. remarks—केलिः किंकिलन्ति अनेन किल क्रीडायां केलु चलने वा.

30. C. P., Vidyā and Īśānadeva read योषिताम् for योषिता. C. P. reads स्थानिनि (Cf. 10, 135). Vidyā and others read स्वामिनि.

C. P.—

भीमसुतया कियदपि साध्वसं न प्रापि । क सति—यूनि तरुणे नले योषितां पौरुषं दधति सति । विपरीतसुरते हि नायिका पुरुषभावं भजते । पुरुषश्च स्त्रियाः स्वभावम् । किंभूते नले—स्थानिनि आदेशिनि । नलस्य स्थाने दमयन्त्यादेशः संजातः । किंभूतया—श्रितः तदीयो नलस्य भावो यथा सा तथा तथा । तथा नलादेशं प्राप्तया । तथा कियत् स्वल्पं शैशवमतीर्णया अनतिक्रान्तयापि ।

Acc. to Vidyā, दमयन्त्या साध्वसं भयं न प्रापि । नले स्वामिनि पश्यी योषितां स्त्रीणां पौरुषं कर्म दधति । स्त्रियो यद्भूषणरचनादिकर्म कुर्वन्ति तत्र नलोऽपि करोति । न तु हठात् किमपि करोति येन तस्या भयमुत्पद्यते । अतएव श्रित आश्रितस्तदीयो नलीयो भावलोष्टा यथा सा तथा । स्वामिचेष्टां च कुरुते । नलेन तथाचरितं यथा सा नलस्यापि प्रभवति । एतेन तस्य कामकलाभिज्ञत्वमुक्तम् ।

31. अशिथ्र्यत्—

‘श्रुतुद्रुपुष्ट्युर्वा वा’ इत्यभ्यासोकारस्य इकारः । ‘स्रवति शृणोति श्रवति प्रवति श्रवति च्ववतीनां वा’ इति पाणिनीयम् । अन्यस्तु अशिथ्र्यदिति पठति व्याचष्टे च । आत्मनो गिरो वचनानि प्रियमशिथ्र्यत् गिरा भेजे उवाचेत्यर्थः C. P.

Vidyā reads अशिथ्र्यत्.

35. C. P., Vidyā and Jina (Text) read सविधम् for शयनम्. C. P. remarks साध्वसादिति सर्वत्र संबध्यते । दीपकमलङ्कारः. Jina (Text) reads न बभूव संमुखी for न च संमुखाभवत्.

2. Mss. have जितवान्.

3. From Durgasūtra's दृष्टि on Kātantra 3. 108 of आख्यातदृष्टि.

46. C. P., Vidyā and Jina (Text) read शयमपासयन्निजम् for शय-
मपासयन्नयम् which is cumbrous and artificial. See N.

49. C. P.—

सा तेन परिहासमापणैः प्रीणितापि न हसति स्म । किन्तु सिष्मिन्ने स्मितमात्रं चक्रे ।
युक्तोऽयमर्थः—हि यस्मात् का स्त्री स्वे आत्मीये ते प्रसिद्धे अनर्थे बहुमूल्ये दन्ता एव कुरु-
विन्दानि माणिक्यानि तेषां मालिके द्वे माले दर्शयति परेण परस्य पाश्चात् ।

परेण इति अनिनन्तस्य कर्तुः तृतीया । कर्त्रभिप्रायाभावात् आत्मनेपदाभावात्
'अभिवादिदशोरात्मनेपद उपसंख्यानम्' इति विभाषया विहितायाः कर्मसंज्ञाया अभावात्
नित्यं तृतीया एव । यत्र तु नैवं तत्रोक्तम्—सखीर्नलं दर्शयमानयाहृत इति 15. 75. See
C. P. on this verse.

स्वं हि ते इति पाठे स्वशब्दः धनवचन इति स्वम् इति कुरुविन्दमाले धनम् इति
आविष्टलिङ्गतया व्याख्येयम् । Vidyā reads स्वम् for स्वे.

63. श्रीडमावहति मामकं मनः—

C. P. points out that आवहति means here करोति and has
nothing to do with the literal meaning of the root वह. So the लज्जा
is कृत्रिम, not real.

C. P. says, अन्यथा रुडिच्युतमन्यार्थमिति दोषः स्यात् । यथा—विभजन्ते
न ये भूपमालभन्ते न ते धियम् । आवहन्ति न ते दुःखं प्रस्मरन्ति न ते प्रियाम् ॥ तथा—
ते दुःखमुचावचमावहन्ति ये प्रस्मरन्ति प्रियसंगतानाम् इति दोषः । यथा—विभजतिः
वटने कृत्वा, नतु विशेषसेवायां योगेन । आलभतिर्वधे नतु अभितो लामे । प्रस्मरतिर्विस्मरणे
न तु प्रकृष्टस्मरणे । एवमावहतिः करोत्यर्थे न तु साधारणे । तेन लज्जायाः कृत्रिमत्वं न तु
वास्तवत्वमिति सूच्यते ।

65. This verse (बाहुवक्त्रजघन.....) is, acc. to C. P., an inter-
polation (प्रायः क्षेपकः). Isānadeva says that it is not found in many
Mss.

68. C. P. reads पिधानताम् for पिधां दधत्—

स मिथो रहसि सखीं प्रियस्य आत्मनः च निशाविचेष्टितम् अभिदधतीं तां गतः,
पार्श्वगतश्च सुरवरात् पिधानतां गतः, श्रुतकथः तदनन्तरं हसन् सन् दृश्यतां गतः । तां, पिधा-
नतां, दृश्यताम् इति त्रयेण गत इत्यस्य संबन्धः । सुरवरात् पिधां दधत् इति पाठे तां
हसन् इति सम्बन्धेन व्याख्येयम् । यथा स तां दमयन्तीं प्रति हसन् दृश्यतां गतः । सुराणां
वरात् पिधामन्तर्धानं दधत् । पर्यायः अनुप्रासोऽपि ।

Isānadeva and Vidyā read पिधां दधत्, like N.

69. C. P. and Vidyā read दधती for वदति, which alters the meaning—

सा देवी चक्रदारणां चक्रवाक्या विरहेक्षणस्य आलोकनस्य क्षणे समये विभ्यती सती धवस्य भर्तुः हसाय हास्याय अभवत् । किं कुर्वती—कापि वस्तुनि आत्मनो नलेन सह वियोगलक्षणे वस्तुनि अनागतमेव भविष्यत् प्रथममेव चित्तम् एवंविधं दधती । किंभूतम्—उद्यत् उत्पद्यमानम् अनिमित्तं वैकृतं यत्र चित्ते तत्तथा । अथवा चक्रदारविरहेक्षणक्षणे सन्ध्यासमये विभ्यती धवहसाय अभवत् । कापि अनिर्वचनीये रतिलक्षणे वस्तुनि चित्तं दधती । सन्ध्या तावज्जाता अथ किं किं रात्रौ भविष्यतीति उद्यदनिमित्तवैकृतं दधतीत्यपि व्याख्या ॥⁴

Nārāyaṇa's reading कापि वस्तुनि वदत्यनागतं, चित्तमुद्यदनिमित्तवैकृतम् gives a better meaning—कापि कस्मिंश्चिद्वस्तुनि विषय उद्यदुत्पद्यमानमनिमित्तमकारणं वैकृतं हर्षशोकमयादि यस्मिन्नेवैकृतं चित्तं कर्तुं अनागतं भाविनमर्थं शुभमशुभं वा वदति ।

90, 91. C. P., Vidyā, Īśānadeva and Jina (Text) read अलीक-तरकातरा for अलीकृतकातरा. C. P. says अलीकतरं मृषा कातरा भीरुः.

101. C. P.—

यौ वधूकुचौ कुरज्जमदेन मृगमदेन कस्तुरिकया कुङ्कुमेन च अधितौ पूजितौ अतएव नीललोहिता च रुक् तयोः तौ तथा । स नलः प्रियाया उरसि स्वयंभुवोः तयोः नखक्षता-न्येव रक्तत्वात् किमुक्तानि तैः अर्चनम् आचचार । अथच नीललोहितो रद्रे यः स्वयंभूलिङ्गं भवति स कस्तुरिकादिभिः पूजितः पुष्पैरर्च्यते । नखकारणकत्वात् नखक्षतानां नखशब्देन अभिधानम् ।

103. C. P. reads पुगराग for पुगमाग. Vidyā and Jina (Text) read पुगभोग.

116. C. P. and Vidyā read भावभजने for भावजनने.

129. C. P., Vidyā and Īśānadeva read चमरकृता कियत् for चमच-कार च. C. P. remarks—पूर्वं कामावेशदशात् पीडा न ज्ञाता । पश्चात् दन्तदंश-मधिगतवती सती पीडां जज्ञौ । उक्तं च—‘पञ्चमीगतिसुपेल वीक्षते, स्थानुवारित-तुराग्नौ यथा । कामुकावपि तथा रताहवे, छेदघातकरजाश पश्यतः ॥’⁵

131. C. P., Vidyā and Īśānadeva read ब्रूहि शास्मि तव कोपरोषिणम् for कथकार तव कोपरोपणम्.

4. This व्याख्या is found in Vidyā.

5. The verse is quoted by both C. P. and Vidyā. The former (Ms. A) reads स्वेद for छेद.

138. C. P., Vidyā and Īśānadeva read रुद्रमीति for रुद्रभूम.

141. C. P. reads अल्पजीविता for अल्पजीवना. Vidyā reads अल्प-जीविनी.

CANTO XIX

1. C. P. on the last line—किंमृता गिरः—श्रुतिमधु श्रोत्रमधुरा या पदसक् पदानां माला तस्या वैदग्ध्यं तथा विभावितो ज्ञापितो यो भाविकः स्थायिभावैः रत्यादिभिः संगृह्यः, अथवा भाविको भव्यो यः स्फुटो रसः शृङ्गारादिः तेन शृङ्गमभ्यजाः कृताभ्यजाः ।

7. C. P.—

अमृः तारका विहायसि केनापि उच्चोयन्ते संगृह्यन्ते । किं कर्तुम्—रविरुचय एव ऋचः तासाम् ओंकारेषु स्फुटा अमला ये विन्दवः तद्भावे गमयितुम् । तारका हि वर्तुलं भवन्ति शिरोविन्दुकं च । तथा अस्मान् शिशिरमहसः चन्द्रस्य बिम्बात् अंशवः किरणाः असंशयम् आसाम् ऋचाम् उच्चैः स्वरविरचनाय हुताः । कथा—उदात्ततया । ऊर्ध्वम् आदत्ते इति उदात्तः । मन्त्रेषु किल उदात्तस्वरो भवति । किरणा अपि उदात्ता भवन्ति । ऊर्ध्वम् उपरिभागम् आददते व्याप्नुवन्ति । ओंकारस्यापि विन्दुः मस्तके भवति ।

N says चन्द्रस्य बिम्बात् सकाशादंशवोऽप्यासामृचामुच्चैर्नितराम् उत् ऊर्ध्वमात्ततया गृहीततया, अथच लक्षणावशात् विशालतयोपरिस्थिततया वा, अथच 'उच्चैरुदात्तः' इत्युदात्त-लक्षणयोगादुच्चैरुदात्तत्वेन योग्यत्वात् उदात्तस्वरस्य विरचनाय केनापि हुता इव । उदात्तस्य शिरसि उपलभ्यमानत्वम्यञ्जिकोर्ध्वा रेखा लिख्यते ।

8. C. P.—गमस्तिराट् श्रीमूर्यः रात्रिं हिनस्ति । कथम्—लघु शिघ्रं यथा भवति । तिमिरमेव विकुरास्तेषु गृहीत्वा । क सति—कुमुदे तत् कर्म दृष्ट्वा मोहं संकोचं व्रजति सति । नले च नृपे दृशोः अपिधायके न पिधायके अग्निमीलके भवति जागरितत्वात् उन्मीलितनयने सति । तारापतौ च चन्द्रे दूरं हत्तौजसि गततेजसि सति । प्रभातसमयो हि एवंविधो जायते । कामिव हिनस्ति—रघुपतेः श्रीरामस्य मायामयीं जायां सीतादेवीं यथा रावणिर्मेघनादः केशेषु गृहीत्वा हतवान् । कथम्—लघु शीघ्रं यथा भवति । क सति—कुमुदे वानरे सीतां हन्यमानां दृष्ट्वा मोहं व्रजति सति । नलान्नि वानरे तत् कर्म दृष्ट्वा दृशोरपिधायके चक्षुर्मीलके भवति सति । दूरमतिशयेन तारापतौ च सुग्रीवे हत्तौजसि सति ।

11. C. P., Vidyā and Īśānadeva read मण्डलीलयन for मण्डली-लग्न. The latter two read भ्रमि for भ्रम.

C. P. explains the verse thus—

अयं भगवान् अम्भोजस्य अनिवन्धनवान्धवः निष्कारणबन्धुः श्रीमूर्यः मघवत्प्रासादस्य इन्द्रधवलगृहस्य प्रघाणं बहिर्द्वारप्रकोष्ठम् अलिन्दकं वेरमैकदेशं किमपि उपग्रताम् आधृतं

नयति समीपो भवति । किभूतः—अपसरत् अरिः शत्रुभूतं यत् ध्वान्तं तस्य प्रत्यविषय-
त्यथमण्डल्यां पश्चिमसगन्तलमण्डले यत् लयनं लीनत्वं तेन फलन् सफलः उत्पद्यमानः
अध्वान्तं स्वर्णचलस्य भ्रमस्य मेरुभ्रमणस्य विभ्रमो विलासो यस्य स तथा । यथा यथा
रविः मेरुभ्रमणं कुरुते तथा तथा तमः अपसरति । तेन सफलो भ्रमः । अनुप्रासो रूपकं
समासोक्तिश्च ।

Vidyā explains अपसरदरिध्वान्त etc. thus—अपसरन् पलायमानो योऽरिः
ध्वान्तं तस्य प्रत्यक् पश्चात्सो यो विषयस्य आकाशमार्गस्तत्र मण्डल्या मण्डलीरूपेण
शङ्खयने व्रजनं तेन फलन् सार्थको भवन् अध्वान्तमनवरतं स्वर्णचलस्य मेरोः भ्रमि-
विभ्रमो भ्रमणविलासो यस्य सः ।.....पलायमानशत्रुतिमिरस्य मण्डलीरूपपश्चाङ्खयनेन
ग्रहणयेत्यर्थः, Jina also reads लयन and says—अपसरत् यत् अरिध्वान्तं तस्य
प्रतीचः पश्चिमाशायाः संबन्धिनि विषयस्य आकाशमार्गे प्रत्यक् पश्चाद्गतेन विषयस्य वा
मण्डल्या सङ्कीर्णभावेन यत् लयनं तिरोधानं, लगनेति पाठे अन्धकारस्य व्योममार्गे मण्डल्या
लगने संश्लेषः प्राग्दिगन्तगामिवं, तेन फलन् सफलो भवन् अध्वान्तमनवरतं स्वर्णचलभ्रमः
कनकाद्रिप्रदक्षिणभ्रमणलक्षणो विभ्रमो विलासो यस्य सः.

12. C. P.—

शशी चन्द्रः चरमां पश्चिमाम् आशामयात् । कुतः—शशस्य मृगस्य विशसनं हिंसनं
तस्मात् त्रासः तस्मात् । किं कुर्वन्—रवेः श्रीसूर्यस्य श्येनपातां क्रीडामवधारयन् जानन् ।
श्येनस्येव पातो यस्यां क्रीडायाम् । 'श्येतिलस्य पाते ये' इति मुमु. 'कालायनोये' तु
मोऽन्तः । कैः—इह नभसि महसां तेजसां विहरणैः क्रीडनैः । किभूतानाम्—ध्वान्तान्येव
ध्वाङ्क्षाः काकाः तेषां प्रमाणं मारणं तत्र पत्रिणः पक्षिणः श्येनसदृशानि महोसि पत्रिणो
बाणा वा तेषां तेजोरूपाणां पत्रिणां श्येनानां बाणानां वा अधिगमनात् तस्य वृत्तान्तस्य वा
अधिगमनात् तारा एव पारापताः तैः उद्वीयन्ते । यः किल मृगयाक्रीडां करोति तस्य
बाणानां श्येनानां च भयेन शशादिकं नश्यति । पारापतपक्षिणश्च उद्वीयन्ते । अनुप्रासो रूपकं
समासोक्तिः काव्यालङ्कारश्च ।

13. C. P., Vidyā, Īśānadeva and Jina read इयद्वियदङ्गणम् for वुस-
द्वियदङ्गणम् (मुराणामजिरभूतं यदङ्गणम्). They read also मुक्तिका; for मौक्तिकाः.
Vidyā says इयत् अतिमहत् वियदङ्गणम्.

16. C. P.—

उदयशिलरिणः प्रस्थानि अत्र क्षणे अहो सह निशः रात्र्या रणे संप्रामे प्रमाते ऊष्मणा
तापेन द्रुतानि द्रवीभूतानि यानि अश्मजतुनि शिलाजतुनि तेषां स्रवान् अलक्षकरसङ्घुति-

6. There is no specific Kātantra rule for such forms. But under सत्या-
गदास्तूनां कारे Durgasūtrīha remarks—एवमन्यत्रापि मकारवर्णागमो दृश्यते । श्येनपाता
तैलपाता क्रीडा (Kṛidyvṛitti, Pāda 1).

भार्गान् दधति । किंभूतानि तटानि—विहरन् कीडन् पूषा रविः येषु तानि तथा । ततोऽनन्तरम् उदयन् योऽसौ अरुणः श्रीमूर्यः तस्मादधिर्वा गरुडाग्रजः तं प्रति प्रह्वीभावो यो भक्ति-श्रद्धापूर्वको नमस्कारः तस्यादरः दण्डप्रणामादिः तस्मात् अरुणानुजे गरुमिति मिलति सति तत्सङ्गात् तेषां जतुसखाणां संसर्गात् वेष्टकस्य वेष्टना किमु न शङ्कया अपि तु शङ्कया । व्याधाः पक्षिणां ग्रहार्थम् ओषधिद्रव्यैः वेष्टकं चेपं नाम प्रसिद्धं कुर्वन्ति । स चेत् पक्षिणः शरीरे कापि लग्नः तदा पक्षी सुखेन चेपेन गृहीतो भवति शक्यः, यतस्तेन वेष्टयते । अथवा गरुदे दण्डवत् लुटति सति तेषां लक्षारसानां सङ्गात् नवा इष्टका यस्यां सा तथा नवेष्टका वासौ वेष्टना च । 'क्रियाः पुंवद्भाषितेऽस्यादिना इष्टकशब्दस्य पुंवद्भाषे कृते ह्रस्वः । यदा यागेषु चयने भवति तदा गरुडस्य आत्मा पक्षी पुच्छं च चीयते । ततो जतुसखाणां रक्तज्वात् नवेष्टकभ्रान्त्या सा वेष्टना किमु शङ्कया । यतः अयकल्पे गरुडचित्तिः माध्वन्दिनशाखायां वर्तते द्येनचित्तिरथ चक्रचित्तिप्रभृतयः चित्तयो न दृश्यन्ते ।

Jina says अथच उपसि विहगग्रहणकौतुकी विहरन् पूषा येषु एवंविधान्युदयगिरि-प्रस्थानि ऊमद्रुतद्मजतुसखान् अर्षात् यतदोः संबन्धे यत् दधति सा उदयदरुणप्रह्वीभावा-दरात् अरुणानुजे मिलति सति तत्सङ्गात् तस्यारुणानुजस्य दण्डसंपर्कात् वेष्टयति बन्धयति विहगमिति वेष्टकं वटारिनिर्वासप्रभृति चिह्नगद्रव्यं तेन वेष्टना न तर्क्या किमु, अपितु जतु-सखोपेतानि प्रस्थानि । अधिगतोऽरुणानुजस्तत्रैव दण्डं लग्नो यतस्तत एवमेव संभावयितुं युक्तमित्यर्थः । विहगग्राहका हि चिह्नगद्रव्ययुतां यष्टिं पादपादेरुपरि धरयन्ति । तत्र चोप-विष्टो विहगः पदमात्रमपि गन्तुमसमर्थाऽनायासेनैव तैः प्रह्वीतुं पायंत इति जातिः । सुवर्णं जतुना दण्डलग्नं भवतीति सुवर्णमयो गरुड इति स्मृतस्तस्य वेष्टना बन्धनमिति केचित्.

17. C. P.—

ध्रुवम् इति शङ्खः । बलस्य दैत्यस्य प्रतिबलो महेन्द्रः तस्य बले सैन्ये अवस्थायिन्यः वडवा घोडिका रविरथस्य हयान् समीपगान् समीक्ष्य अश्वस्यन्ति कामयन्ते । अश्वानिच्छन्ति अश्वस्यन्ति । 'अश्वक्षीरवृषलवणानामात्मप्रीती कयचि' इति कयचि प्रत्यये अमुक् आगमः । अत्र डकारस्थाने डलयोरेकत्वेन बलवा इति पाठः । तथा च प्रायेण ऋग्वेदे लकार एवोपायते । यथा अग्निमोले पुराहितमित्यादि । क्लीविषयत्वात् क्लीप् नास्ति । किञ्च रथाङ्ग-विहंगमो चक्रवाको गाढप्रेमा सती निजपरिवृढं स्वकान्तं संप्रति वृषस्यति रताधिनी सती । किंभूता—स्मरशरैः पराधीनं स्वान्तं मनो यस्याः सा तथा । 'लुप्पस्वान्तस्वान्त—' इत्यादिना^१ इडभावो निपात्यते । 'धुभिवाहित्वनिचनि—' इत्यादि कालायनः^२ ।

7. A वडवा इति पाठः ।

8. Cf. Tattvabodhini—स्वन, ध्वन शब्दे । इडभावे 'अनुनासिकस्य किसलोः—' इति दीर्घः.

9. This is a Kātantra rule (Kṛidyjṛitti, Pāda 6).

27. C. P. and Vidyā read उपायोगे for उपोयोगे. N gives उपायोगे as a variant.

C. P. says—अलयः जायां भ्रमरीम् उपायोगे प्रभाते नवाक्षमचीकरन् भोजयामासुः । किं कृत्वा—सरोजिन्या मधुरसं मकरन्दं वितीर्ये । किम्भूतम्—मुखतः मुखे कृत्वा किमपि आनीतम् ।ज्योतिषे सङ्केतव्यवहारस्यापि दर्शनात् उपायोगे इत्यनेन उत्तराषाढासंयोग इत्यपि सूच्यते । उत्तराषाढासु च ज्योतिषग्रन्थेषु नवाक्षविधानं गदितम् । उत्तराषाढासंवेदनं च आषाढी पौर्णमासी लक्ष्यते । तत्र च वर्षाणां प्रवृत्तिः । वर्षासु च द्यामाकाग्रयणं शाङ्खायन-शाखा.....विहितम् । मुखत आनीतमिति मुखतः अग्रतः वर्षोपक्रम एवानीतं किमपि अल्पमपीति सूच्यते । तथा च कात्यायनः अ(1)ग्रयणमिति कर्मनामधेयमुक्त्वा 'अग्र-पाकस्य' इत्याह¹⁰ । 'अग्रे पाकः अग्रपाकः प्रथमपाक इत्यर्थः'¹¹ । मधुरसं वितीर्य इत्यनेन च 'अयं मधुपर्कं ददात्येष आरभ्यानां रस' इति श्रुत्या 'मधुपर्को दक्षिणा' इति¹² कल्पेन च प्रतिपादिता मधुपर्कदक्षिणा । जायामितिश्रौतेन एदेन दम्पत्योः कर्मसु सहाधिकारः सूच्यते ।

C. P. remarks on उपा—उपा रात्रेरवसाने अव्यायम् । अथा उपातनो वायुः.. But he goes on to say उपा इत्याकारान्तः अव्ययं रात्रिवचनः । तथा च 'नक्त-मुषा च शर्वरी' इति हलायुधः¹³ । 'उपा दोषेन्दुकान्ता' इति¹⁴, तथा 'उपा रात्रौ तदन्ते च' इति¹⁵ । तथा च हेमचन्द्रः रात्रिनामसु 'स्यादुषा निशि वाणपुत्र्यां च' इत्यनेकार्थकाण्डेऽपि¹⁶ । 'अथ शर्वरी' इत्यादौ अमरकोशेनोक्तः¹⁷ । तथापि 'हारा महादेव-रता तमातः इति तमापि, उपापि वासतेयी—मालायाम्' तथ्याख्याने¹⁸ । तथा 'प्रत्युपोऽहर्मुखं

10. Kātyāyanaśrautasūtra 4. 6. 1 (अग्रयणमैन्द्रामग्रपाकस्य).

11. Found in Karka's commentary on the above.

12. Śāṅkhāyanaśrautasūtra 3. 12. 6 (under द्यामाकेष्टि).

13. Abhidhānaratnamālā 1. 107. Aufrecht's edition reads नक्तमुखा च. In the Glossary appended to his edition he wrongly takes नक्तमुखा as an independent word. C. P.'s quotation is found in Nārāyaṇa also.

14. Abhidhānacintāmaṇi 2. 57.

15. Ibid. 6. 169, but printed text reads उपा रात्रौ प्रगे प्रातः.....

16. Anekārthasaṅgraha 2. 544.

17. 1. 3 (कालवर्ग)

18. From Kṣīrasvāmin's commentary. The words उपापि are not found in the printed edition. 'हारा महा.....' is from विदग्धमुखमण्डन—के भूषयन्ति स्तनमण्डलानि कीदृश्या चन्द्रमसः कुतः श्रीः । किमाह सीता दशवक्त्रनीता हारा महादेव-रता तमातः ॥

कल्पमुषःप्रत्युपसी अपि । प्रभातं च' इति 'निशां भजति, प्रतिगता उषा (वा) तदा प्रत्युषः' इति प्रत्युषशब्दनिर्वचने च उपाशब्दः क्षीरस्वामिना दर्शितः । तथा 'दोषा च नक्तं च रजनाविति' । (अत्र) 'उषापि—उपातनो बायुः' इति¹⁹ चोक्तम् ।

30. C. P. reads क्रीडानीडप्रवेशमुपेयुषाम्, N reads क्रीडानीडप्रवेश etc. (क्रीडात् नीड.....). Vidyā reads क्रीडान् नीड.....

C. P. explains the verse thus—

इह मधुलिङ्गां मित्रेषु अम्भोरुहेषु सत्सु सहचरैः सह समायतां संगच्छमानानां मधुनो मकरन्दस्य पारणा भोजनानि आलोक्यन्ते । किंविशिष्टानाम्—भूतपूर्वं गतं गतचरं यत् दिनं तस्य आयुषो भ्रंशे विनाशे अन्ते सति दवाया उदयेन संकुचन्तो ये कमलानां मुकुलाः ते एव क्रीडानीडे तत्प्रविष्टानां तत्र क्रीडया वा नीडप्रवेशमुपेयुषाम् । क्रीडा-नीडप्रवेशमुपेयुषामिति पाठे तेषां क्रीडान् उत्सृज्य तानेव नीडप्रवेशमुपेयुषाम् इति वा पदम् । तदा नीडप्रवेशमुपेयुषाम् इति स्थानान्तरं नीडं समायतां तत्र आगच्छतामित्यर्थः । अतएव रात्रौ उपोषितत्वात् पारणा । भूतपूर्वं चरट् । अनुप्रासः सहोक्तिः समासोक्तिः । प्रकारान्तरव्याख्याने पर्यायश्च ।

N says कमलानां मुकुलानि कलिकास्तेषां क्रीडात् मध्यात् हेतोर्नीडेषु प्रवेशमुपेयुषां प्राप्तानाम् । सन्ध्यासमयेऽपि कमलेषु स्थितानाम्, अनन्तरं च तेषु संकुचितेषु बहिर्निर्गन्तु-मशकत्वात् संकुचत्कमलगर्भरूपेषु नीडेषु स्थितानामिति यावत् ।

41. C. P., Vidyā and Jina read यदतिमहती भक्तिः for यदति महती भक्तिः, and अध्वन्यं तमम्बरपद्मतेः for अध्वन्य त्वमम्बरपद्मतेः²⁰ C. P. says—

हे नल यत् त्वं यत्कारणं भानौ विषये महती भक्तिर्यस्य स तथा एवंविधोऽसि । भक्तिशब्दस्य पूरण्यादिगणे पाठात् महतीति पुंवद्भावाभावः । तत् एनम् उदित्वरम् उद्गमन-शीलं त्वरितम् उपतिष्ठस्व उपस्थानेन आराधय । 'उपान्मन्त्रकरणे' इत्यात्मनेपदम् । केचिदत्र वर्णयन्ति यत् आत्मनेपदेनैव गायत्रीमन्त्रस्य करणत्वं व्यङ्ग्यम् । 'पथ्याराधनयोश्च' इति²¹ वा आत्मनेपदम् । पथि कर्तरि—अयं पन्थाः श्रुणुमुपतिष्ठते । आराधने महा-मात्रानुपतिष्ठते । किंभूतम्—अम्बरपद्मतेः आकाशमार्गस्य अध्वन्यं पान्थम् । 'अध्वनो यत्स्त्री' इति यत् ।

Īśānadeva reads यदतिमहती भक्तिः, like N, but mentions the earlier reading.

45. C. P.—

इयं बुधजनानां प्रामाणिकानां कथा तथ्यैव सत्यैव । किल तनुजन्मनः अपत्यस्य तनौ शरीरे पित्रोर्यः शितिर्वर्णः कृष्णवर्णः तथा हरिद्वर्णः शाकादिवर्णः तदादिः यः आहारो

19. Kṣīrasvāmin on Amara 3. 6 (अव्ययवर्गः).

20. This is N's reading—हे अध्वरपद्मतेर्यज्ञमार्गस्य अध्वन्य महायाज्ञिक नल.

21. This is a Kātantra rule.

भक्षणं तस्मात् जातः कालिमा भवति पितृभ्यां यः शाकाद्याहारः क्रियते तेन परिणतो गर्भस्थशरीरे कृष्णभावः । यत् शमनो यमः यमुना नदी कोडः शनैश्चरः तैः अमलच्छायादपि उज्ज्वलादपि इतो भास्वतः श्रीसूर्यस्य कायात् देहात् कालैः कृष्णवर्णैरभूयत । किंभूतात् कायात्—तमसाम् अन्धकाराणां पिपात् भक्षकात् यः किल कृष्णवर्णम् अन्धकारम् आहरति तस्यापल्यानि यमादीनि कालानि तदुचितमेव ।

तथाच ग्रामाणिकानाम् उदाहरणम् । स इयामः मैत्रेयतनयत्वात् । यो यो मैत्रेय-
तनयः स स इयामः । यथायं प्रत्यक्षः परिदृश्यमानः । तथाचायं तस्मात् इयामः । अस्मिन्
अनुमाने प्रत्यक्षदृष्टे इयामं मैत्रेयतनयं दृष्टान्तीकृत्य कश्चित् देशान्तरगतस्यापि मैत्रेयतनयस्य
इयामत्वं साधितवान् । तदनुमानं प्रतिवादी दूषयति । दृष्टान्ते मैत्रेयतनये इयामत्वं मैत्रेय-
तनयत्वात् हेतोर्न, किन्तु शाकाद्याहारपरिणतत्वम् उपाधिः । योऽयं इयामः स शाकाद्याहार-
परिणतत्वात् इयामः । गर्भस्थे अस्मिन् मात्रा शाकादिहरिर्दुर्ण आहारो गृहीतः तत्परिणा-
मोऽयम् । तस्मात् पूर्वं हेतुः अप्रयोजकत्वात् हेत्वाभासः ।

तथा च उपाधिलक्षणम् । साधनाव्यापकत्वे सति साध्यसमव्याप्तिरुपाधिः । साध्येन
इयामत्वेन समा व्याप्तिर्यस्य हेतोः स तथा । यो यः इयामः स स शाकाद्याहारपरिणतः ।
यो यः शाकाद्याहारपरिणतः स स इयामः इति समा व्याप्तिः । क्व सति—साधनस्य मैत्रेय-
तनयस्य²² अव्यापकत्वे सति । यो यो मैत्रेयतनयः स स शाकाद्याहारपरिणतः इति
व्याप्तिर्नास्ति । तस्य अन्याहारपरिणतत्वसंभवात् । तथा अन्यदपि उपाधिलक्षणम्—समा-
समाविनाभावावेकत्रस्थौ यदा तदा । समेन यदि नो व्याप्तस्तथोर्हीनोऽप्रयोजकः ॥ इति ।
अस्यार्थः । यदा एकत्र साध्ये इयामत्वलक्षणे समासमाविनाभावी हेतुः स्तः संभवतः । एकः
शाकादिलक्षणः समव्याप्तिः । अपरत्र मैत्रेयतनयत्वादिलक्षणः असमव्याप्तिः । यो यः इयामः
स स मैत्रेयतनय इति (व्याप्तिः) नास्ति अपरस्यापि इयामस्य संभवात् । तयोः द्वयोः समा-
समव्याप्तिकयोः हेत्वोर्मध्यात् यो हेतुर्मध्यादिः समेन शाकादिना²³ व्याप्तो नो भवति स हीनः
अप्रयोजकः हेत्वाभासः । तृतीयम् उपाधिलक्षणम्—एकसाध्याविनाभावे मिथःसंबन्धशून्ययोः ।
साध्याभावाविनाभावी स उपाधिर्यदलम्बः ॥ मिथःसंबन्धः परस्परव्याप्तिः तथा शून्ययोः
तद्रहितयोः उभयोः मैत्रेयतनयत्वशाकाद्याहारपरिणतत्वलक्षणयोः हेत्वोः एकस्मिन् साध्ये
इयामत्वे अविनाभावे सति व्याप्ती सत्यां तयोर्मध्यात् यस्य हेतोः अभावः शाकादिपरिणतत्वा-
भावः साध्याभावेन इयामत्वाभावेन सह अविनाभावी व्यापकः स शाकादिलक्षणो हेतुरुपाधिः ।
यथा यत्र यत्र इयामत्वाभावः तत्र तत्र शाकाद्याहारपरिणतत्वाभावः । यथा उभयवादिसंप्रति-
पक्षे गौरवणं कस्मिंश्चिदपत्ये इत्युपाधिप्रकरो दिव्यात्रेणोकः ।

52. C. P.—

अहम् इति जने । ध्रुतिमयतनोः भानोः बलेः दैत्यस्य सद्नाध्वना पातालेन । अध-
राध्वना पाठान्तरम् । अध्वना बलितघ्नना इत्यपि । विहरणकृतः सतः त्रिधां कान्तीनां दश

22. C तनयत्वस्य

23. C शाकादिहेतुना

शतानि साक्षात् प्रत्यक्षं वेदशाखाः सहस्रसङ्ख्या अहिपतिः शेषनागः [सहस्राभ्यां हभिः लोचन-
सहस्रद्वयेन पृषक् निशि निशि शृणोति । किंभूताः शाखाः]—सह स्वरैः उदात्तादिभिः
वर्तन्ते । एकेन सहस्रेण बद्धेन श्रोत्रेन्द्रियेण कल्पितेन शृणोति चक्षुःश्रवस्त्वात् । अक्रमेण च
अपरेण सहस्रेण रूपव्यञ्जकेन अन्यावयवानभिभूतैः तेजोऽवयवैरारब्धेन चक्षुरिन्द्रियेणैव
भास्वरा देदीप्यमाना अस्य भानोः त्विष एव शाखाः पश्यति । शुक्लं भास्वरं च रूपमिति
सामान्येन तेजसो रूपप्रतिपादनात् भास्वरा इत्युक्तम् । तथाचोक्तम् । “तेजोरूपस्पर्शसङ्ख्या-
परिमाणपृथक्त्वसंयोगविभागपरत्वापरत्वद्वयत्वसंस्कारवत् । शुक्लं भास्वरं च रूपं तेजसः ।
तच्च अणुकार्यमाकात् द्विधा । शरीरेन्द्रियविषयभेदात् कार्यं त्रिविधम् । विषयसंज्ञकम् चतु-
र्विधम्—भौमं दिव्यम् उदर्यम् आकरञ्जं च । तत्र दिव्यमविन्धनम् । सौरं विशुदादि”²⁴
इति विषयसंज्ञकस्य दिव्यस्य सौरस्य कार्यं रूपस्य तेजसो भास्वरत्वं प्रतिपादितम् । अनुप्रास
उत्प्रेक्षा रूपकमतिशयोक्तिश्च ।

Vidyā says—

भानोः त्विषां भासां दश शतानि सहस्रसङ्ख्याः शाखाः अहिपतिः शेषः पृषक् भिन्नाः
शृणोति, तथा पश्यति चेत्तर्ह्ये जाने । कीदृशस्य भानोः—श्रुतिमयतनोः वेदमयशरीरस्य ।
तथा बलेः सद्नाध्वना पातालमार्गेण विहरणकृतः कीडाकारकस्य । कभिः कृत्वा शेषः
शृणोति पश्यति चेत्त्याह—सहस्राभ्यां हभिर्नैत्रैः । निशि रात्रौ सूर्यस्य पातालगमनात् ।
कीदृशीः शाखाः—सहस्रराः उदात्तादिस्वरयुक्ताः । कथं पश्यति शृणोति चेत्त्याह—अक्रमेण
युगपत् । सूर्यो हि वेदमयः स च पातालमार्गे विहरति । तत्र शेषोऽस्ति । तस्य च फणा-
सहस्रमस्ति । अतएव एकैकस्यां फणायां नेत्रद्वयसम्भवात् नेत्राणां द्वे सहस्रे भवतः । अतएव
एकेन नेत्रसहस्रेण पश्यति, (अपरेण नेत्रसहस्रेण शृणोति) इत्यर्थः, शेषस्य चक्षुःश्रवस्त्वात् ।

53. C. P. reads अङ्गुलिताङ्गता for अङ्गुलिलङ्गिता.

C. P.—

ते अस्मी भानोः प्रबालरुचः विद्रुमवत् पल्लववत् वा रक्ताः कराः किरणा अथ च हस्ता
वर्तन्ते । येषाम् अग्रे प्रथमं बहु अधिकं खरता तीव्रता न प्रतिभासते खलु । तथा कमल-
मुहदः पद्मविकाशकाः । कराणां हस्तानाम् अग्रे अग्रभागे बहुनखरता बहवो नखराः पाणिना
येषां तेषां भावस्तत्ता भासते । कमलसदृशाः तथा पल्लववत् रक्ताश्च भवन्ति हस्ताः । तत्
उचितम् उचितं यत् एषाम् अवयवैः एकदेशैः जालेषु विवरेषु अन्तःप्रवेशिभिः कियत्
किञ्चित् आयतैः दीर्घैः सद्भिः । कियदवयवैरिति समस्तं वा पदम् । अङ्गुलितया अङ्गुलि-
भावेन अङ्गता अङ्गलिङ्गिता अङ्गत्वमवलम्बितम् । अङ्गुलयः अपि आयता भवन्ति । अङ्गुलि-
लिङ्गतेति पाठे एषाम् अङ्गुलिलिङ्गिता कियदवयवैरालिङ्गिता । अङ्गुलय एव लिङ्गं चिह्नं येषां
कराणां ते तथा तेषां भावः तत्ता । अङ्गुलीनां लिङ्गतापि वा । ये किल हस्ता भवन्ति ते

24. The passage cited is from Prasastapādabhāṣya on Vaiśeṣikasūtras 2.
1 3 (51) with slight omissions and variations.

किल अङ्गुलिभिरनुमीयन्ते । किरणा अपि विवरप्रविष्टा अङ्गुलिसदृशा अतएव कराः । अनु-
प्रासः श्लेष उपमा च ।

N reads अङ्गुलिलङ्गिमा and explains लङ्गिमा as 'beauty' (see Vocab.).
He says आगतैः एषामेव कियदवयवैः एषां किरणानां पाणीनां च य आलिङ्गितः संबद्धधा-
सावङ्गुलिलङ्गिमा च, अङ्गुलिवल्लङ्गिमा सञ्जिमा आलिङ्गिताङ्गुलिलङ्गिमा तदुचितमुचितम् । गवाक्ष-
विवरप्रविष्टैः किरणावयवैः किरणानामङ्गुलीतुल्यत्वादाधितङ्गुलिविचारात् युक्तैव । जालेष्वन्तः
प्रवेशिभिरायतैरेषां कियदवयवैः कर्तुमिरङ्गुलिलङ्गिमा आलिङ्गिता समालिङ्गिष्यते इत्युचितम् ।
आलिङ्गिता, लिङ्गिधातोः पक्षे कर्मणि लुट् पक्षे निष्ठा. Vidyā also reads लङ्गिमा,
which he explains as लग्नत्वम्. He says अङ्गुलीभिः कृत्वा कचिदपि
लग्न्यते । अगिरगिलगीति दण्डकधातुः पश्चात् घञ् । ततो लङ्गस्य भावो लङ्गिमा इमन्²⁵
Jina reads अङ्गुलिचारात्, while acc. to Pt. Sivadatta, Malli reads....
वल्गुता. Jina (Text) reads.... लङ्गता. Jina remarks अङ्गुलिचङ्गता इति
पाठेऽपि 'बह्वः शोभनदसयोः' इति विश्ववचनात् पूर्वोक्त एवार्थः.

54. C. P. and Vidyā read नयनयोराधेयत्वम् for नयनयोर्दक्षिणत्वम्.

55. C. P. reads तीक्ष्णश्रुतात् सवितुः करात् for तीक्ष्णैः क्षुरैः सवितुः करैः.
Vidyā and Jina read तीक्ष्णक्षुरैः.

C. P. reads तिमिरकबरीलनीम् for लूनाम्. He explains the verse
thus—

दिने दिवसः निशां रात्रिं निरदीधरत् निर्वासयामास । दिवाकीर्तिरिव नापित इव ।
किं कृत्वा—तिमिरकबरीलनीं कृत्वा तिमिरमेव कबरी वेणी लूना यस्याः सा तिमिरकबरी-
लनी रात्रिः एवंविधां रात्रिं कृत्वा । 'कादल्पाख्याया' मित्यनुवर्तमाने 'अस्वाङ्गपूर्वपदाद्वा'
इति अस्वाङ्गपूर्वपदात् विकल्पस्य वक्ष्यमाणत्वात् 'बहुव्रीहिश्रान्तोदात्तात्' इति वचनात्
स्वाङ्गपूर्वपदात् लूनशब्दात् नित्यं ङीप्²⁶ । कवरशब्दात् 'जानपदकुण्डगोणस्थलभाजनाग-
कालनीलकुशकामुककवरादृत्यमश्रावपनाकृत्रिमाश्राणास्थौल्यवर्णनाच्छादनायोविकारमैधुनेच्छा-
केशवेशेषु' इति ङीप्प्रत्यये ईकारः । कस्मात्—सवितुः करात् तीक्ष्णश्रुतात् कर एव क्षुरः
तस्मात् तिमिरकबरीलनीं कृत्वा । ध्रुवमिति शङ्के । इदमवनीतलं तस्य तस्य पदार्थस्य
छाया तत्तच्छायां तस्य छलत् लूनकबरीसकाशात् पतयालुभिः केशस्तोमैः अधवलं कृष्णं
परितः स्फुरति । यः क्लिपपराधी निर्वास्यते स दिवाकीर्तिकरात् तीक्ष्णश्रुतात् वपनं

25. The Ms. reads लिङ्गि, लिङ्गस्य and लिङ्गिमा, but we get the correct
reading from Iśānadeva who as usual follows Vidyā and reproduces him—
हस्तेन अङ्गुलिभिः कृत्वा कचिदपि लग्न्यते etc. Iśānadeva explains लङ्गिमा also as
लीला.

26. Kāśikā gives केशलूनी as an example.

कृत्वा निष्कास्यते²⁷ ततश्च पतितैः केशसमूहैः पृथ्वीतलम् अधवलं भवति । हरिणीवृत्तानि । अनुप्रास उपमा रूपकसुरेशापकृतिश्च ।

Jina and Vidyā read तिमिरकवरी लूनां कृत्वा for तिमिरकवरीलूनां कृत्वा. Vidyā says दिनं निशां निरदीधरत् । किं कृत्वा—सवितुः करैः कृत्वा तिमिरमेव कवरी लूनां छिन्नां कृत्वा. Malli seems to read तिमिरकवरीलूनीम्, like C. P. Pt. Śivadatta gives the following Footnote—‘जातिकालमुखादिभ्यः पर-वचनम्’ इति लूनेति निष्ठान्तस्य परनिपातः । ‘बहुवीहेद्यान्तोदात्तात्’ इति ङीप् इति जीवातुः. Jina remarks on the reading तिमिरकवरीलूनाम् followed by N—कवरी-लूनामिति पाठस्तु लूनशब्दस्य कान्तत्वेन पूर्वनिपातप्राप्तेरुपेक्षः.

56. C. P.—

यः किल शङ्खो नाम मुनिः स श्रेयसे धर्माय सृष्टशब्दः । शङ्खेन किल स्मृतिं कुर्वता शब्दाः सृष्टाः । यस्य सोदर्यो भ्राता दिवि लिखितो नाम ऋषिः द्विजेन्द्रः विप्रोऽस्ति स्वर्गे विद्यते । अद्वा धदाकरम् अस्य शङ्खनामः ऋषेः करच्छेदं हस्तच्छेदं पश्चादपि म्लानिस्थानं पश्य । अस्य हारिणः हरणशीलस्य यः कलङ्कः चौर्वापवादः तत् म्लानिकारणम् । शङ्खेन भ्रातुः लिखितस्य ऋषेः वाटिकायां फलमेकमननुज्ञातं गृहीतम् । ततो भ्रात्रा अधिकृतेन शङ्खेन राज्ञः पार्श्वे दण्डो याचितः । राज्ञा ब्राह्मणोऽदण्ड्य इति कृत्वा दण्डो न कृतः । पश्चात् भ्रात्रा स्वयमेव त्वं हस्तच्छेदं कुरु इति अनुशिष्टो हस्तच्छेदं चकारेति इतिहासः ।

The story is found in the Mahābhārata, Śāntiparva, chap. 23 (Kumbhakonam ed.).

58. C. P.—

सरसीरुहां पद्मानामपि दृशामपि लोचनानां च तत् वास्तवं स्वाभाविकं साजात्यं समानजातित्वम् ऐक्यमस्ति । शब्दस्य प्रवृत्तिनिमित्तमुभयत्र एकमेव सामान्यमित्यर्थः । यदेव साजात्यं मूलं यस्याः सा यन्मूला कविरुभिः कविभिः चक्षुषः पद्मैः उपमा आश्रितेतराम्²⁸ ।

यत् पाथोजानां कमलानां विमुद्रणप्रकरणे विकासनप्रस्तावे अंशुमान् श्रीमूर्त्यः दृष्टीः लोचनान्यपि पद्मानि भणित्वा निर्निद्रयति । निद्रारहितानि कुरुते । इदमेकं कारणं समानजातित्वे । द्वितीयं चेदम् । यच्च त्वेन अक्ष्णा हरिः श्रीकृष्णः जलरुहां कमलानां सहस्रं पूर्णयति स्म पूरयति स्म एकं न्यूनं कमलं निजं लोचनमुद्दृश्य पूरितवान् । पुरा किल हराराधनं कुर्वता श्रीकृष्णेन सहस्रकमलैः प्रतिदिनं मया पूजा कार्या इति प्रतिज्ञाय उपासीनेन परमेश्वरेण भक्तिपरिज्ञानार्थं परिगणितकमलसहस्रमभ्यात् एकस्मिन् हृते सति स्वमेकं नयनमुद्दृश्य पूजा कृता इत्यागमः । यदुक्तम्—हरिस्ते साहस्रं कमलबलिमित्यादि ।

27. C निष्कास्यते

28. In A this portion beginning with सरसीरुहां पद्मानामपि is at the end.

The story occurs in Liṅgapurāṇa, chap. 98.

60. C. P. reads पणिभव for फणिभव found in most commentators. He explains the verse thus—इह उपसि प्रभाते वायसेन काकेन एष कोकिलः किम् इति पृष्ठः । किंविशिष्टेन—पृच्छां संसति यः किंशब्दः तद्रूपा प्रत्येकं वारं वारं नियमिता वाक् येन²³ । वायसो हि प्रातः किं किं किम् इति शब्दं करोति । स च पृच्छावाचकः । किं पृष्ठ इत्याह । हे कोकिल त्वं भण वद पणिभवशास्त्रे पणिभवः पाणिनिः तस्य व्याकरणे तातवः आदेशस्य कौ स्थानिनौ । तथाच पणिनोऽपत्यं पाणिनिः । 'गाथिविदधिकेशिगणिपणिनश्च' इति । फणिभव इत्यशुद्धः पाठः । तुहोरिति हि मूर्धं पाणिनेः । न तु भाष्यकारस्य । अत एतस्य कौ आदेशिनौ कयोः स्थाने तात इ भवति इति प्रश्ने सति स कोकिलः विहिततुहीवायुतरोऽभूत् विहितं तुही इति वागेव उत्तरं येन स तथा । तुही तुहो इति शब्दं प्रातः पिकः करोति । उत्तरवचनध्वणादुज्जयनं यत्र पूर्ववचनानाम् इति उत्तरालंकारेण पूर्वः प्रश्नो ज्ञातः । 'तुहोस्तात कूजशिष्यन्वतरस्याम्' इति पाणिनीयम् । शार्ववर्मिकेऽपि आशिषि तुहोस्तातणिति वक्तव्यम् । तुप्रत्ययस्य द्विप्रत्ययस्य च तात इ भवति । मालिनीवृत्तम् । उल्लेखा उत्तरं च ।

CANTO XX

21. C. P. and Vidyā read इक्षुकुक्षिजैः (मौक्तिकैः). C. P. says रसाल इक्षुस्तद्वेदाः पुण्ड्रकान्तरकादयः । आदिशब्दात् कोशकारायाः ।

Vidyā says इक्षुकुक्षिजैर्वैशकाण्डमध्योत्पन्नैः. N reads इन्दुकुक्षिजैः.

C. P. quotes the following two verses found in धन्वन्तरीयनिघण्टु 4. 120, 122—

इक्षुः कर्कोटिको वंशः कान्तारो वेणुनिःसृतः¹ ।

इक्षुरन्यः पौण्ड्रकश्च रसालः मुकुमारकः ॥

अन्यः करकशालिः² स्यादिक्षुयोनीक्षुतलिका³ ।

तथान्य इक्षुगन्ध⁴ स्यादिक्षुरः कोकिलाक्षकः ॥⁵

32. C. P., Vidyā and Jina read नालोकते for न लोकते.

29. पृच्छाशंसि पृच्छामूर्चकं यत् किंशब्दरूपं काकेत्यादि तेन प्रतिनियमिता संयुता वाक् यस्य स तथा तेन Vidyā.

1. Ānandāsrama ed. reads वेणुनिःस्वनः.

2. Ibid. करकशाली

3. Ibid. इक्षुवालिका

4. Ibid. तथाऽन्यध्वेक्षुगन्धः

5. For details see राजनिघण्टु.



54. C. P.—इयं वयस्या सखी अस्य दिनस्य मन्तुमपराधं क्षन्तुं सोढुं व्यवस्यताम् अपराधसहनाय व्यवसायं करोतु । यत् अत्र दिवसे निशिधातोरर्थं चुम्बनं नोऽस्माकं न आचरति । निशीव यथा रात्रौ चुम्बति तथा दिवसे न । अतो दिनस्यापराधं सहित्वा चुम्बनं करोतु । निशि चुम्बने । The correct form of the root appears to be निशि (निस्ते), which is given by all grammarians. The form निशि is criticised in Mādhaviya-dhātuvṛtti thus: आमरणकारस्तु तालव्यान्तं पठित्वा “ वा निश ” इति सूत्रमपि स्वपाठानुगुणं पपाठ । तत्तु “नुम्बिसर्जनीयशब्दवायेऽपि” इत्यत्र इति न्यास-पदमङ्गार्याद्यपर्यालोचनविजृम्भितम् 2.15.

C. P., Vidyā, C (Text) and Jina (Text) read व्यवस्यताम्, while N and Jina read व्यवस्यतात्. Jina remarks व्यवस्यतामिति पाठे आत्मनेपदं चिन्त्यम् । इयं वयस्या अस्य दिनस्य मन्तुं क्षन्तुं त्वया व्यवस्यतो व्यवसायं प्रार्थयतामिति कर्मण्यात्मनेपदमिति केचित् । तदपि.....व्यवसायतामिति प्राप्तेरपेक्षम्.

62. C. P. and Vidyā read संनिधाय for संनिधाप्य.

63. C. P. and Vidyā read आश्वसभ्यम् (आशु + असभ्यम्) for आस्वसभ्यम्.

C. P. says अहमाशु शीघ्रं तत् रहोवृत्तम् इयं भूपमेव अभिधापये वादयामि । किंविशिष्टं रहोवृत्तम्—असभ्यमःलीलं प्राप्स्यम्. N says त्वम् आस्वस तिष्ठ । सभ्यं नध्यस्थं सत्यवादिनमिमं भूपं नलमेवाभिधापये.

119. C. P., Vidyā, and Jina (Text) read अनर्हन्ती for अनर्हन्ती. C. P. says हन्त खेदे । सा इयं किमनर्हन्ती अनौचित्यं । तु पुनर्यदहं युवां विप्रलम्भे तत् किमनुचितम् । अर्हतो भावः अर्हन्ती । कौमारप्रक्रियायां गुणप्रलम्भे अनुपज्ञ-लोपाभावः । पाणिनीये तु ब्राह्मणादेराकृतिगणत्वात् ‘गुणवचनब्राह्मणादिभ्यः कर्मणि च’ इति ध्वञ् । ‘अर्हतो नुम् च’ ‘पिड्वीरादिभ्यश्च’ इति ङीप् ।

Vidyā says यथा भवन्ती यां वयसस्तथा अहमपि भवन्ती वयसामीत्युचितमेवेत्यर्थः. N, on the other hand, says यत् तु पुनः अहं युवां प्रतारयामि सेयमनर्हन्ती अयोग्या अनुचितकारिणी हन्त कष्टं चित्रं वेति काकुः.

135. C. P. and Vidyā read विराधितयोः for विरोधितयोः, and भ्रदास्यध्वम् for भ्रदातन्ध्वम्.

C. P.—ययं हे सख्यः एतयोर्मैस्सख्योर्वाचि वाक्ये न भ्रदास्यध्वं तथेति प्रत्ययो न कार्यः । यतो मया विराधितयोः उद्काईवस्त्रकरणेन अपराधितयोः. Jina remarks भ्रदास्यध्वमयं पाठस्तु अशुद्ध एव. He reads भ्रदास्यध्वे (तस्ववृद्धि न करिष्यथ).

138. C. P.—

कुलस्त्रीव्यवस्थया स्थापयन्ति स्थापत्याः । यद्वा तिष्ठत्यस्मिन् वंशे इति स्थः घनधे-
कः । स्वध्यासौ पतिश्च स्थपतिः तत्र भवा इति 'दित्यदित्यादित्यपत्युत्तरपदाण्यः' ।

139. C. P.—

हे धृष्टे हे धाष्टर्षयुक्ते सख्यौ इतः अपयार्तं युवाम् । वां युवयोः अश्लीलशीलतामसभ्य-
स्वभावत्वं धिक् निन्दाम् । इति उक्ते सत्यौ सख्यौ च ते द्वे अपि उक्तवन्तः ते
सौविदल्लाश्च सर्वेऽपि भिया व्यतिद्राते स्म निर्गताः । व्यतिपूर्वो द्राधातुरात्मनेपदी ।
द्विवचनतापेक्षयात्मनेपदम् वर्तमानाया आते । तथा स्थापत्यबहुत्वापेक्षया बहुवचनम्,
अन्ते । 'आत्मने चानकारात्' इति नलोपः । ते इति स्त्रीलिङ्गद्विवचनं पुंलिङ्गबहुवचनं च ।
ते च ते च इति द्वन्द्वे 'त्यदादीनि सर्वैर्नित्यम्' इत्यथवा 'पुमान् त्रिया' इति पुंलिङ्ग-
बहुवचन एकशेषत्वं ते इति ।

Both N. and Jina remark द्रातेः परस्मैपदित्वादात्मनेपदं चिन्त्यम्. Jina
adds क्रियाव्यतिहारभावात् । अथ परस्परकरणमपि क्रियाव्यतिहार इति मतेन यद्यपि
स्थापत्यमयात् सख्यौ पलायिते स्थापत्याश्च पश्चाद्ग्राः सख्योर्भयात् स्थापत्याः पलायिताः ते
च तेषां पश्चात् इति संप्रहरन्ते राजान इतिक्त् क्रियाव्यतिहारः संभवति, तथापि द्रातेर्गर्थ-
त्वात् 'अगतिर्हिंसाशब्दार्थ'इति प्रतिषेधात् चिन्त्यमेव । N says व्यतिद्रान्ति
स्मेति पठनीयम्.

151. C. P., Vidyā and Jina (Text) read स्मरशरव्यताम् for स्मरशर-
व्ययाम्. In 158 they read अकथयत् for अचकथत्, and in 159 अपि
हृतम् for उपहृतम्.

CANTO XXI

7. C. P. and Jina (Text) read नीलित for मीलित. N says
कस्त्रिकया मीलितः संबन्धं प्रापितो मौलिर्नस्य. Vidyā and Iśānadeva say मीलितो
मर्दितः. The later Ms. of Vidyā reads मालित.

8. C. P., Vidyā, Iśānadeva and Jina read ततोऽथ for पुरोधाः.
C. P. says ततोऽथ.....अनन्तरम् आसौ हितकारी शुचिः.....ब्राह्मणादिः तं
लपयति स्म, Acc. to Jina, ततः पुरोहितः तं लपयति स्म । तीर्थवारिलहरीः उपरिष्ठात्
अथ साकल्येन संदधत् प्रक्षिपन् । 'अथ प्रश्नसाकल्ययोरिति हैमः । ततोऽथेति निपात-
समुदायः आनन्तर्यार्थ इत्यपरे । C (Text) reads जनौघः for पुरोधाः.

11. अहमज्ञमनुकं परिरेमे तम्—C. P., Vidyā and Īśānadeva read अनु किम्. N says अनुकमात्मनः कामुकम्. Acc. to the earlier commentators, अहमज्ञमनु लक्षीकृत्य प्रत्यङ्गं किं परिरेमे.

20. C. P., Vidyā, Īśānadeva and Jina (Text) read करतालुतिल for करकालतिल. C. P. says करतालुनि हस्तमध्ये तिलो नाम सामुद्रशास्त्रप्रसिद्धः लक्षणविशेषः.

27. Vidyā and Īśānadeva read मुकृतसौध for मुगतसौध found in C. P., Jina and N. C. P. says मुगतसौधानि बुद्धाण्डानि (C बुद्धाल्यानि) । मुकृतसौध.....इति पाठे मुद्गु कृतानि यानि सुधाधवलितानि (सौधानि) ।

32. C. P., Vidyā, Īśānadeva and Jina (Text) read श्रद्धानहृदयं प्रति for the artificial श्रद्धानहृदयप्रति found in N. C. P. says तं नलं श्रद्धानं हृदयं यस्य तं तथाविधं प्रति च अम्बरमणिः श्रीसूर्यः शाम्बरम् अन्तः खचितमण्यो निरचैपीत् निश्चिकाय । शाम्बोऽयमिति निदचयं चकार ।

40. According to N, the verse (ज्यम्बकस्य पदयोः ..) is झेपक ; so he does not explain it, the meaning being the same as that of 39. C. P., Vidyā and Īśānadeva explain the verse fully. C. P. remarks on सैष-सैष इति जहदजहदक्षणा । 'सोऽवि लोपे चेत् पादपूरणम्' इति सुलोपः. Vidyā says सैष इति सन्धिप्रतिषेधो न भवति पादपूरणत्वात् । तदुक्तं कातन्त्रविस्तारे—न तदः पादपूरणे । यथा—सैष दाशरथी राम इति. Īśānadeva also says तथाच सूत्रं कातन्त्रविस्तारे etc.विस्तर seems to be the correct reading.

42. C. P.—

स महीनृत् उत्तमं पुरुषं श्रीकृष्णं पुरुषसूक्तविधानैः सहस्रशीर्षा इत्यादिषोडशर्चेन आह्वानासनवस्त्रोपवीतपाद्यार्घ्याचमनगन्धपुष्पधूपदीपनैवेद्यप्रणामप्रदक्षिणविसर्जनैः षोडशोपचारैः, तथा षोडशर्चेन तेनैव निजशरीरे श्रीकृष्णशरीरे चाङ्गन्यासकरन्यासैश्च महति स्म पूजयति स्म । तथा द्वादशापि केशवस्य मूर्त्तौः द्वादशाक्षरमन्त्रम् 'ओं नमो भगवते वासुदेवाय' इति मन्त्रमुदीर्य ववन्दे ननाम । केशवनारायणमाधवगोविन्दविष्णुमधुमूदनत्रिविक्रमवामनश्रीधर-हृषीकेशपद्मनाभदामोदरसंज्ञाः । उपरितनदक्षिणभुजात् प्रभृति प्रादक्षिण्येन भुजचतुष्टये यथासंख्यं शङ्खचक्रगदापद्मानि केशवमूर्त्तौ । अधस्तनदक्षिणभुजादारभ्य शङ्खचक्रगदापद्मैः नारायणः । उपरितनवामभुजादारभ्य शङ्खपद्मगदाचक्रैर्माधवः । अधस्तनवामभुजादारभ्य शङ्खचक्रगदापद्मैः गोविन्दः । उपरितनवामभुजादारभ्य शङ्खचक्रगदापद्मैः विष्णुः । उपरितन-दक्षिणभुजात् च शङ्खपद्मगदाचक्रैर्मधुमूदनः । अधस्तनवामहस्तात् शङ्खपद्मगदाचक्रैः त्रिविक्रमः । अधस्तनदक्षिणभुजात् शङ्खचक्रगदापद्मैर्वामनः । अधस्तनवामभुजात् शङ्खपद्मचक्रगदाभिः श्रीधरः । अधस्तनवामभुजात् शङ्खगदाचक्रपद्मैः हृषीकेशः । अधस्तात् दक्षिणभुजात् शङ्खपद्म-

चक्रगदाभिः पद्मनाभः । उपरि दक्षिणभुजात् शङ्खगदाचक्रयष्टैः दामोदरः । मार्गमासप्रभृति-
द्वादशमासेषु केशवादिमूर्तयः पूज्याः ।

अथवा दशावताराः । बलभद्रलक्ष्मणौ च । इत्थं द्वादश ॥

For the twelve images of Viṣṇu and some corrections see Appendix II.

53. C. P. reads रूपसंपदभिधा for रूपमस्मदभिधा which he gives as a variant.

58. C. P., Vidyā, Īśānadeva and Jina read अभ्युपैमि for अभ्यवैमि.

60. C. P. and Vidyā read दानवाघ for दानवाद्य. Īśānadeva has the latter reading, but gives the former as a variant. C. P. says—
दानवानामघं दुःखं पापं तदेव गहनं वनं ततः प्रभव उत्पत्तिर्यस्य स तथा । दानवेन हिरण्य-
कशिपुना दुःखिते जगति नृसिंहो जातः । किंविशिष्टः—वैरिदारिण्यां दिविपदां देवानां
सुकृतेन अन्नग्रामसंभवाद्य अन्नग्रामसंभवं वा भवत् मनुजार्धं मानुषार्धं यस्य स तथा । स
तावत् लब्धवरत्वात् केवलेन सिंहेन मनुष्येण वा न म्रियते ।..... (देवानां)
सुकृतेन अर्धेन सिंहः अर्धेन च नरः एवंविधः अपूर्वरूपः परमेष्ठर एवान्नग्रामो बभूवैत्यर्थः ।

N says दानवानामाद्यस्य हिरण्यकशिपोर्गहने सभामहोद्याने प्रभवः प्रकटनं यस्य.
Īśānadeva says वैरिदारिण्यां यानि दिविपदां देवानां सुकृतानि धर्मास्तान्वेव अन्नाणि
तेषां ग्रामः समूहस्तस्मात् संभवः संभूतिर्यस्य तादृग्भवन् मनुजस्यार्धो यस्य स तथा.

61. Vidyā and Īśānadeva read उदराम्बु for उदरान्बु (उदरमेव अन्बुः
कूपः). Vidyā says उदराम्बुनिविष्टामुदरपानीयनिमग्नम्.

63. C. P., Vidyā and Īśānadeva read बलिनोक्त (voc.) for
बलिनोक्तम्.

65. Īśānadeva and Vidyā read विवृतिः for विवृतिः. Vidyā says
त्वया आशयस्य हृदयस्य विवृतिरप्येवं किं क्रियते । अथवा आ समन्तात् शयस्य हस्तस्य
विवृतिर्विशेषधारणं सर्वत्र हस्तप्रसारणं किमिति त्वया क्रियते ।

67. अथव नव भूमेः जम्बूद्वीपस्य खण्डानि । भारतहरिवर्षकिंपुरुषेलावृतभद्रारवकेतु-
मालरम्यकहिरण्मयोत्तरकुट्टसंज्ञानि C. P.

69. C. P.—हे राम रघुतिलक विधाता खलु तं रामं भार्गवं प्रथममेवासौ हस्तलेख
हस्तोलकमसृजत् । भवदर्थं त्वदर्थं तव सर्गार्थम् । किंभूतम्—जन्मस्थानमुत्पत्तिभूता
रेणुका यस्य ।

Vidyā and Īśānadeva read जन्मस्थानरेणुकमसंभवदर्थम् forरेणुक-
मसौ भवदर्थम् found in C. P. and N. Vidyā says असंभवन् अविद्यमानः
अर्थः प्रयोजनं यस्य तम् । त्वयि विद्यमाने तस्य किमपि प्रयोजनं न संभाव्यते ।

71. All except N read रघुवत्स for रघुवीर.

72. C. P. on the last two lines : लङ्घितश्च भवता किमु न द्विवारिराशिर्द-
काङ्कगलङ्कः—

भवता वारिराशिः किमु द्विर्न लङ्घितश्च अपि तु लङ्घितः । किम्भूतः समुद्रः—
उदकस्य अङ्कगा मध्यगा लङ्का यस्य स तथा । पक्षे को वा अरीणां राशिः समूहो न लङ्घितः ।
कथं यथा भवति—उत् उत्कृष्टम् अङ्कं दुःखम् अङ्को लङ्घने यस्य गलस्य कण्ठस्य स उदकाङ्कः
एवंविधो गलः कण्ठो यत्र लङ्घने तद् यथा भवति । कियाविशेषणम् । यदा अरीणां गलः
छिद्यते तदा उत्कृष्टेन अङ्केन दुःखेन अङ्कितः चिह्नितो भवति ।

76. The verse might refer also to how Rāma laid down his life
after Lakṣmaṇa had drowned himself in the Sarayū. See the con-
cluding chapters of the Rāmāyaṇa.

85. C. P., Vidyā and Jina (Text) read तावकीपरतनोः for तावकापर-
तनोः. C. P. explains the verse thus—

हे बलभद्र त्वं हली तावक्याः परतनोः आदिमूर्तेः सितकेशः श्वेतकेशः स एष शेषनागः ।
असौ तव अवतारः बलः शेषश्च तस्या मूर्तेः यो जरन् पलितश्चिकुरनालः केशनालः तस्य
विलासे भक्ते । तत् साधु उचितम् । पूर्वं किल पृथिवी दैत्यभरनिर्भराक्रान्ता देवैः सहिता
आदिमूर्तेः परमेश्वरस्य सन्निधौ निजाधिकारम् उद्गणयांचके । ततो देवेन निजशिरस उतिक्षप्य
कृष्णश्वेतकेशौ मुक्तौ । तौ भारोद्धाराय कृष्णबलदेवाववतीर्णौ इति पुराणे । (बलः) शेष-
नागश्च उभौ धवलौ च । श्रीकृष्णः दशमः । 'स्त्रिया पुंस्त्रिय्यादिना प्राप्तस्य पुंस्त्रियावस्य 'न
कोपधाया' इति प्रतिषेधः । कालापकेऽपि 'संज्ञापुरणीकोपधास्तु न' इति प्रतिषेधः ।
शितिकेशः इति पाठे भगवन् शितिकेशः कृष्णकेशः त्वं कृष्णावतारः । शेषो द्वितीयः श्वेतः
पलितकेश एव केशो हली बलभद्रः । सितकेश इति तत्पुरुषस्य उत्तरपदार्थप्राधान्यात् स
एवेति प्रधानकेशशब्दः परामृश्यते । अप्रधानस्यापि हि सर्वनाम्नानुवृत्तिर्दृश्यते । यथा—
अथ शब्दानुशासनम् । केषां शब्दानामिति । तथा वैदिका लौकिकज्ञेयंति । अत्र लोकात्
तेषामसंग्रह इति । तेषामिति लौकिकानामिति परामर्शः । तदुक्तम्—सर्वनाम्नानुवृत्तिः वृत्ति-
च्छन्नस्यापि । वृत्तिस्थप्रधानस्यानुवर्तने किमु वक्तव्यमिति । कैमुतिकन्यायोऽपिना सूच्यते ।
राज्ञामेकादशे सैके विशामित्यत्र सर्वनामव्यतिरेकेणापि गर्भाष्टमे इत्यतो गर्भशब्दानुवर्तनं
विशानेश्वरेण स्वमतं वर्णितम् ।¹

1. Ref. to Mitākṣarā on साङ्गवत्क्य 1. 14—गर्भाष्टमेऽष्टमे वाच्ये ब्राह्मणस्योप-
नायनम् । राज्ञामेकादशे सैके विशामेके यथाकुलम् ॥ Mitākṣarā says गर्भग्रहणं
सर्वत्रानुवर्तते । समासे गुणभूतस्यापि गर्भशब्दस्य.....उभयत्राप्यनुवर्तनं कार्यम् । 'गर्भा-
ष्टमेकादशे राज्ञो गर्भादि द्वादशे विशः' इति स्पृश्यन्तरदर्शनात्.

Vidya's explanation of the last two lines is missing in both the mss. used by me. He explains the first two lines thus—*किलेक्षाममे । त्वमेव हली बलमशङ्को हली । तावकी त्वदीया या परतनुः शरीरं तस्याः सितः शुभ्रो यः केशस्तथा स एव बलमद्र एव शेषोऽनन्तः ।*

Jina says तावक्याः तव संबन्धिन्याः अपराया अन्यस्याः तनोः.

N says न विद्यते परोक्तश्रान्या यस्याः सा तावकी अपरा तनुस्त्वत्संबन्धिनी सर्वोत्कृष्टा सत्त्वमूर्तिस्तस्याः सितकेशः श्वेतकेशरूपो हली तथावतारोऽशावताररूपोऽसौ हली त्वं किल । 'तावकपर—' इति पाठः साधीयान् । यतः 'शुभ्रदस्सदोः' इत्यणि तवकादेशे वृद्धौ च 'वृद्धिनिमित्तस्य—' इत्यादिना पुंवद्भावप्रतिषेधे प्रसक्तेऽपि कर्मधारयत्वात् 'पुंवत्कर्मधारय—' इति प्रतिप्रसवात् पुंवद्भावः ।

86. and 87. These two verses (*हृद्यगन्धवह—*and *रेवतीशसुपमा—*) are not found in C. P., Vidyā, Jina (Text) and Īśānadeva.

88. C. P.—हे विभो त्वं मां पाहि । किम्भूतः—एका चित्तस्य संततिर्यस्य सः । तथा बौद्धानां हि बुद्धिसंततिरेका प्रवाहरूपा । तस्याम् अनेके क्षणाः । तथा हे अद्वयवादिन् विज्ञानव्यतिरेकेण द्वितीयं नास्ति । तथा तव त्रयी वेदत्रयी न परिचिता । अथच त्वं बुध उच्यसे । गस्त्रयीप्रामाण्यं न मनुते स कथं बुधः । वेदवाक्यमप्रमाणं वाक्यत्वात् कालिदासादिवाक्यवत् । किम्भूतः—विधुतं निराकृतं कोटिचतुष्कं येन स तथा । तथाच—नासन्नं सन्न सदसन्नचाप्यनुभवात्मकम् । चतुष्कोटिविनिर्मुक्तं तत्त्वं माध्यमिका विदुः ॥ तथा पञ्चबाणविजयी । तथा पट् अभिज्ञालक्षणा^१ व्यवहारा यस्य । पञ्चेन्द्रियाणि षष्ठं मनः । तेषां पट् अभिज्ञानानि यस्य । अत्र एकद्वयत्रयीचतुःपञ्चषट् इति संख्यावैचित्र्यक्रमः ।

92. C. P.—दशतयं दशावयवं दशमु मासेषु भवति गर्भवासलक्षणं दुःखं व्युदस्य अपनय । अथवा त्रिविधं कायिकम् । चतुर्विधं वाचिकम् । त्रिविधं मानसम् । एवं दशविधं दुःखम् । तथा च श्रीमहाभारते—प्राणातिपातं स्तेयं च परदारमथापि च । त्रीणि पापानि कथेन निवृत्तः परिवर्जयेत् ॥ असत्प्रलापं पारुष्यं वैशुन्यमदृतं तथा । चत्वारि वाचा राजेन्द्र न जल्पेव कदाचन ॥ अभिष्या परदारेषु^२ परवित्तेऽथ हिंसनम्^३ । मनसा त्रीणि कर्माणि न कदाचिच्च चिन्तयेत् ॥

93. C. P., Vidyā, Īśānadeva (Text) and Jina read विष्णुयशसः श्वसदर्थम् for विष्णुयशसश्च सदर्थम् found in N.

2. C अभिज्ञान..... For षडभिज्ञ see Vocabulary sub voce.

3. According to Nārāyaṇa's interpretation, परदोषेषु.

4. C हिंसने

C. P.—भवता विष्णुना हे कल्किन् तव जनयितुः पितुर्विष्णुयशसो विष्णुयश इति नाम्नो ब्राह्मणस्य नाम अभिधानं श्वसन् जीवन् सान्त्वयः अर्घो यस्य तत् श्वसदर्थं सार्थकमभूत् । विष्णुरेव यशः कीर्तिरूपो यस्य स विष्णुयशः । किंभूतेन भवता—उभ्यां पृथिव्यां प्रमता । तथा रणरेणुभिः पाण्डुरेण । अतएवोत्प्रेक्ष्यते—देहिना मूर्तिमता यशसा इव ।

Vidyā says विष्णुयश इति नामधेयं श्वसदर्थं सान्त्वयार्थमभूदासीत् । विष्णुर्नारायणो विष्णु व्यापि च यशो यस्य सः । इयस्य घटनात् ।

N explains his reading thus—विष्णुयशसस्तन्नामकस्य जनयितुः पितुः विष्णुरिति नाम भवता च त्वयैव कृत्वा सदर्थं सान्त्वयमभूत् ।

94. C. P. does not explain the verse. He says सन्तमद्वयेति त्यक्तः श्लोकः. Vidyā fully explains it, but he and Īśānadeva read यशोऽर्जुनबीजम् for यशोऽर्जनबीजम्—अर्जुनस्य यशः कीर्तिस्तदेव अर्जुनः कुकुभवृक्षस्तस्य बीजमिव । बीजपूर्वं हि सहस्रार्जुनेनाराधितो दत्तात्रेयस्तेन वरो दत्तस्तत्प्रसादेन तादृशमद्भुतं यशः सहस्रार्जुनेन प्राप्तम् ।

Īśānadeva remarks about दत्तात्रेय—किं तन्मागे (विधिः) निषेधो वा नास्तीति । यदुक्तम्—निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः इति ।

108. C. P.—वस्तु घटपटादिकं हे भगवन् भिदानां भेदानां वास्तु आश्रयो न घटः । कैः—यौक्ता युक्तिसिद्धाः नैकविधा अनेकवाधाः प्रतिषेधा विरोधाश्च तैर्न घटते । तत् तस्मात् एतत् विश्वम् तव ईहितम् इच्छामात्रम् अविद्यावशात् तेन विजृम्भिता उल्लसिताः ते तव घटपटमठादयो नीलपीतादयः पञ्चतिपठतीत्यादयः सत्त्वद्वयत्वपृथिवीत्वमृदुत्वघटत्वादयश्च भेदा यत्र तत्पञ्चविधं विश्वम् । त्वन्मायया सर्वमिदमिति तत्त्वस्य निर्वचनम् । एकमेवाद्वितीयं ब्रह्म नेह नानास्ति किञ्चनेति वेदान्तवाक्यात् एकमेव तत्त्वं मायया भेदः । तथाहि इह क्षल नीलपीतादिभेदज्ञानस्य प्रत्यक्षादिप्रमाणतामर्ह्याकुर्वाणाः केचित् भेदनिराकरण-प्रणाम् एकमेवाद्वितीयं ब्रह्म नेह नानास्ति किञ्चनेत्यादीनाम् आगमवचनानां गौणतां वदन्ति । तदयुक्तम् । यो हि प्रत्यक्षेण भेदावगमस्तत् प्रत्यक्षं किं भेदमेव ज्ञापयेत् किं वा वस्त्वपि । यदि केवलं भेदमेव गोचरयेत् तत्र भेदज्ञानस्य केवलस्यानुपलम्भात् । नहि वस्तुनोः घटपटयोः ज्ञानं विना घटात् पटस्य भेद इति ज्ञातुं शक्यम् । अथच वस्त्वपि गोचरयति । तर्हि भेदपूर्वकं वस्तु अथच वस्तुपूर्वकं भेदम् । न प्रथमः कल्पः । प्रथमं भेदस्य ज्ञातुमशक्यत्वात् । एवं नापि द्वितीयः पक्षः क्षणिकस्य ज्ञानस्य व्यापारद्वयकमानुपपत्तेः । प्रथमं वस्तु ततो भेदं क्रमेण न गोचरयति । ज्ञानं तर्हि युगपदेव वस्तु तद्भेदं च प्रत्यक्षं गोचरयति । तदपि न, यतो घटपटलक्षणव्यवच्छेदव्यवच्छेदकज्ञानजन्यं भेदज्ञानं कथं समसमयं संभवति । कारणकार्ययोः पूर्वोत्तरकालभावित्वात् । किञ्च न भेदस्य भावस्वभावतासंभवः तस्य विदारणात्मनो वस्तुस्वरूपत्वे किञ्चन वस्तु न स्यात् । एकत्वं हि अभिज्ञैकार्थसमवायि भेदश्च

विदारणस्वरूपत्वात् द्विधाकारी । तत एकत्वेन सह भेदस्य विरोधः तथा भेदज्ञाने सति घटपटवस्तुज्ञानं वस्तुज्ञानं च⁶ भेदज्ञानम् इतीतरेतराश्रयदोषात् बाधश्च । ततो नैकः कश्चिदपि सिध्यति । तस्मात् बाधात् वस्तुस्वरूपातिरिक्तः स्वतन्त्रो भेदो न घटते । विदारणात्मकत्वेन एकं वस्तु इति ज्ञानेन सह भेदस्य विरोधाच्च वस्तुस्वरूपं भेद इत्यपि दुरुप-
पादम् । तर्हि वस्तुधर्मो भेद इत्यस्तु । तदपि न । स किं वस्तुनः सकाशात् भिन्नः अभिन्नः भिन्नाभिन्नो वा । न तावत् भिन्नः यतो भिन्नत्वे भेदवस्तुनोर्मध्ये एकेन भेदेन भाव्यम् । सोऽपि भेदोऽपि भिन्न इति भेदेन तस्यापि अन्येनेति अनवस्थादोषः । अथाभिन्नः तर्हि वस्तु-
त्वेव न भेदः । भिन्नाभिन्नयोर्भावाभावयोः सहानवस्थानलक्षणविरोधादेव भेदस्य भिन्नाभिन्नत्वं न घटते । चतुर्थः प्रकारश्च नास्त्येव । तस्माद्भेदो निरूप्यमाणः न निरूपण-
पद्धतिमध्यास्ते । तस्मान्न प्रत्यक्षं भेदावगमायालम् । “असति प्रत्यक्षविषयत्वे भेदस्य अनुमानस्यापि व्याप्यव्यापकभेदज्ञानार्थिनस्य भेदावभासे प्रामाण्यं निरस्तम् । तथा आगम-
स्यापि अभिधानाभिधेयभेदावबोधनिवन्धनस्य भेदे प्रामाण्यं दत्तजलाञ्जलिः । अर्वापत्तिरपि
तिलेभ्य एव तैलमिति अर्धक्रियाव्यवस्थान्ययानुपपत्तिप्रभवा नान्तरेण तिलादिकारणभेदाव-
भासे व्यवस्थासिद्धिरित्यन्योन्याध्यात् न हेतुभेदज्ञाने प्रमाणम्.....” इत्थं निरस्तनिखिल-
प्रतिकूलकर्ता, वेदान्तवाक्यनिकराक्षिखिलोऽपि भेदः शक्यो निषेद्धुमिति सिद्धमना-
द्यविघातद्वाचनाविरचितत्रममात्रसिद्धिः ॥” इति श्रीमदानन्दबोधाचार्यैरपि न्यायमकरन्दे
भेदं निराकुर्वद्विरुक्तम्⁷ ✓

तस्माद्वस्तु भिदानां वास्तु न घटते । किन्तु स्वप्रव्यवहारवत् व्यावहारिको भेदो
मायावशादिति सिद्धम् ।

Īśānadeva also says भिदानां भेदानां वास्तु वास्तुस्थानं वस्तु पदार्थो न
घटते । किल यथैव सामग्र्या घट आरभ्यते तथैव पट आरब्धुं न शक्यते इति
घटात् पटो भिन्न एवेति भिदानां घटपटादिवस्तु स्थानं भवतीत्यादि बहुप्रकारो
भेदप्रतिपादने नैयायिकानां मतेऽस्तीति । तच्च घटत इत्यर्थः । कुतश्चेदित्याशङ्क्याह—यौक्ता
युक्तिप्रतिपादिता ये नैकविधा नानाविधा बाधा विरोधाश्च तैः । अद्वैतमते घटात् पटो भिन्नो
न भवति । तत्र हि नानाप्रकारा बाधाः सन्ति विरोधाश्च । तथाहि घटात् पटो भिन्नः किं
स्वरूपभेदात् अथ वैधर्म्यात् आहोस्विदितरेतराभावात् इत्यादि विकल्पं विधाय सर्वेषां पदार्थाना-
मभेदं प्रतिपादयति । ननु तर्हि प्रत्यक्षतो दृश्यते तत् किमित्याह—तत्तस्मात् भो भगवन्
इति तत्त्वशब्दव्याख्यानम् । इति किम्—एतज्जगद्वर्तते । कीदृशम्—तव यदीहितमभि-
लषितमविद्यास्वरूपं तस्य प्रभावेण ते ते घटपटादिभेदा यत्र तत् । इति तत्त्वशब्दार्थः ।
तवैवायं प्रपञ्च इति । अन्यथा भेदयुक्तिर्नास्तीति भावः ।

6. A भेदे ज्ञाते सति.....वस्तु ज्ञातं च

7. A is here incomplete. C's citation is full, but contains mistakes. The citation of neither A nor C fully agrees with the printed text of Nyāyamakaraṇḍa. See Chowkhamba edition, p. 54 ff.

114. भुवि चेतसि is the earlier reading for भविनां हृदि. C. P. says चेतसि भुवि मन एव पृथिवी तत्र. N says भविनां संसारिणां हृदि.

121. C. P., Vidyā, and Īśānadeva read वसुधाविवस्त्रान् for वसुधा-सुधांशुः. In 122 they read परिरिप्सुमध्य for..... परिरिप्समध्य. Vidyā and Īśānadeva read अतितरालसाग्री for अतिभरालसाग्री found in C. P. and N. C. P. says अतिभरम् निर्भरम् अलसमङ्गं यस्याः सा तथा। केचित् अतितराल-साग्रीति पठन्ति। अतितरालसमङ्गं यस्या इति समासेन अभिहितत्वादाग्नोरप्रयोग इति च व्याचक्षते।

123. C. P., Vidyā, Jina (Text) and Īśānadeva read असित for अशित (भक्षित). Vidyā says असितमतिनीलं यद्विम्बीफलं तस्य विपाक्रे विशिष्टोऽति-शयेन यः पाकः स एव स इव वा चञ्चुस्रोटीर्यस्य तस्य। अतिनीलं हि बिम्बीफलं पक्वं सदतिशयेन लोहितं भवति। एतेन अतिरक्तचोरीत्यर्थः।

126. C. P., Vidyā and Īśānadeva read अमाषत for अमासत.

127. Vidyā says असौ वीणा प्राक् पूर्वं तमविनयं दुराचारं परिवादमकीर्तिमेल्य गत्वा लोके जगत्पुनापि परिवादिनीं विदिता विख्याता। परिवादोऽपवादोऽस्या अस्तीति^१। तं कमपवादमित्याह—यत् यस्मात् कारणात् सा वीणा स्वरेण षड्जनिपादादिना संगता संबद्धाभूत् बभूव। अथच स्वरसमात्मगर्वा गता। किमर्थम्—भैरव्या दमयन्त्या वा तुला साम्यं तस्याधिगतिः प्राप्तिस्तस्यै। यतः कीदृशी—धृता आश्रिता कलानां वंशजीवानां तथा गुणानां तन्त्रीणां यद्भूमा बाहुस्यं तस्य भूमिः स्थानं यया सा तथा। परिवादिनीवीणायां हि सप्त तन्त्र्यो भवन्ति। तावत्य एव जीविकाः। दमयन्त्यपि एवंभूता। धृता आश्रिता अखिलाः समस्ता याः कला गीतवाद्यादिका, गुणाः सौन्दर्यादयश्च तेषां यद्भूमा बाहुस्यं तस्य भूमिराधारभूता। ततो दमयन्तीसाम्यगर्वा वीणया कृतः। अतः स परिवादः। अत्र श्रेयातिशयोक्त्यलंकारः। कला जीवा च कथ्यते।

128. C. P., Vidyā, Īśānadeva and Jina (Text) read चापलभान्-भवन्ती for चापलमभजन्ती.

129. C. P.—

तस्या दमयन्त्या सदुस्वरं कण्ठनालं वल्लकीनां वीणानाम् अखिलं सारमाकृष्य विधिना (किमु) न असर्जि अपित्वसर्जि। तेन कारणेन किमु वा कथं वा वीणा हीणा सती आन्तरम् आभ्यन्तरं तरलभावं चपलत्वम् अवाप्य लयेषु द्रुतमध्यविलम्बितेषु कोणं वादनदण्डं न अनुचत् न मुनोच। यस्य किल सारं सर्वस्वं गृहीतं भवति स लज्जित आलयेषु गृहेषु तरलत्वम् अनवस्थामरति प्राप्य कोणं न मुञ्चति।

१. N says परिवादं स्फुटं दोषं प्राक् पूर्वमेव प्राप्य, अथच परिवादं वीणावादन-साधनम्। परिवादयोगात् परिवादिनी। अथच वीणावादनसाधनयुक्ता।

Īsānadeva, Vidyā and Jina (Text) read किमुतालयेषु for किमु वा लयेषु-वीणा किमुत किमालयेषु आश्रयेषु कोणं वादनदण्डे नामुचत् न तल्याज । यस्याः किल सारमाकृष्यते साऽन्तःसुषिरा भवति । तथा सान्तरालत्वं प्राप्य ह्रीणा सती आलयेषु गृहेषु कोणं न मुचति । Īsānadeva remarks एतेन पिनाकीवादनमुक्तम्.

132. C. P. and Jina (Text) read भूसुद्ववाङ्गभुवि for भूसुद्ववाङ्गभुवि. C. P. says सा भूसृतः पर्वतात् भवा पार्वती राजा चन्द्रः शिखायां मुकुटमणिर्यस्य भर्तुः स्वस्य श्रीमहेश्वरस्य अङ्गभुवि शरीरभूमौ वर्तते । त्वं भूसुद्ववा राजकन्या अस्य राज्ञां शिखामगेः भर्तुः नलस्य अङ्गभुवि उत्सङ्गे ।

Īsānadeva and Vidyā read भूसुद्ववाङ्ग भुवि—अङ्ग भो दमयन्ति भुवि भूमौ अस्य राजशिखामगेः भूपचूडामगेर्नलस्य सा यत् भूसुद्ववा राजपुत्री त्वं भवसि । भूसुद्ववा पार्वती किल राजचूडामगेः चन्द्रचूडामगेः शंभोर्भवतीति युक्तमेव ।

C. P., Vidyā, Jina and Īsānadeva read—विदितस्य for कलितस्य—
(त्वं) नाकपालस्य इन्द्रस्य कलनायां प्रधानमध्ये गणनायां विदितस्य तव भर्तुः (नलस्य संबन्धिनी) C. P.

Vidyā says नाकपालस्य इन्द्रस्य या कलना समताशनं तथा विदितस्य विख्यातस्य⁹ शंभोरपि नाकपालकलनायां विदितस्य । शंभुर्हि कपालधारीति प्रसिद्धः । द्वौ नभौ प्रकृतमर्थं गमयतः । (न कपालकलना कपालधारणा अकपालकलना, न अकपालकलना नाकपालकलना i.e. कपालकलना । तथा प्रसिद्धस्य शंभोः).

135. C. P.—

इयं तन्वी मदनाय जयं दत्ते । किंभूता—जनितं पत्रवल्लीनां निवेशने यया सा तथा । तथा साक्षीकृतैन्दु सदशीकृतचन्द्रे वदनं यस्याः । किमेतत् मध्यस्थम् उदरस्थं यत् दुर्बलतमत्वं तस्य फलम् यदत्र अस्यां विषये तव भुक्तिः । किंभूतस्य—भर्तितो निराकृतो मत्स्यकेतुर्येन तस्य तथा । यत्र किल विवादे सति भोग्या भूमिः जयपत्रशासनलिखित-प्रमाणन्यायेन साक्षिप्रामाण्येन च यस्य जयं दत्ते येन लब्धा भवति तं निराकृत्य अन्यस्तां भुक्ते तत्र ज्ञातव्यम्—मध्यस्थाः सभ्यसभापतिप्राङ्विवाकदयो दुर्बलतमाः प्रतिभुवो वा अन्तरस्थाः । अत्र च मदनं निर्जित्य भवानिमां भुक्ते । तथाच—आगमेऽपि बलं नैव भुक्तिः खलपि यत्र नो¹¹ । तस्माद्भोगप्रमाणम् । तथा—पश्यतोऽद्भुततो भूमेर्हानिः विंशति-वार्षिकीति याज्ञवल्क्येन स्मृतत्वात्¹² ।

9. N reads अङ्गभुवि and explains it as उत्सङ्गदेशे.

10. N who reads कलितस्य says नाकपालस्येन्द्रस्य कलनाऽऽश्वत्थेनैकीभवनं तथा कलितस्य व्याख्यातस्य राजत्वादिन्द्रांशत्वेन प्रसिद्धस्य भर्तुर्नलस्य संबन्धिनी.

11. याज्ञवल्क्य—व्यवहाराध्याय, verse 27.

12. Ibid., verse 24.

142. मृषा ययुः—मृषा मिषेण C. P. C. P., Vidyā, Jina (Text) and Īśānadeva read सान्ध्यवेलम् for सान्धिवेलम् found in N and Jina. The latter says दिनरात्रिसन्धिवेलायां भवं सान्धिवेलं सन्ध्यासमयसंभवम्.

C. P., Vidyā, Jina (Text and Comm.) and Īśānadeva read निकोचवत्या (इशा) for निकोचवत्यः (सख्यः) found in N. Vidyā says: कीदृश्यः (सख्यः)—कुपिता क्रुद्धा या निजसखी दमयन्ती तस्या इत् नेत्रं तया अर्धदृष्टाः । किमिति मां परित्यज्य यूयं प्रयायेति मुग्धत्वात् कोधः । कीदृश्या इशा—तदा तस्मिन् समये निकोचवत्या सङ्कोचितया ।

149. C. P. reads तेज्यते (तीक्ष्णीक्रियते) for निज्यते found in Īśānadeva, Jina (Text and Comm.) and N. Jina says निज्यते शुद्धीक्रियते निश्चितो विधीयते. With regard to Vidyā, Ms. B which is older reads निश्यते (निश्चितः क्रियते). The later Ms. reads both तिज्यते and निज्यते. Nārāyaṇa says निज्यते 'गिजिर् शौचे' इत्यस्मात् कर्मणि यक् । नकारे तकारभ्रान्त्यैव तिज्यत इति पठन्ति । तदसत्. Jina adds तिज्जि क्षमानिश्चानयोरित्यस्य स्वार्थिके सनि क्षमायां तितिक्षते इत्येव रूपं भवति । निशाने च चुरादिपाठात् तेजयतीति भवति । C. P. remarks तिज्यते इति पाठस्तु विचार्यः । यथाकथञ्चित् समर्थ्यः । तथाच—अपि चार्थान्तरेऽप्येषां वचनेरन्तिरिवाप्रतः । प्रयुज्यमानो नेत्यादि¹³ प्रायेण परिदृश्यते ॥ इति प्रायवचनात् रोहिणेन कर्म प्रवचन्तीति कर्मप्रवचनीयव्युत्पत्तायुक्तम् । एवं त्यादेरपि कचित् प्रयोगो गुप्तादीनां न विरुद्धः ।

158. C. P., Vidyā, Īśānadeva and Jina (Text) read आरभ्यते for अभ्यस्यते.

161. The fight between Garuḍa and Indra is described in the Mahābhārata (Ādiparva), which relates how Garuḍa brought the nectar from heaven by defeating Indra, in order to emancipate his mother from slavery.

CANTO XXII

6. C. P., Vidyā and Īśānadeva read तिर्यक्करावली for निर्यक्करावली.

7. C. P.—स महानटः श्रीमहादेवः अत्र पुनः विवता आकाशेन तन्वा शरीरेण हारं किं तनोति । नु इति वितके । कया—ताराणां नक्षत्राणां श्रेणिः सैव स्रक् माला तथा । संप्रतं किं कृत्वा—भानुरागे सूर्यलौहित्ये सति ईशां सन्ध्याम् ईश्वरीं सन्ध्याय संस्पृश ।

13. A नित्यादिः (?)

किंभूताम्—कुनटीमपि कुरिततमीषत् नदति अवतिष्ठते अस्थिरत्वात् । हारो हि ताराणां मौक्तिकानां श्रेण्या भवति । यः किल काचित् स्मरति स तदर्थे हारं प्रगुणयति ।

अथच महानदो नर्तकः सभायाः अनुरागार्थं¹ कौ पृथिव्यां नदीं भायां सन्धौ भवामाकार्यं तन्वा शरीरेण अङ्गहारम् अङ्गविक्षेपं तनोति । नाटके हि मुखप्रतिमुखगर्भविमर्श-निवर्हणादयः सन्धयो भवन्ति । स्त्रीप्रधानत्वाच्च तस्य नदी ईशा भवति ।

यः किल महानदो धातुवादी स भानुरागे ताम्रे² कुनटीं मनःशिलां संधाय क्षिप्त्वा तारस्य रूप्यस्य श्रेणिज्जा वियता च अत्रकेण च अङ्गयोग्यं हारं करोति ।

Nārāyaṇa and Jina who follows him give several alternative explanations of this verse. C. P.'s explanation is the best. Vidyā reads तारा for तार and explains the verse thus—सांप्रतमधुना महानदः शंभुरङ्ग पुनर्हारं किं तनोति कुक्ते । कया हारं तनोति—वियतापि आकाशेनापि मूर्त्या । अष्टमूर्तिर्हि भगवान् । कया कृत्वा—ताराश्रेणिज्जा नक्षत्रपङ्क्तिमालया । किं कृत्वा—ईशामी-श्वरीं देवीं संध्यां पितृप्रप्तुं संध्याय संस्मृत्य । कीदृशीं संध्याम्—भानुरागे सूर्यजौहित्ये सति कुनटीमपि मनःशिलामिव । संध्याया लोहितपीतत्वात् । इत्येवोऽर्थः । स महानदो महानर्तक ईशां देवीं कुनटीं कौ पृथिव्यां नदीं संध्याय । कीदृशीम्—संधौ भवा संध्या ताम् । नाटके हि पात्रप्रवेशलक्षणोऽपि संधिर्भवति । सभाया अनुरागे सति । तथा शरीरस्य वियता विस्तीर्णया³ ताराश्रेणिज्जा शुद्धमौक्तिकमालया अङ्गहारमङ्गविक्षेपं तनोति इति द्वितीयो-ऽर्थः । ईशां श्रेष्ठामित्यपि व्याख्येयम् । अत्र श्लेषालंकारः । पुनरर्थेऽङ्गशब्दः ।

N. remarks संध्यारागः कियानवशिष्टोऽस्ति, मुक्तातुल्यानि नक्षत्राणि च किंचिद्दृश्यानि जातानीति भावः । तारशब्दस्य नक्षत्रकनीनिकाभिधायित्वं दशमसर्ग एवोक्तम् ।

Īśānadeva remarks—सांप्रतं स महानदः शिवोऽङ्गहारमङ्गविक्षेपं किं पुनस्तनोति । संध्यां स्मृत्वा वृत्त्यते इति पाशुपतानां स्थितिः । हरस्यापि तापसत्वादिति भावः । महानद ईश्वरः । यदुक्तम्—ईशो महानदो भीम इति । तारशब्देन शुद्धमौक्तिकमुच्यते । यदुक्तम्—तारो मुक्तादिसंशुद्धौ तरणौ शुद्धमौक्तिके ।

10. C. P.—अहमित्यवैमि दिग्वाससा विभुना श्रीमहादेवेन पूर्वमयमेव पश्चिमककुभो विभागः शिवाया विवाहे पुण्यसिन्दूरिकापर्वणि पर्यधायि परिहितः । यतः सन्ध्यया सरागः । विवाहात् चतुर्थवासरे प्रथमोत्सवे रक्तवस्त्रं परिधीयते यत् सा पुण्यसिन्दूरिका ।

1. C सभायाम् अनुरागनिमित्तम्

2. Wrongly corrected into ताम्ररागे in a marginal note in A.

3. Jina says वियतापि व्योम्नोपलक्षितया च । यद्वा व्योमरूपया लक्षणया च व्योम-विस्तीर्णया । यद्वा आ सामस्त्येन विधद् यस्याः तया आविषता व्योमव्यापिन्या च । Again, वियतातिविशालया तारश्रेणिज्जा मौक्तिकमालया.

Vidyā remarks अत्रानुप्रासोत्प्रेक्षालङ्कारः। प्रथमं विवाहमहोत्सवे यत् परिधीयते सा रक्तसिन्दूरिका.

11. N takes सती and उमा as referring to Siva's two wives in different generations—Dakṣa's daughter and Pārvatī respectively. Vidyā's explanation is different, and he reads द्विसन्धी अभि for द्विसन्धी-मभि. He says भो सुनेत्रे दिग्वाससा शंभुना उमे द्वे दिशौ वसने वस्त्रे द्विसन्धी सन्ध्या-द्वयमलम्बिपातां प्रापिते। कीदृशे दिग्वासने—अभ्यधिके यो रागो लौहित्यं तेन शोभा कान्तिर्योस्ते। कीदृशेन—यदुमां पार्वतीमुद्वहता। कीदृशीम्—सतीं साध्वीम्। विवाहकाले रक्तवस्त्रयुग्मं परिधीयते। अथवा द्विसन्धी सन्ध्याद्वयमभि लक्ष्यीकृत्य।

C. P. reads इमाम् for उमाम्. He explains the verse thus—

हे सुनेत्रे दिग्वाससा च इमां सतीं पार्वतीं देवीमुद्वहता दिशौ पूर्वपश्चिमे किम् उमे वसने वस्त्रे अलम्बिपातां वस्त्रत्वं प्रापिते—किभूते—द्विसन्धीमभि लक्ष्यीकृत्य। रागेण शोभा योस्ते रागशोभे। किमर्थम्—पुण्यसिन्दूरिकार्थम्। अथवा पुण्यसिन्दूरिकार्थमिति कर्मणि द्वितीया। दिशौ पुण्यसिन्दूरिकालक्षणे योऽर्थस्तमलम्बिपातामिति संबन्धः। दिशौ द्विसन्धी अभि इत्येकः पाठः। आविद्वशोभामित्यपरः पाठः। तदा दिग्वाससा वसने आविद्वशोभां संबद्धां शोभां वस्त्रे प्रापिते।

Trans. follows N who says सतीं दाक्षायणीमुमां पार्वतीं चोद्वहता परिणयता हरेण द्विसन्धीमभि द्वे अपि प्रातःसायंसन्धे लक्ष्यीकृत्य द्वे प्राचीप्रतीच्यौ दिशावेव उमे द्वे वसने अलम्बिपातां प्राप्तिं किम्। विवाहद्वये सन्ध्याद्वयरक्तदिग्द्वयमेव रक्तवस्त्रद्वयं शिवेन लब्धमिलहं मन्य इत्यर्थः.

20. C. P.—

तारा नभोनदी गङ्गा तस्याः कूले कुलायो निलयो यस्य तच्च तत् चक्रीकुलं चक्रवाकी-कुलं तस्य दृशोः सन्ति अपाम् उदकानां पृषन्ति बिन्दवः। सन्ति इति नामपदं प्रथमाबहु-वचनान्तं पृषद्विशेषणम्। आवृत्त्या आरुह्यतपदमपि। तासां ताराणां संक्रमणानि प्रतिबिम्बि-तानि अश्रुधाराश्च सन्ति। किंभूतस्य—नक्तं रात्रौ विरहाकुलस्य।

Vidyā explains the verse thus— तारास्तारका दृशोरगामधूणां पृषन्ति बिन्दवः सन्ति विद्यन्ते। कस्याधूणामिलाह—नभस आकाशस्य नदी गङ्गा तस्याः कूले तटे कुलायो नीडो यस्य तत् नभोनदीकूलकुलायं चक्रीकुलं चक्रवाकीवृन्दं तस्य। कीदृशस्य—नक्तं रात्रौ विरहाकुलस्य वियोगपीडितस्य। अतएव तस्याधूणि ताराः सन्ति। तासां ताराणां संक्रमणानि पतनानि अश्रुबिन्दुधाराः प्रवाहाः पतन्ति।

N says चक्रवाकीसमूहस्य दृशोर्नैत्रयोरगामधुजलानां पृषन्ति ये बिन्दवः सन्ति त एव तारकाः.....। तासां ताराणां संक्रमणानि पुण्यक्षयवशात् भूमिं प्रत्यागमनानि गलद्वाष्प-जलानां धारा एव पतन्ति etc.

24. C. P.—इत्थं निशा शून्याष्वनि शून्यवादमते योगिनी स्फुटाभं प्रकटं दृष्टमपि जगत् विधे शृषा मिथ्या आह वदति । किं कुर्वतो—तारा एव खपुष्पाणि आकाशे कुपुमानि निदर्शयन्ती । किंभूतानि—प्रबोधकाले जागरणसमये अहनि बाधितानि लुप्तानि अथच प्रबोधे ज्ञाने सति विधे बाध्यते । खपुष्पदृष्टान्तेन पारमार्थिकं शून्यम् ।

33. C. P., Vidyā and Jina read मन्दाक्षमन्दाः for मन्दाक्षलक्ष्याः. C. P. says— हे प्रिये एता दिशः निशि मन्दाक्षेण लज्जया मन्दाः सत्यः मां प्रति आयायन्ति । किंभूताः—अभिसारिकासदृश्यः । किंभूतायां निशि—अनिन्दौ चन्द्राहितायाम् । तस्मात् त्वं सेष्यां साभ्यसूया भव । किंभूता—ध्वान्तमेव एणनाभिः कस्तूरो तथा विशेषिताः । विशेषणे तृतीया । तथा सितिना कृष्णवर्णेन अम्बरेण आकाशेन अथच वाससा उपलक्षिताः । तथा सूनशरस्य कामस्य शरैरेव तारैर्नक्षत्रैर्विशिष्टाः । अथच तारैरुज्ज्वलैः शरैः । अभिसारिकां मत्समीपे दृष्ट्वा तव ईष्यां कर्तुमुचिता । अथच अन्धकारवशात् मन्दैरक्षै-
रिन्द्रियैर्दिशोऽपि मन्दाः अस्पष्टाः ।

Vidyā reads सेष्याभवा यान्ति for सेष्या भवायान्ति. He says दिशः अनिन्दौ चन्द्रवर्जितायां निशि रात्रौ यान्ति नोपलक्ष्यन्ते । कीदृश्यः—अभिसारिकाः अभिसारिकातुल्याः । तथा केनोपलक्षिताः—सितिना कृष्णेन अम्बरेणाकाशेन । कया सितिनेत्याह—ध्वान्तमन्धकारमेव एणनाभिः कस्तूरिका तथा । अभिसारिका अपि कस्तूरिकया रक्तेन वस्त्रेण उपलक्षिता यान्ति । तथा सूनशरस्य कामस्य शरैर्बाणैः तारैर्नक्षत्रैरुपलक्षिताः । अभिसारिका अपि शुद्धैर्बाणैः कुसुमैरुपलक्षिता भवन्ति । उत्प्रेक्षते—मां प्रति सेष्याभवा इव अभ्यसूयायुक्ता इव । यतो मन्दाक्षमन्दा लज्जामन्दाः । दमयन्त्याः संनिधाने सेष्यासंभवः । अत्र रूपकोपमाप्रतीयमानोत्प्रेक्षालंकाराः ।

36. C. P.—हे वामोह ध्वान्तस्य विचारणायां वैशेषिकाणां काणादानां संबन्धि यन्मतं दर्शनं तन्मे मम चारु मतम्* । खलु यतः तद्दर्शनम् औलूकमाहुः बुधाः । किंभूतम्—तमसः तत्त्वं स्वरूपं तत्तिरुपणाय क्षमं समर्थम् । उलूकरूपिणा भेदधरेण कणादाय कृपये उपदिष्टम् । अथवा उलूक इव कणादस्याभिधानम् । उलूकस्य हि दर्शनं दृष्टिः तमसि तत्त्वानां घटपटादिपदार्थानां निरूपणक्षमं भवति । तथा पृथ्व्यतेजोवाय्वाकाशकालदिगात्ममनांसि नवैव द्रव्याणि । इत्यत्र कन्दलीकारः प्राह—“द्रव्याणि तावत् पृथिव्यादीनि किमपराण्यपि सन्ति । नेत्याह । नवैव । ननु नवानां लक्षणानि पृथिवीत्वाभिंसंबन्धात् पृथिवीत्यादीनि कृतानि । अधिकानि न कृतानि । ततो नवैव ज्ञास्यन्ते । किमेवशब्देन नवसु लक्षितेषु किमपरेषामभावात् अलक्षणम् अथवा सतामपि अनुपयोगात् इति संशयो न निवर्तते । अतो नवैव नान्ये इत्यवधारणम् तेभ्योऽधिकस्य दशमद्रव्यस्य कणादेन महर्षिणा संज्ञयानभिधानात् ।

ननु तमो नाम रूपसंख्यापरिमाणपृथक्त्वसंयोगवियोगपरत्वापरत्ववेगवत् द्रव्यान्तरं दशममस्तीति चेत्, अत्र कश्चिदाह । यदि तमो द्रव्यं ततो रूपवतो द्रव्यस्य स्वर्गापरिहारात्*

4. A चारुतमम्

5. Ms. स्वर्गात् परिचारात्

स्पर्शवद्द्रव्यस्य च महतः प्रतिघातधर्मकत्वात्⁶ तमसि संचरतः प्रतिबन्धः स्यात् । महान्ध-
कारे भूगोलकस्येव तदवयवभूतानि खण्डावयविद्रव्याणि प्रतीयेरन् इति । तदयुक्तम् । यथा
प्रदीपाजिगतैरवयवैरदृष्टवशात् अनुद्भूतस्पर्शमनिविडावयवमप्रतीयमानखण्डावयविद्रव्यप्रवि-
भागमप्रतिघातप्रमाण्डलं⁷ गृह्यव्यापकमारम्भते तथा तमःपरमाणुभिरपि तमो द्रव्यम् ।
तस्मादन्यथा समाधीयते ।

तमःपरमाणवः स्पर्शवन्तस्तद्रहिता वा । न तावत् स्पर्शवन्तः । स्पर्शवतः तत्कार्य-
द्रव्यस्य कचिदप्यनुपलम्भात् । अदृष्टव्यापारभावात् स्पर्शवत्कार्यद्रव्यानारम्भका इति चेत्,
रूपवन्तो वायुपरमाणवः अदृष्टव्यापारवैशुभ्यात् रूपवत् कार्यं नारम्भन्त इति किं न कल्पेत ।
किं न कल्पितमेकजातीयादेव परमाणोरदृष्टोपग्रहात् चतुर्धा कार्याणि जायन्ते इति ।
कार्यैकसमधिगम्याः परमाणवो यथाकार्यमुच्चीयन्ते, तद्विलक्षणप्रमाणभावादिति चेत्, एवं
तर्हि तामसाः परमाणवोऽपि अस्पर्शवन्तश्च कल्पनीयाः । तादृशश्च कथं तमोद्रव्यमारभेत,
अस्पर्शवत्त्वस्य कार्यद्रव्यानारम्भकत्वेन अव्यभिचारोपलम्भात् ।

कार्यदर्शनात् तदनुगुणं कारणं कल्प्यते । ननु कारणवैकल्येन दृष्टकार्यविपर्यासो युज्यते
इति चेत्, न वयमन्धकारस्य प्रत्यर्थिनः । किंत्वारम्भानुपपत्तेः नीलिममात्रप्रतीतेश्च द्रव्यमिदं
न भवतीति ह्रमः । तर्हि भासामभाव एवायं प्रतीयते । न, तस्य नीलाकारेण प्रतिभासना-
योगात् । मध्यन्दिनेऽपि दूरे गगनाभोगव्यापिनो नीलिमनः प्रतीतेश्च । किञ्च गृह्यमाणे
प्रतियोगिनि संयुक्तविशेषणतया अन्यप्रतिषेधमुखेन अभावो गृह्यते । न स्वतन्त्रम् । तमसि
च गृह्यमाणे नान्यस्य ग्रहणमस्ति । न च प्रतिषेधमुखप्रत्ययः । तस्मात् अभावोऽयम् । न
चालोकादर्शनमात्रमेवैतत् । बहिर्मुखतया तम इति, छायेति च कृष्णाकारप्रतिभासनात् ।
तस्मात् रूपविशेषोऽयम् अत्यन्ततेजोऽभावे सति सर्वतः समारोपितस्त्वम इति प्रतीयते ।
दिवा चोर्ध्वं नयनगोलकस्य नीलिमावभासत इति वक्ष्यामः । यदा तु नियतदेशाधिकरणो
भासामभावस्तदा तद्देशसमारोपिते नीलिमि छायेत्यवगमः । अतएव दीर्घा हस्ता महत्स्वल्पी-
यसी छायेत्यभिमानः तावद्देशव्यापिनो नीलिमनः प्रतीतेः । अभावपक्षे च भावधर्माध्यारोपो
दुरुपपादः । तदुक्तम्—

न च भासामभावस्य तमस्त्वं वृद्धसंमतम् ।

छायायाः काष्ण्यमित्येवं पुराणे भूगुणश्रुतेः ॥

दूरासन्नप्रदीपार्चिर्महदल्पचलाचला ।

देहानुवर्तिनी छाया न वस्तुत्वाद्विना भवेत् ॥ इति ॥⁸

दुरुपपादश्च कचित् छायायाः कृष्णसर्पभ्रमः । चलतिप्रत्ययोऽपि गच्छत्यावरकद्रव्ये । यत्र
यत्र तेजसोऽभावः तत्र तत्र रूपोपालम्भः । एकपरत्वापरत्वादयोऽपि अन्यथासिद्धाः । अत्र च

6. C प्रतिघातक....

7. C.....घाति प्रमाण्डलं

8. Quoted also in Sāṅkhyasūtravṛtti 1. 56. Garbe's edition shows some variations.

आलोकभावव्यञ्जनीये रूपविशेषे तमसि आलोकानपेक्षस्यैव चक्षुषः सामर्थ्यं तद्भावभावि-
त्वात् । यथा आलोकभाव एव तत्पक्षे ।" इत्थं वैशेषिकैः तमस्तत्त्वं निरूपितम् । तमो
द्रव्यं न भवति । किन्तु आरोपितो रूपविशेष एवायं भ्रान्त्या कल्पितः । भासामभावो न
भवति तमो भावरूपेण प्रतीतेः । आलोकस्यादर्शनं च न भवति छायेति दृश्यमानत्वात् ।

38. C. P., Vidyā and Īśānadeva read

मूर्धाभिषिक्तः खलु यो ग्रहाणां तद्वा (:) समास्कन्दितकक्षलक्ष्मीः ।

दिनान्धकारस्फुटलब्धरूपमालोकतां लोकमुल्लूकलोकः ॥

for.....तद्वासमास्कन्दितकक्षशोभम् । दिवान्धकारं

स्फुटलब्धरूपमालोकतालोकमुल्लूकलोकः ॥ found in N.

C. P.—उल्लूकलोकः लोकं जगत् आलोकतां राज्ञौ । किंभूतम्—अन्धकारे स्फुटं
लब्धे रूपं यस्य । किंभूतः—दिवा दिवसे तस्य सूर्यस्य भासा समास्कन्दिता अभिभूता
कक्षाणां नक्षत्राणां लक्ष्मीर्यस्य उल्लूकलोकरूपं स तथा । उल्लूको हि तारकासहितोऽन्धकारे रूपं
पश्यति । तस्य भासा खलु निश्चितं यो ग्रहाणां मूर्धाभिषिक्तो राजा श्रीसूर्यः ।

Vidyā says उल्लूकलोको जनमालोकतां पश्यतु । उल्लूको हि तारकासहायोऽन्धकारे
पश्यति । दिवसे हि सहायाः सूर्येणाभिभूताः । अतो दिवा न पश्यन्ति । श्रो हि मूर्धाभि-
षिक्तो राजान्यो भवति सोऽन्यलक्ष्मीमभिभवति ।

N says उल्लूकानां लोकः सङ्घस्तस्य रवेर्भया दीप्या समास्कन्दिता नितरां पराभूता
कक्षशोभा नक्षत्रकान्तिर्यस्मिस्तत् । तथा स्फुटमुपलब्धानि अन्येन जनेन दृष्टानि घटादि-
स्वरूपाणि यस्मिन् तादृशमपि दिवा कर्माभूतं दिनम् अन्धकारमेवालोकत ।

Jina says लक्ष्मीमिति पाठे—उल्लूकलोकः दिवा दिवसे यो ग्रहाणां राजा
तस्य सूर्यस्य भासमालोकम् अन्धकारमालोकत अन्धकारत्वेन मेने । कीदृशीं तद्वासम्—
आस्कन्दिता अपक्रान्ता कक्षाणां लक्ष्मीः कान्तिर्यया ताम् । स्फुटलब्धरूपमन्धकारम्
आलोकमालोकत । अर्थात् राज्ञौ आलोकत्वेन मेने इत्यर्थः । दिने सूर्यालोकं तमः, राज्ञौ
तम एव सूर्यालोकं मेने इत्यर्थः ।

N remarks लक्ष्मीमिति पाठे नदीत्वेऽपि समासान्तविधेरनित्यत्वात् कचभावः.

Īśānadeva mentions another reading तद्वासमास्कन्दति कक्षलक्ष्मीः
which he interprets thus—दिवाशब्दो निशावाची । दिवा निशि कक्षलक्ष्मीः तद्वास-
मास्कन्दति । स कः । यो ग्रहाणां मूर्धाभिषिक्तः इत्यादि विलोक्य यथा सुन्दरं भवति
तथा व्याख्येयम् ।

53. C. P. and Vidyā read ललङ्घिम्बम् for लसङ्घिम्बम्. C. P., Vidyā
and Jina (Text) read इन्दुबिम्बः for इन्दुबिम्बम्, and नेत्रावृत्तिः for
नेत्रावृत्तिम्. Jina (Comm.) reads ललङ्घिम्बम्, but लसत् is found in Jina
(Text). Īśānadeva seems to read ललङ्घिम्बम् (ललङ्घिम्ब ?).

C. P. says—अयमिन्दुबिम्बः शोणिमानं मुञ्चति । ललत् विलसत् डिम्बमिव । गौडदेशे प्रसिद्धं वतुलं चक्राकारं डिम्बनामधेयं बालक्रीडनकं भवति तदिव । किंभूतम्—बालेन नवेन नर्त्तनमयेन मुक्तं ललत् । किंभूतम्—रौप्यं रूप्यमयम् । किंभूतो बिम्बः—भ्रमिक्रमात् भ्रमणक्रमणक्रमात् उज्जिता पद्ममयस्य नेत्रान्मो वस्त्रस्य आवृत्तिः आवरणं येन स तथा । कीतकं हि पद्ममूत्रवस्त्रेण रक्तं भवति । क्रीडावशात् सूत्रमुद्धमयितं भवति ।

N says लसद्विलसमानं डिम्बं बालक्रीडासाधनं भ्रमरकमिवेन्दुबिम्बं कर्तुं भ्रमिक्रमात् भ्रमणपरिपाट्या, अथच ऊर्ध्वदेशगमनक्रमेणोज्जिता ललत् या पद्ममूत्रस्य नेत्रं दोरकस्तत्कृता आवृत्तिर्वेष्टनं तद्रूपम्, अथच पद्ममूत्रजालिकावत् चन्द्रावरणं येन तं शोणिमानं रक्तिमानं मुञ्चति । नेत्रावृतेः—इति पाठे भ्रमिक्रमादेतोरुज्जिता या पद्ममूत्रनेत्रावृत्तित्तस्या हेतोः शोणिमानं मुञ्चति ।

55. C. P. remarks चन्द्रसूयो हि सर्वदा द्वीपपथकं स्पृशतः । एकेषामुदयः इतरेषामस्तम् । केषाञ्चित् मथ्याहः । तथाच—

इन्द्रादीनां पुरे तिष्ठन् स्पृशत्येष पुरजयम् ।

द्वौ विकर्णौ विकर्णस्थस्त्रीन् विकर्णान् पुरद्वयम् ॥

70. C. P., Vidyā, Īśānadeva and Jina (Text) read हार्द for हान. C. P. says ज्योत्स्नैव एतस्य चन्द्रस्य क्षीरोदसमुद्रस्य पुरोदरे यो वासस्तत्र हार्दं प्रीतिस्तेन वैरस्यं तन्निरस्यति । क्षीरसमुद्राभिर्गतस्य यत् विरसत्वं तन्निराकरोति ।

80. Vidyā explains the verse thus—अयमसौ अन्योऽपर एणो हरिण इन्द्रे चन्द्रे शरणं विवेश प्रविष्टवान् इत्यहं मन्ये जानामि । ईशचूडामणिं शंभुशिरोरत्नं मत्वा ज्ञात्वा । ईश्वरस्वार्थं चन्द्रः चूडामणिः । तस्मादेतस्मिन् विषये शरणं गते मयि रदाद्वयं न भविष्यति । किमिति शरणं प्रविवेश इत्याह—य्योमनि नभसि आतं पीडितं तारामृगं वीक्ष्य बिम्ब्यत् प्रसूयन् । यतो रद्रेषु विद्रावितं शंभुशरतर्जितम् । आरात् निकटे वीक्ष्य । अत्रोत्प्रेक्षालंकारः ।

Jina explains the allusion—दक्षेण पित्रानाहुतागता केनाप्यनभिलापिता सती यदा यज्ञकुण्डे देहत्यागार्थं प्रविवेश तदा कुपितमहादेवमयेन मृगरूपधारी यज्ञो व्याध-रूपधारिणा दक्षेण पृष्ठतोऽनुगम्यमानोऽम्बरे जगाम । स एव मृगशिरोरत्नक्षत्रम् । आर्द्रानक्षत्रं च व्याधरूपम् । अतएव मृगशीर्षं नक्षत्रं मृगः, आर्द्रानक्षत्रं च रौद्रमिति दक्षाध्वरध्वंसपुराणे-तिहासः ।

87. C. P., Vidyā, Īśānadeva and Jina read यथाज्योतिषमेव for यथाज्यौतिषमेव. N says ज्योतिरधिकृत्य कृतो ग्रन्थो ज्यौतिषम्, 'अधिकृत्य कृते ग्रन्थे' इत्यण्. Jina who reads ज्योतिष adds वृद्ध्यभावश्चेति निपात्यते ।

90. C. P., Vidyā and Jina (Text) read अदात्तदानीम् for अगात्तदानीम् and इन्दीवर for इन्दिन्दिर.

97. C. P. reads ज्योत्स्ना for ज्यौत्स्नी. Vidyā, C (Text) and Jina (Text) read ज्योत्स्नी.

C. P.—गौरवर्णे प्रिये चन्द्रे तमिस्रा रात्रिः कृष्णवर्णत्वात् भातितमाम् । यत्र¹⁰ अस्मिन् चन्द्रे ज्योत्स्ना दयिता कौमुदीयुता रात्रिः नीले कलङ्के भाति । वा इव । अये तयोरुभयोर्गौरकृष्णयोर्मिथुनयोः शोभाया आसिलोभात् सितामसितां च मूर्तिं विभर्ति.

Vidyā says तमिस्रा तामसां रात्रिः कृष्णत्वात् गौरे शुभ्रे प्रिये वङ्गमे भाति. तमामतिशयेन शोभते, दयिता वङ्गमा च । ज्योत्स्नी कौमुदीयुता रात्रिः सा नीले श्यामेऽस्मिन् चन्द्रे प्रिये भातितमाम् । तस्मादये चन्द्रः सितासितां शुक्लकृष्णां मूर्तिं देहं विभर्ति धारयति । उत्प्रेक्षते—तयोः द्वयोस्तमिस्राज्योत्स्नयोः शोभातिलोभाद्वा कान्ति-लामलोभादिव । अत्रोत्प्रेक्षालेकारः । वाशब्द इवायं ।

Īśānadeva reads ज्यौत्स्नी like N.

109. This verse (इन्द्रोर्ध्वमेणोपगमाय योग्ये.....) is not found in C. P., Vidyā and Jina. The Ms. of Īśānadeva says that the verse is not in the मूलप्रति. N admits that the verse is regarded by some as an interpolation.

134. C. P., Vidyā and Jina (Text) read वदये for पदये which is given by C. P. as a variant. वदये पतिव्रते C. P. वदये वदार्चतिनि Vidyā पदये विलोकनचतुरे Jina.

136. C. P.—हे तन्वि यत् धाता ब्रह्मा तारा बौद्धानां देवी तस्या विहारभूदेवालयं तत्र चन्द्रमयीं मण्डलीं चन्द्रः कर्पूरस्तनमयी हिमभुवमतिशीतलां मृगनाभिवासं कस्तूरिका-वासितां चकार । तेन मुकुतेन जिनस्य मते जिनशासने तत्र (?) धाता स्वर्लोकः स्वर्गः तत्र लोकास्तेषां मध्ये अधिकत्वमाप्तुं मुख्यो बभूव । जिनभक्ता देवालये मण्डलानि कुर्वन्ति । अथत्र ताराणां नक्षत्राणां विहारभुवि आकाशे चन्द्रमयीं मण्डलीं चकार । हिमं तुहिनं तस्य भुवमुत्पत्तिस्थानम् । मृगस्य हरिणस्य नाभौ मध्ये वासभूताम् । वासामिति पाठे वासो यस्यास्तां तथा ।

139. C. P.—

अमुष्य चन्द्रस्य हरेः श्रीकृष्णस्य अक्षीभवतः चक्षुर्भवतः तथा कुरङ्गं मृगं यद्वा शशम् अङ्गे प्रक्षिप्य जाता स्त्रीता परिपूर्णा तनुर्यस्य तस्य तथा । तथा हरेरिन्द्रस्य पत्न्या हरिता पूर्वदिशा उत्पादितस्य । एवंविधस्य अस्य यत् तव वदनम्बुजात् भङ्गः पराजयः अजनि तत्

एकाकिनः एकस्मात् पद्मादेव भङ्गः नान्यस्मात् । यद्यं यदा विकसति तदा चन्द्रो न भवति । परम् एकः सः अस्य चन्द्रस्य प्रतिभटः यः सिंहिकायाः सुतः पुत्रो राहुः । अथच हयैकः सिंहः तद्भावं यः प्राप्नो भवति स कुरङ्गं शशं वा भक्षयित्वा स्फीतो भवति । हरेः सिंहस्य पत्न्या मृतो भवति च । हरिता हरितवर्णया । स एकस्मात् पद्मात् अष्टापदात् । चत्वारः पादा अधोभागे तस्य चत्वारः पादाश्च पृष्ठे तस्य । अतः पद्माकारात् शरभात् जीवविशेषात् भज्यते । एकः पुनर्यः सिंहिका सिंही तस्याः सुतः स प्रतिभटः प्रतिमङ्गः । न पुनस्तस्मात् भज्यते ।

N takes पद्म also in the sense of 'elephant' and the numeral of that name. He says पद्मसङ्ख्याकात् त्वद्ददनरूपादम्बुजात् यदस्य भङ्गो जातः तदेकाकिनोऽसहायस्य स्यात् । बहुभिरेकः पराजीयत इति युक्तमेवेत्यर्थः । अथच..... सिंहतां प्राप्नुवतोऽस्य त्वन्मुखाद् यः पराजयोऽजनि स एकाकिनः केवलात् पद्मात् गजादेव पराजयः सिंहस्य गजात् भङ्गो यथा तद्देतन्महच्चित्रमित्यर्थः । अथच पद्मसङ्ख्याकादेकस्य पराजयः । अथच पद्मात् शरभादष्टापदादेव भङ्गः । सिंहस्य केवलमष्टापदादेव भङ्गः ।

143. C. P., Vidyā and Īśānadeva read परिप्रष्टुम् for परिस्पष्टम् .

C. P.—हे मुग्धे विधुस्त्वद्वक्त्रं नयनधियापि अनधिकं विधिलुः सन् चकोरेण वयसा पक्षिणा ज्योत्स्नाम् आदयते । 'अदप्सा भक्षणे' । अस्मात् इनन्तात् आत्मनेपदम् । अनिनन्त-कर्तुश्चकोरात् कर्तरि तृतीया । तत्र कर्मत्वं न । 'नीक्षाद्यदिशब्दायकन्दङ्गाकर्मधातुषु' इति कर्मनिषेधः । तदुक्तम्—'अदिखायोः प्रतिषेधो वक्तव्यः' इति । किं कर्तुमिच्छुः—शोधीयसी दीर्घतरे लोचने लिप्सुः । उपेक्षते—इतः चकोरात् संतर्पणेन आत्मीकृतात् मूलं सारमुपजीवितुमिव । अयं चन्द्रः अहं रङ्कुं करोति च । आहत आदरपरः । तदेव लोचन-दीर्घत्वोपायकारणं परिप्रष्टुमिव । तव मुखमग्रे नयनधिया चन्द्रादधिकम् । तदनधिकं कर्तुं चकोरं मृगं च वर्जयेत् ।

Vidyā says चकोरात् मूलं सारमुपजीवितुमाधियितुमिव । कौटशात्-संतर्पणेन ज्योत्स्नाभोजनेन आत्मीकृतात् स्वीकृतात् । यो हि स्वकीयो भवति स सर्वं कथयत्येव । तथा चन्द्रोऽहं उत्सङ्गे रङ्कुं मृगं करोति । एतदेव सारं वस्तु परिप्रष्टुमाहतः सादरः सन् ।

APPENDIX I

PHILOSOPHICAL ALLUSIONS

The Naiṣadha contains a large number of philosophical allusions. Śrīharṣa in his Khaṇḍana-khaṇḍa-khāḍya tries to establish the supremacy of the monistic Vedānta on a logical basis. In the Naiṣadha he refers to doctrines of all the systems including the Vedānta, and passes in review a number of characteristic theories, as if he desired his poem to serve also as an introduction to the study of the philosophical systems. An attempt has been made here to enumerate and discuss where necessary the various doctrines referred to in the poem.

I

Nyāya-Vaiśeṣika doctrines

(a)

There are several references to Nyāya-Vaiśeṣika doctrines in the Naiṣadha. In 3. 125¹ the poet refers to Dvyaṇuka or a combination of two atoms, the first item in the process of atomic creation. More interesting is the reference to the Vaiśeṣika theory of darkness in 22. 36. The poet playfully says that the Aulūka system of philosophy (lit. the system propounded by Ulūka or an owl) is capable of determining the true nature of darkness.² The reference is important and requires some discussion.

According to the Vaiśeṣikasūtras of Kaṇāda, darkness is non-existence or Abhāva, because it is different in origin from Substance, Quality and Action, and is occasioned simply by the obstruction of light by some other substance.³ This has led to considerable discussion among Vaiśeṣika writers, who generally raise the point in connection with the question whether there are only nine substances as held by Kaṇāda or ten. If darkness is regarded as a substance in accordance with the Mimāṃsaka view, the number

1. 'बाणुककृत परमाणुयुग्मम्'

2. 'ध्वान्तस्य वामोर विचारणाय वैशेषिकं चारु मतं मतं मे ।

औलूकमाहुः खलु दर्शनं तत् समं तमस्तत्त्वनिरूपणाय ॥

3. द्रव्यगुणकर्मनिष्पत्तिवैधर्म्यादिभावस्तमः । तेजसो द्रव्यान्तरेणावरणाच्च 5. 2. 19, 20.

of substances would, of course, be ten; but the Vaiśeṣika thinkers limit the number to nine, and say that darkness is not a substance, but merely the absence of light.

Among the writers of the Vaiśeṣika school who preceded Śrīharṣa, Vyomaśivācārya, Śrīdhara and Udayana discussed the nature of darkness in detail in their famous commentaries on the *Prāśastapādabhāṣya*, and the poet was doubtless familiar with their views. Vyomaśiva, who is probably the earliest of the three,⁴ criticises the view that darkness or a shadow is a substance, because it moves, and is endowed with qualities like coolness. Vyomaśiva points out that the movement does not belong to the shadow, but to the object which shuts out the light; while attributes like coolness are transferred to the shadow,⁵ because these are experienced where there is shade.

Śrīdhara was the next writer to discuss the nature of darkness in his *Nyāyakandalī*. He, too, holds that darkness is not a substance, there being only nine substances excluding darkness. But he rejects the view that darkness is absence of light on the ground that it has a distinct black colour, which would be impossible if it were mere non-existence. At the same time it is not a substance, because it cannot be proved to be produced by atoms, and because what is perceived is nothing but blackness.⁶ Śrīdhara, therefore, concludes that what appears to be darkness is a kind of colour or form (*Rūpa*) superimposed on all sides in the absence of light.⁷ He seems to hold that darkness is not a substance, but a quality.

4. Nārāyaṇa in his commentary refers to the three Vaiśeṣika writers, and mentions Vyomaśivācārya first, which shows that he considered him the earliest.

5. यच्चेदमागमान्माधुर्यं शैत्यं वा छायायास्तदप्युपचारात् *Prāśastapādabhāṣya* with *Vyomavatī* (C. S. S., No. 316, p. 47).

6. आरम्भानुपपत्तेः नीलिममात्रप्रतीतेश्च द्रव्यमिदं न भवतीति ब्रूमः । तर्हि भासामभाव एवायं प्रतीयते । न, तस्य नीलाकारेण प्रतिभासनायोगात् । Śrīdhara's discussion of darkness is quoted in full in Cāṇḍūpapḍita's commentary, from which this and the following extract are taken. See Notes.

7. रूपविशेषोऽयमख्यन्ततेजोऽभावे सति सर्वतः समारोपितस्त्वम इति प्रतीयते. Anirudha in *Sāṃkhyasūtravṛtti* summarises Śrīdhara's view (1. 56)—रूपविशेषोऽयं यत्रावरकमस्ति तत्रारोप्य गृह्यते. He remarks that darkness may be a quality or a substance, but it is not non-existence (*Abhāva*).

The next writer to discuss the question of darkness is Udayana who in his *Kiraṇāvalī* gives the most systematic exposition of the Vaiśeṣika view. Udayana's task is twofold. First, he proves that darkness is absence of light by showing that it does not come under any of the categories *Sāmānya* (Generality), *Viśeṣa* (Individuality), *Samavāya* (Inherence), Action, Quality, Space, Time, Mind, Self, Sky and Air.⁸ Secondly, he refutes Śrīdhara's theory by saying that darkness is not a colour or form (*rūpa*) visible in the absence of light, because the eye cannot perceive anything without the help of light. Nor can it be said that the perception of darkness is a mental process like a dream, not requiring the activity of the eye; because if we keep our eyes shut, we cannot find out by the mind alone whether there is darkness in a room or not. Śrīdhara had said that if darkness were non-existence, it would be impossible to attribute to it positive qualities like blackness. To this Udayana replies that this is not impossible. We attribute, for instance, the positive quality of pleasure to a condition characterised by absence of pain; a man carrying a burden says, for example, that he is happy as soon as the burden is removed. Udayana concludes that darkness may be black, but blackness, whether imaginary or real, is not darkness.⁹ If it were so, we would mistake a black cloth or skin for darkness. The conception of darkness as a black colour is not possible even as an error, for even an error must have a basis. We have thus to rely on personal experience and say that darkness is merely absence of light.¹⁰

8. *Kiraṇāvalī* (Benares ed.), p. 15 ff. This part of Udayana's discussion is reproduced as a *Pūrvapakṣa* in Citsukha's *Tattvapradīpikā*, p. 28 (N. S. ed., 1931).

9. तमो नीलं न तु नीलिमा तम इति । न चारोपितेन वास्तवेन वा नीलिमा तमोबुद्धिपदेशौ समानार्थौ ।

10. Udayana's criticism of Śrīdhara's theory is reproduced in part in the chapter on the Vaiśeṣika system in *Sarvadarśanasamgraha*. The line न चायमबाधुषः प्रत्ययः तदनुविधानस्यान्यथा सिद्धत्वात् is a quotation from *Kiraṇāvalī* (p. 17), and should be shown as such in printed editions. Among later writers, Śrīdhara's theory is criticised by *Vedāntadeśika* (*Veñkaṭanātha*) in his *Nyāyasiddhānta*, a work of the Rāmānuja school published in the *Pandit*, Vol. XXIII. Cf. also his *Nyāyapariśuddhi* (Chowkhamba ed., p. 506) —एतेन विद्यति विततानां सूक्ष्माणां पृथिव्यवयवानां कृष्णो गुणस्तम इति पक्षोऽपि निरस्तः.... गुणमात्रतया च कस्याप्यनुपलम्भात् ।

We have summarised the views of Udayana and Śrīdhara at some length, as Śrīharṣa must have been well-acquainted with them, especially with those of Udayana. The other systems of philosophy have also treated the question of darkness.¹¹ The Vedāntists and the Mīmāṃsakas of the Kumārila school hold that darkness is a substance; while according to the Prābhākara school of Mīmāṃsā, darkness is the absence of the vision of colour.¹² The reason why Śrīharṣa singles out the Vaiśeṣika theory for reference in his poem seems to be that the latter view is the most plausible of the various theories of darkness, and gave rise to a controversy which continued till after the time of the poet.

(b)

In 17. 75 the poet refers to the Nyāya conception of salvation.

मुक्तये यः शिलात्वाय शाल्मूचे सचेतसाम् ।
गोतमं तमवेत्यैव यथा विवक्ष्य तथैव सः ॥

Here the poet plays on the word Gotama (lit. a perfect ox), a fit appellation for a sage who reduced salvation to a condition similar to that of a stone. According to the Nyāya system, salvation is absolute cessation of pain, and this pain is regarded as having twenty-one forms covering the whole range of human experience including knowledge and pleasure.¹³ As Vātsyāyana says, salvation is a state of quietude; it is the absence of all attributes, and the cessation of all experience.¹⁴ Vātsyāyana insists that there can be no element of bliss in the state of salvation. Happiness is like honey mixed with poison, and must be avoided by all who desire final release. This is not only the view of Vātsyāyana but of

11. See Sarvadarśanasamgraha (chapter on the Vaiśeṣika system) and Padmanābha's Setu on Prāśastapādabhāṣya (C. S. S., No. 316, p. 36 ff.). The Vedānta view is defended in Citsukhī, Vivaraṇaprameyasamgraha, Nyāyasiddhāntajana (op. cit.) and other works.

12. रूपदर्शनाभावः. See Vivaraṇa-prameyasamgraha (V. S. S., p. 10) and Sarvamatasamgraha (T. S. S., p. 31). According to Sarvadarśanasamgraha, a section of the Prābhākaras holds that darkness is the absence of the knowledge of light (आलोकज्ञानाभावः).

13. See the beginning of Uddyotakara's Nyāyavārtika.

14. शान्तः खल्वयं सर्वविप्रयोगः सर्वोपरमोऽपवर्गः 1. 1. 2. Cf. Prāśastapādabhāṣya—दग्धेन्वनानलवदुपशमो मोक्षः ।

Uddyotakara, Vācaspati and other authoritative writers on the Nyāya system.¹⁵ According to this view salvation is a colourless condition devoid of all attributes, it is described in our verse as a state resembling that of a stone. It may be mentioned that this view of salvation is the same as that of the Vaiśeṣikas and of the Mīmāṃsā system, as interpreted by writers like Kumārila and Pārthasārathi.¹⁶

It should, however, be noted that there is at least one important Nyāya writer whose conception is different from that of Vātsyāyana and his followers. Bhāsarvajña says in his Nyāyasāra that salvation is brought about by the vision of Śiva, and it is an existence full of bliss. Salvation is, indeed, the absolute cessation of pain, as the older writers held, but according to Bhāsarvajña, it is accompanied by eternal bliss.¹⁷ Dr. S. C. Vidyābhūṣaṇa assigns Bhāsarvajña to the early years of the tenth century, and he is therefore earlier than Śrīharṣa, but the poet has ignored his view and followed the earlier view represented by Vātsyāyana, Uddyotakara and Vācaspati.

Bhāsarvajña mentions the fact that according to some, salvation consists in the extinction of all particular attributes, and means a condition of the soul resembling that of the sky. This seems to be a reference to the earlier Nyāya view, but commentators agree in holding that the author here refers to the Vaiśeṣika conception of salvation.¹⁸ The influence of Bhāsarvajña is clearly visible in the opinion expressed in some later texts that the Nyāya view of Mokṣa is radically different from the Vaiśeṣika view inasmuch as the former admits and the latter denies the presence of bliss in the state of salvation. The distinction between the two views is

15. See Vātsyāyana on Nyāyasūtras 1. 1. 22. See also Nyāyavārtika, p. 84 (Ben. ed.); Nyāyavārtikatātparyāṭkā (K. S. S.), p. 239 ff. Cf. Udayana's Kirāṇāvalī (Ben. ed.), p. 9. Vātsyāyana says on Nyāyasūtras 1. 1. 9 that birth and the acquisition of happiness should be regarded as pain owing to their painful character, and salvation consists in the extinction of the cycle of birth, death and pain.

16. Pārthasārathi discusses Kumārila's view in Śāstraḍīpikā and says तस्मान्निःसंबन्धो निरानन्दश्च मोक्षः. See also Śloka-vārtika (Jha's Trans.), p. 387.

17. नित्यसंवेद्यमानमुद्येन विशिष्टाऽस्त्वन्तिकी दुःखनिवृत्तिः पुरुषस्य मोक्ष इति (Poona ed.)

18. See Nyāyasāra (Poona ed., p. 95); G. N. Kaviraj in S. B. Studies, Vol. III, p. 89.

alluded to in Sarvasiddhāntasaṅgraha, of uncertain date.¹⁹ We find it also in Śaṅkaradigvijaya of Vidyāraṇya, who relates that on a certain occasion Śaṅkara, being questioned about the difference between the Nyāya and Vaiśeṣika views of salvation, explained the former as admitting the consciousness of pleasure in the state of salvation.²⁰ Bhāsarvajña's theory is mentioned also as the Bhūṣaṇamata²¹ in the Nyāyapariśuddhi of Veṅkaṭanātha, a famous writer of the Rāmānuja school.²²

In spite of the popularity of Bhāsarvajña's view, it has never eclipsed the more authoritative theory of the earlier writers, and it was natural for Śrīhaṛṣa to ignore the former's opinion. The earlier writers have, in fact, stated their position very clearly. Vātsyāyana mentions the fact that according to some, bliss like magnitude, comes into evidence during the state of salvation, but he and his followers have rejected this view. Vācaspati reiterates the earlier view that salvation is an object of endeavour for the devotee even if it contains no sense of pleasure. The wise, he says, forsake even heaven, because it is like the shadow cast by the hood of an angry serpent.²³ The Sarvadarśanaśaṅgraha, in the chapter on the Nyāya system, explains the Nyāya theory of salva-

19. करणोपरमे त्वात्मा पापानवदवस्थितः ।

दुःखसाध्यमुखोच्छेदो दुःखोच्छेदवदेव तः ॥ Vaiśeṣikapakṣa

नित्यानन्दानुभूतिः स्यान्मोक्षे तु विषयादते । Naiyāyikapakṣa

Quoted by G. N. Kaviraj (*op. cit.*).

20. अत्यन्तनाशे गुणसंगतेर्या स्थितिर्नभोवत् कणमक्षपक्षे ।

भुक्तिस्तदीये चरणारूपक्षे साऽनन्दसंवित्सहिता विमुक्तिः ॥ 16. 69.

21. Bhūṣaṇa or Nyāyabhūṣaṇa is the name of an early commentary on Nyāyasāra.

22. Chowkhamba ed., p. 17. Veṅkaṭanātha supports Bhāsarvajña's theory, and contends that Vātsyāyana's view that salvation is freedom from all pain does not preclude the presence of bliss (दुःखालयन्तिवृत्तेरपवर्गत्वं सर्वाङ्गीकृतम् । न च तत्रानन्दः श्रौतः कण्ठोक्त्या प्रतिषिध्यते । तदभिप्राये चानन्यथासिद्धं न किमपि लिङ्गं पदयामः । अत एव हि भूषणमते नित्यमुखसंवेदनसंबन्धसिद्धिरपवर्गे साधिता । एतेन "तस्मात् सर्वदुःखविमोक्षोऽपवर्गः" इति ऋतुर्थाध्यायवाक्यमपि निर्व्यूढम् । तत्राप्या-नन्दनिषेधाभावात्).

23. Vācaspati says in his Nyāyavārtikatātparyāṭikā—विवेकिनस्तु आयतिमा-लोचयन्तः स्वर्गमपि कुपितफणिकणामण्डलच्छायाप्रतिममित्यपजहति । तेन मा भूदेतद्वादि-मतां प्रवृत्त्यङ्गं विवेकिनां तु भविष्यति ।

tion according to the ideas of Vātsyāyana, and ridicules the theory that salvation is characterised by the manifestation of bliss.²⁴ Rājaśekhara in his *Ṣaḍdarśanasamuccaya* explains the Nyāya system as Śaiva-mata, and gives only the earlier theory of salvation, though he mentions Bhāsarvajña among the writers of the Nyāya or Śaiva school.²⁵ The *Prapañcahṛdaya* too, mentions only the earlier or the orthodox view in its summary of Nyāya doctrines.²⁶ In certain works, however, Bhāsarvajña's opinion is mentioned side by side with the earlier view, but the texts in question take care to keep the two views distinct from each other. This is the case with Guṇaratna's commentary (14th century) on the well-known compendium of Haribhadra.²⁷ Similarly, the *Sarvamata-saṃgraha* (of unknown date), after mentioning the earlier view, refers to Bhāsarvajña's theory as that of a section of Nyāya writers.²⁸

The testimony of the above writers shows that Bhāsarvajña's opinion, though accepted by a few as the standard Nyāya conception of salvation, failed to oust the earlier theory, and was either ignored or kept apart from the orthodox view. In these circumstances it is easy to see why Śrīharṣa ignored his views, if he was at all acquainted with them.

In the Naiṣadha verse we are considering, the speaker is a Cārvāka, who, being a sensualist, was opposed to a kind of salvation which had no room for happiness. But as a Vedāntist Śrīharṣa himself was bound to be opposed to such a view of salvation,

24. ननु सुखाभिव्यक्तिमुक्तिरिति.....चेत् तदेतच्चाटकपक्षपतितं त्वहं इत्युपेक्ष्यते ।
सुखस्य.....विधानुपक्रमबुद्धं दुःखपक्षनिक्षेपात्. The *Sarvadarśanasamgraha* mentions the fact that according to the Bhāṭṭa Mīmāṃsakas and Sarvajña (obviously Bhāsarvajña), मुक्ति is नित्यसुखाभिव्यक्ति.

25. The section on Śaivismata is reproduced in Appendix III to the *Gaṇa-kārikā* (G. O. S.).

26. T. S. S. (p. 64). Mādhavācārya in his commentary on *Sūtasamhitā* (4. 22, 24, p. 525) gives the earlier view as that of the Tārkikas—बुद्धिसुख-दुःखादिनवगुणानामनात्मपदार्थेभ्यः पुरुषान्वयाख्यातिविरहादत्यन्तोच्छेदो मुक्तिः इति तात्त्विकादयः.

27. अपूर्विषयेन्द्रियबुद्धिसुखदुःखानामुच्छेदादात्मसंस्थानं मुक्तिरिति । न्यायसारे पुनरेवं नित्यसंवेद्यमानेन सुखेन etc.

28. प्रत्यक्षानुमानागमप्रमाणवादिनो नैयायिकैकदेशिनोऽक्षपादवदेव प्रमाणादिस्वरूपस्थितिः । मोक्षस्तु न दुःखनिवृत्तिमात्रम्, अपितु नित्यसुखस्याविर्भावोऽपि ।

and we have no doubt that he takes this opportunity of ridiculing the Nyāya conception which ran counter to the Vedānta theory that liberation is eternal bliss. The Naiyāyikas were, in fact, aware of the Vedānta objections, but they contended that the word 'bliss' in the Śruti texts bearing on the question meant simply 'absence of pain', an interpretation which suited the negative view of Mokṣa held by them.²⁹

It will be seen that the earlier Nyāya view of Mokṣa is the same as that of the Vaiśeṣika system. Both systems held that salvation was simply absence of pain;³⁰ only the method of acquisition was different. The charge of being like the condition of a stone शिलात्व has thus been brought against the salvation of the Vaiśeṣikas as well, and we find the great Vaiśeṣika authority Śrīdhara defending the view against this charge in his Nyāyakandalī.³¹ It is not impossible that Śrīharṣa got the idea of शिलात्व from the opponent's objection (Pūrvapakṣa) mentioned in the Kandali. However that may be, the simile of the stone came to be generally applied to a type of salvation which involved the extinction of pleasure, pain and all other individual attributes. The Prapañcahridaya applies the comparison to the salvation of the Vaiśeṣikas,³² and the Sarvasiddhāntasamgraha uses it for that of Prabhākara.³³ The 'stony' type of salvation found a strong opponent in Veṅkaṭanātha who attacks it in several of his treatises on the philosophical system of Rāmānuja.³⁴

29. Vācaspati says in his Nyāyavārtikatātparyatikā—नित्यानन्दप्रतिपादकध्रुति-
रात्यन्तिके दुःखवियोगे भाक्तीति युक्तमिति भावः 1. 1. 22 (K. S. S., p. 241).

30. For the Vaiśeṣika point of view see Udayana's Kiraṇāvalī (Ben. ed., p. 8) where he says तस्मादनिष्टनिवृत्तिरात्यन्तिकी निःश्रेयसम् and heaps abuse on those who hold that there is consciousness of happiness in salvation. See also Nyāyakandalī (Jha's Trans.), p. 611.

31. Jha's Trans., p. 610. Śrīdhara replies to the following objection: "If the Self were unconscious, it would be like a block of stone which experiences neither pleasure nor pain; and if the Self also were to experience neither of these, what would be the difference between it and a block of stone?"

32. आत्यन्तिकदुःखनिवृत्तिलक्षणः पापण्यदृशो मोक्षो भवतीति वैशेषिकमतम् ।

33. Keīth—Karmamīmāṃsā, p. 73.

34. Cf. Adhikaranasārāvalī : जीवानादित्वमूचे दृषदनुकरणं क्षेप्यते नापवर्गे
3. 2 (Verse 303); Nyāyasiddhāntajana, p. 79—यदिह दृषदविशेषनिःश्रेयसवादिनां
दृषन्मतीनामिदमनुमानम् आत्मा कदाचिदखिलविशेषगुणशून्यः अनित्यवैशेषिकगुणाभयत्वात्
उत्पद्यमानघटप्रलयाकाशवदिति तत्रागमवाधस्तावद्यक्तः (Pandit, New Series, Vol. XXIII). See also his Tattvamuktākālāpa (Jīvasara).

(c)

There are a few more references to Nyāya doctrines. In 5. 29³⁵ the poet calls the mind an atom, a theory propounded by the Nyāya as well as the Vaiśeṣika system, according to which the mind is an atom, because if it were all-pervading, there would be simultaneous cognitions of colour, taste etc., owing to the fact that the mind would be in contact with all the sense organs at one and the same time.³⁶

The rays of the eye are referred to in 8. 3.³⁷ According to the Nyāya system, the human eye has rays like those of the eyes of a cat, and perception takes place when the ocular rays come into contact with an object.³⁸ In 10. 81³⁹ the poet refers to the sixteen categories of the Nyāya philosophy, and to enunciation (उद्देश) and definition (लक्षण), two of the three methods of scientific discussion recognised by that system.

In 17. 79⁴⁰ the poet refers to the fallacy known as Satpratipakṣa, which may be described as an ambiguous or inconclusive statement, being counterbalanced by a contrary proposition of equal force.⁴¹ Gotama and Vātsyāyana call this Prakaraṇasama (1. 2. 7), but the term Satpratipakṣa occurs in Vācaspati's Nyāya-vārtikatātparyatikā.⁴²

35. बालया निजमनःपरमाणौ ह्रीदरीशयहरीकृतमेनम् ।

36. Nyāyasūtras 3. 2. 60; Nyāyakandali (Jha's Trans.), p. 206. Cf. Aniruddha on Śāṅkhyasūtras 3. 14 (अणुपरिमाणं तत्कृतियुते:); Viññānabhikṣu differs. See also the Prābhākara treatise Prakaraṇapañcikā, p. 151 (Tattvāloka).

37. अपाङ्गमप्याप दृशोर्न रदिमर्नलस्य मैमोमभिलष्य यावत् ।

38. Nyāyasūtras 3. 1. 35, 46.

39. उद्देशपर्वण्यपि लक्षणेऽपि द्विधोदितैः षोडशभिः पदार्थैः ।

आन्वीक्षिकीं यद्दशनद्विमाली तां मुक्तिकामाकलितां प्रतीमः ॥

40. तर्काप्रतिष्ठा साम्यादन्योन्यस्य व्यतिघ्नताम् ।

नाप्रामाण्यं मतानां स्यात् केषां सत्प्रतिपक्षवत् ॥

41. For a detailed explanation see Athalye-Tarkasaṃgraha (Notes, p. 306).

42. P. 342 (K. S. S.)

II

Mīmāṃsā doctrines

(a)

Several doctrines of the Mīmāṃsā system are referred to in the Naiṣadha. In 5. 39⁴³ and 14. 73 the poet refers to the Mīmāṃsā theory that the gods have no existence apart from the Mantras with which they are invoked. The gods have no corporeal form, according to the Mīmāṃsakas, because they are never visible.⁴⁴ Besides, if they had bodies, it would be impossible for them to attend the large number of sacrifices performed by the priests at one and the same time. Further, if the gods had any physical form, they would be perishable like mortals, and the Vedic words signifying them would lose their eternal character, owing to their association with transient and perishable objects. The Mīmāṃsā view has been attacked by both Śaṅkara and Rāmānuja, who make a spirited defence of the traditional view that the gods have a corporeal existence.⁴⁵ Both Śaṅkara and Rāmānuja contend that without a physical form it would be impossible for worshippers to concentrate their minds on the deity.

(b)

In 2. 61⁴⁶ Śrīharṣa refers to the Mīmāṃsā theory of the self-validity of knowledge (स्वतःप्रामाप्य). Nala says to the swan that the benevolence of the good proceeds from their own impulse, just as cognitions are valid on their own account. The reference here is to the Mīmāṃsā view that the validity of cognitions is inherent in

43. विध्वरूपकलनादुपपन्नं तस्य जैमिनिमुमित्वमुदीये ।

विग्रहं मत्तभुजामसहिष्णुर्व्यर्थां मदशर्णिं स निनाय ॥

44. Indra says to Nala—

प्रत्यक्षलक्ष्यामवलम्ब्य मूर्तिं हुतानि यज्ञेषु तवोपभोक्ष्ये ।

संशेरतेऽस्माभिरवीक्ष्य भुक्तं मखं हि मन्त्राधिकदेवभावे ॥

Naiṣadha 14. 73

45. See Śaṅkarabhāṣya on Vedāntasūtras 1. 3. 27 ff. and the relevant portion of Śrībhāṣya.

46. स्वत एव सतां परार्थतां ग्रहणानां हि यथा यथार्थता ।

Cāṇḍūpanḍita quotes here Śloka-vārtika 2. 47—

स्वतः सर्वप्रमाणानां प्रामाप्यमिति गम्यताम् ।

न हि स्वतोऽसती शक्तिः कर्तुमन्येन शक्यते ॥

Mallī says 'गृह्यतां जाता मनीषा स्वत एव मानम्' इति मीमांसकाः.

them, and they are therefore able to bring about the apprehension of an object without depending upon any other source of knowledge. If the apprehension of an object must be deferred until the purity of the source of the cognition is ascertained, we shall have to wait for the production of another cognition to test the validity of the first. The latter again will require another cognition for the same purpose, and there will be an endless series of cognitions, making knowledge itself impossible. The Mīmāṃsakas, therefore, believe in the authoritative character of the cognising faculty (Buddhī),⁴⁷ and maintain that a cognition that has definitely taken place does not require corroboration by other cognitions, and should be regarded as authoritative or self-evident.⁴⁸

The self-validity (Svataḥ-prāmāṇya) of knowledge is held by the Mīmāṃsakas in general but there are differences of opinion about the truth of the cognitions so produced. In the Naiṣadha verse we are considering, the word Yathārtha means, strictly speaking, 'true'; and it is probable that the poet here refers to the Prābhākara view that all cognitions are true, because they are cognitions. It may be noted that according to the Prābhākara school, knowledge or cognition is self-luminous,⁴⁹ and the sense organs have by nature the power of bringing about correct cognitions; hence there is no error or misconception as such.

The theory of the Prābhākaras that all cognitions are correct has led them to propound a theory of error known as Akhyātivāda. According to Cāṇḍūpaṇḍita, Śrīharṣa refers to this view in Naiṣadha 6. 51—

अन्योन्यमन्यत्रवदीक्षमाणौ परस्परेणाधुषितेऽपि देशे ।
आलिङ्गितालीकपरस्परान्तस्तथ्यं मिथस्तौ परिष्वजाते ॥

In the sixth Canto, Nala goes about invisible in the inner apartments of Damayantī, and distracted with love, he sees her in an illusion all around him. Damayantī is in a similar condition, and sees Nala before her in an illusion. Though both of them are

47. तस्माद्बोधोऽत्मकत्वेन प्राप्ता बुद्धेः प्रमाणता Śloka-vārtika 2, 53.

48. तस्माद् दृढं यदुत्पन्नं नापि संवादमृच्छति ।

ज्ञानान्तरेण विशन्नं तत् प्रमाणं प्रतीयताम् ॥ Ibid. 2, 80

49. Cf. Prakaraṇapāṇcikā, p. 57—स्वत एव यदुपपद्यते न तत्र परापेक्षा युक्ता ।
मेयानां मानुष स्वतः प्रकाशो नोपपद्यते इति युक्ता तयोः परापेक्षा । मितौ च काचिदनु-
पपत्तिर्नास्तीति स्वयंप्रकाशैव मितिः ।

together in the same place, they think themselves to be away from each other, and embrace each other's illusory figure, thinking it to be real. But still they may be said to have had real embraces in the midst of the embraces of their illusory figures; that is, although there were no actual embraces, the illusory ones were in a sense real or true, and this is possible according to the Prābhākara view.

As we have said above, the Prābhākaras do not recognise error as such. In the typical instance of mistaking nacre for silver in the expression 'This is silver', there is a dual conception: first, the idea of 'this' is occasioned by the direct perception of the nacre; secondly, the idea of silver is brought about by the awakening of the memory of silver, so that there is a remembrance of silver seen somewhere else, brought about by the similarity in colour between the nacre and the silver. The so-called mistake is due to a lack of discrimination between the perceived nacre and the remembered silver, but the apprehension of silver in the present case is by no means an erroneous cognition.⁵⁰

Cāṇḍūpaṇḍita applies the Prābhākara theory with great ingenuity to the verse in question. First, the embraces of the illusory figures were a direct experience. Then came the remembrance of past embraces, of which both Nala and Damayanti may be supposed to have had actual experience among their comrades. Both experiences were thus in a sense real, and there was no illusion about the embraces of Nala and Damayanti in the present case, according to the Prābhākara view.⁵¹

Cāṇḍūpaṇḍita is the only commentator who finds a reference to the Prābhākara doctrine of cognition in Naiṣadha 6. 51. According to the other commentators, since Nala and Damayanti were both present in the inner apartments (though the former was invisible), they happened to come into contact with each other, and had some real embraces in the midst of the illusory ones. Cāṇḍū,

50. For the Prābhākara view see Nyāyakandalī (Jha's Trans.), p. 380; Prakaranapañcikā, p. 34 ff. (संनिहितरजतशकले रजतमतिर्भवति यादृशी सत्या । मैदानध्ववसायादियमपि तादृक् परिस्फुरति ॥); Comm. on Bhoja's Tattvapraśāsa (T. S. S.), p. 64 etc.

51. अतोऽन्योन्यालिङ्गनग्रहणज्ञानं स्मरणज्ञानं चोभयमपि तथ्यमेव, ननु मिथ्या । अतस्तथ्यो मिथःपरिष्ठातः स्मरणज्ञानस्य अबाधितत्वात् इति भोमांसकैकदेशिनां प्राभाकराणामाशयः Cāṇḍūpaṇḍita. See Notes.

however, lays stress on the phrase अन्योन्यमन्यत्रवदीक्षमाणौ, and rules out the possibility of any actual embrace, which would have been repulsive to both Nala and Damayantī, in view of the former's mission on behalf of the gods. Cāṇḍū's interpretation keeps up the atmosphere of illusion better, and seems to be the right one.

(c)

In 11. 64 Śrīharṣa refers to the atheism of the Mīmāṃsā system. Mīmāṃsā is described as rejecting Lord Śiva, though he is glorified by all the Vedas, and exerts himself for the sake of others without any interest of his own.⁵² There is no doubt that Śiva here stands for the Supreme Being. The chief exponents of the existence of God were the followers of the Nyāya system, and they were generally Śaivas,⁵³ and evolved a conception of Śiva, which transcended the well-known physical characteristics attributed to that deity.⁵⁴ Bhāsarvajña, an authoritative writer of the Nyāya school, identified Śiva with God, by declaring that salvation is brought about by the vision of Śiva.⁵⁵ The Bodhicaryāvatāra-pañjikā, while presenting the Nyāya theory of God, states that Śaṅkara or Śiva is the name of God.⁵⁶ It is also interesting to note that in 17. 16 Śrīharṣa himself represents Śiva as the formless God, while referring to the episode of the burning of the god of love by Śiva.⁵⁷

In 11. 64 Śrīharṣa has obviously in view the controversy about the existence of God, which was carried on by the Nyāya and Mīmāṃsā writers in the centuries immediately preceding his time.

52. वेदैर्वचोभिरखिलैः कृतकीर्तिरन्ने हेतुं विनैव घृतमित्यपरार्थयत्ने ।

मीमांसयेव भगवत्वमृतांशुमौलौ तस्मिन् महीभुजि तयानुमतिर्न मेजे ॥

53. See, for example, Haribhadra's Śaḍdarśanasamuccaya and Guṇaratna's comm. thereon, p. 51.

54. Cf. the verse न स्वर्धुनी न फणिनो न कपालदाम quoted by Guṇaratna (op. cit.), p. 50.

55. 'शिवदर्शनात् मोक्षः'

56. ईश्वर इति शंकरस्याख्या p. 544.

57. विभर्ति लोकजिह्वां बुद्धस्य स्पर्धयेव यः ।

यस्येशतुल्येवात्र कर्तृत्वमशरीरिणः ॥

Nārāyaṇa remarks ईश्वरो हि स्मरहरत्वात् स्मरस्य शत्रुः, तस्मात् तत्स्पर्धयेव तस्याशरीरकर्तृत्वं स्वयमविनयेनाङ्गीकृतमित्यर्थः । यथा अशरीरिण एवेश्वरस्य कर्तृत्वमिति न्यायविदः, तथा अयमप्यनङ्ग एव सन् कार्यकारीत्यर्थः.

We need only to refer to Maṇḍanamiśra's *Vidhiviveka* with the comprehensive *Nyāyakaṇikā* commentary of Vācaspati⁵⁸ among *Mīmāṃsā* works, and to Udayana's *Nyāyakusumāñjali* among *Nyāya* treatises. The *Vidhiviveka* refutes the arguments in support of the existence of God, and dismisses them as mere gossip (वार्तम्); while the *Nyāyakaṇikā* denies the existence of *Īśvara* or the Supreme Being endowed with the six attributes.⁵⁹ Udayana, on the other hand, proclaims the existence of God whom he calls the great Lord *Bhava* or *Śiva*. He devotes a chapter to the refutation of the *Mīmāṃsā* view; and one of his many arguments is the universal use of words signifying God, among which we find *Īśāna*, *Īśvara* and *Maheśvara*, which are also popular names of *Śiva*.⁶⁰ Udayana, as a matter of fact, propounds the existence of God in the abstract, but he recognises the possibility of God assuming a physical form as occasion demands.⁶¹ He quotes a verse illustrating the six great attributes of *Maheśvara*; but, as we saw above, the *Mīmāṃsakas* deny the existence of this very *Maheśvara*.⁶² It may also be noted that the poet makes a significant allusion to the spontaneous benevolence (परार्थयत्न) of *Śiva* or God, for this is one of the theses brought forward by the theists and rejected by the *Mīmāṃsakas*.⁶³

Apart from the identification of *Śiva* with God, *Śiva* with his peculiar physical characteristics seems to have been particularly repugnant to the *Mīmāṃsakas*. In the well-known satirical play *Lāṭakamelaka* written in the twelfth century, we find the *Mīmāṃsaka* *Mithyāśukla* declaring that he turned out *Śiva* from his sacrificial shed, mistaking him for a *Kāpālīka*.⁶⁴

58. P. 210 ff. (Benares ed.)

59. न तावत्.....युगपदसंख्येयस्थावरादिलक्षणकार्यदर्शनादखिलविषयनित्यविज्ञानमात्र-
शाली षड्गुण ईश्वरः सेदुभयमर्हति Ibid., p. 216.

60. *Nyāyakusumāñjali*, chap. 5, p. 76 (Chowkhamba ed.)

61. Ibid., p. 61.

62. The *Valīśeṣikas* also identify *Maheśvara* with God, but their view is not accepted by the *Mīmāṃsakas*. See *Pārthasārathi* on *Śloka-vārtika* (*Sam-bandhākṣepaparihāra*), Verse 66.

63. Cf. *Vidhiviveka*, p. 222—स्वार्थे परानुग्रहे वा दुःखोत्तरसर्गदर्शनात् प्रयोजनाभाव-
निराकृताऽपि चैतन्यमात्रसिद्धिः स्यात्. The *Naiyāyikas*, on the other hand,
describe God as परानुग्रहस्वभाव (Vācaspati's *Tātparyatikā*, p. 597, K. S. S.).

64. कोणस्थोऽपि पुरस्कृतोऽपि यजुषा गौरीमुज्जो मया ।

हव्याशाविकलः कपालिकधिया निष्कासितो धूर्जटिः ॥ Act II.

Some of the commentators in their gloss on 11. 64 hint that the Mīmāṃsakas do not entirely reject the existence of God. Viśveśvara says that they do not believe in the corporeal existence of God⁶⁵, as if a formless God would be acceptable to the Mīmāṃsā school. Kumārila in his Ślokavārtika clearly rejects the possibility of a Supreme Being, whether with or without a body. If God had a body, it would be perishable like other bodies; while if he had no physical form, it would be impossible for him to exercise any control.⁶⁶ Nārāyaṇa also makes a remark similar to that of Viśveśvara. He says that the Mīmāṃsā system does not entirely disbelieve in God, and quotes in this connection the introductory verse of the Ślokavārtika, in which Kumārila seems to invoke Śiva.⁶⁷ It should, however, be noted that Pārthasārathi, consistently with the tenets of the Mīmāṃsā system, interprets the verse also as an invocation of the Sacrifice;⁶⁸ and even if we suppose that Kumārila regarded Śiva as a tutelary deity, we have to remember the important fact that he has definitely rejected the notion of a Supreme Being in his systematic exposition of the philosophical doctrines of the Mīmāṃsā. He was regarded as an atheist by the Naiyāyikas, who, as we have seen, were votaries of Śiva. Kumārila is spoken of as the leader of the atheists in the Sarvadarśana-saṃgraha in the chapter on the Nyāya system.⁶⁹

The remark made by Nārāyaṇa is based on a later tradition that the Mīmāṃsā system was not really atheistic. Vidyāraṇya's Śaṅkaradigvijaya refers to Maṇḍanamiśra as an atheist, but argues that Jaimini, being a disciple of Vyāsa, could not have propounded doctrines contrary to those of his teacher.⁷⁰ The tradition finds

65. मीमांसका ह्रीश्वरस्य विग्रहवत्त्वं नास्तीकुर्वन्ति ।

66. Ślokavārtika (Sambandhākṣepaparihāra, Verses 77, 78).

67. विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।

श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥

Śrīdhara in his Nyāyakandalī also refers to this verse as an instance of the invocation of a deity by an author.

68. सोमस्य अर्धं स्थानं ग्रहचमसादि तद्धारिणे इति यज्ञपक्षेऽपि संगच्छते ।

69. तदुक्तं भट्टचार्यैः—

प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ।

जगच्च सृजतस्तस्य किं नाम न हृतं भवेत् ॥ इति (Ślokavārtika, Sambandhākṣepaparihāra, shows variations.) अत्रोच्यते । नास्तिकशिरोमणे तावदोष्प्राक्पायिते चक्षुषी निमील्य परिभाषयन्तु भवान् । p. 255 (Poona ed.), 70. 13. 7-9.

expression also in the works of certain later Mīmāṃsakas who import the notion of God as a loose appendage to the Mīmāṃsā doctrine. Apodeva in his *Mīmāṃsānyāyaprakāśa* speaks of devotion to Govinda, an idea foreign to the Mīmāṃsā philosophy, and his statement must be regarded as a belated concession to the theistic schools of thought. Similarly, Nārāyaṇabhaṭṭa in his *Mānameyodaya* rejects the God of the Naiyāyikas, but accepts a kindly Vedic God, whose nature, however, he does not explain. This Vedic God cannot, of course, be the Supreme Being, as he is neither omniscient nor recognised as the author of the Veda, which, according to the Mīmāṃsā, is eternal. It is here interesting to note that the *Sarvamata-saṅgraha* definitely states that the Mīmāṃsā system recognises neither the God of the Naiyāyikas nor that of the Upaniṣads.⁷¹ As Cāṇḍūpaṇḍita says in his gloss on Naiṣadha 11. 64, the Mīmāṃsā system does not recognise the existence of God; for if it does so, He will have to be regarded as the author of the Veda, and that will destroy the eternal or non-originated character of the Veda advocated by the Mīmāṃsā school.

(d)

The atheism of the Mīmāṃsā is contrasted with the theism of the Nyāya and the Vedānta in Naiṣadha 6. 102.⁷² The mind of man is described as being dependent either on God or on the chain of causes originating the succession of individual souls (or the cycle of worldly existence) without a beginning. The latter theory is held by the Mīmāṃsā, according to which the cycle of existence is eternal; and actions (Dharma and Adharma) lead to birth and rebirth, and bring about their own results through the mysterious agency known as Apūrvā, which preserves the efficacy of an action, for example, a sacrificial rite, for a future occasion. It is thus unnecessary to assume the existence of God as the dispenser of the results of acts done by sentient beings. Creation has neither beginning nor end, and depends upon Adṛṣṭa or the sum total of Dharma and Adharma, leaving no room for the conception of a

71. अथ तैस्तार्किकाभिमत ईश्वर एव निरस्तो नोपनिषदभिमतः क्षेत्रज्ञस्वरूपभूत इति चेत् । तत्र । 'कर्मैव देहिनामिष्टानिष्टफलदं नेश्वर' इति वदतां वेदस्य 'धर्मैकनिष्ठताः' चाभ्युपगच्छतां क्षेत्रज्ञस्वरूपस्येश्वरस्यकिञ्चित्करत्वात् प्रमाणप्रतिपक्षत्वभावाच्च ।

72. अनादिषाविश्वपरम्पराया हेतुस्रजः स्रोतसि वेश्वरे वा ।

आयत्तधीरेष जनस्तदार्थाः किमीदृशः पर्यनुयोगयोग्यः ॥

For variant readings see Notes.

personal Creator.⁷³ Kumārila suggests that if an intelligent agency (e.g. the will of God) be regarded as being at the root of Creation, the task of Creation could as well be accomplished by the actions of living beings who are all intelligent agents.⁷⁴

The self-sufficient character of Karma or Adṛṣṭa is denied by the Nyāya as well as the Vedānta. Uddyotakara says that neither atoms nor Karma can do their work unless controlled by an intelligent Cause.⁷⁵ Śaṅkara compares the Apūrva propounded by the Mīmāṃsā to a piece of wood or a clod of earth.⁷⁶ Both the Nyāya and the Vedānta postulate the existence of God, without, however, denying the activity of Karma or Adṛṣṭa.⁷⁷ As a matter of fact, they advocate the co-operation of God and Karma, and conceive God to be the dispenser of the results of actions done by sentient beings, whose freedom is thus not denied.⁷⁸ Vātsyāyana rejects the theory that God alone produces the results of actions,⁷⁹ and says that he only favours or helps forward the personal endeavour of the individual.⁸⁰ Śaṅkara reiterates and explains the same view in detail in his commentary on the Vedāntasūtras.⁸¹ The Mīmāṃsakas object to this dual conception of God and Karma. The simultaneous insistence on the omnipotence of God and the activity of Karma is to them an inconsistency. As Kumārila says, if the will of God be the cause of the world process, it is useless to postulate the activity of Karma; if on the other hand, the course

73. Nyāyakaṇikā on Vidhiviveka—लक्ष्यपरिपाकाऽदृष्टवत्क्षेत्रज्ञसंयोगादेव सित्यादिलक्षणाकार्योत्पत्तायैकस्यापीश्वरस्यानुमाने तुल्यैवाऽनवस्थेत्यर्थः p. 223 (Ben. ed).

74. Śloka-vārtika (Sambandhākṣepaparihāra), Verses 75, 76.

75. बुद्धिमत्कारणाधिष्ठिताः परमाणवः कर्माणि च प्रवर्तन्त इति । p. 460 (Chowkhamba ed.)

76. Śaṅkara on Vedāntasūtras 3. 2. 38.

77. The Advaita Vedānta accepts a personal God only in the phenomenal stage; Cf. Bhāmati—नास्य पारमार्थिकं रूपमाश्रित्येतच्चिन्त्यते किन्तु सांख्यवहारिकम् 3. 2. 38.

78. Cf. Vācaspati's Tātparyatīkā, p. 596 (K. S. S.)—कारणिकोऽप्ययं वस्तु-स्वभावमनुविधीयमानो धर्माधर्मसहकारी जगद्वैचित्र्यं विधत्ते ।

79. See Vātsyāyana on Nyāyasūtras, 4. 1. 19, 20.

80. पुरुषकारमीश्वरोऽनुगृह्णाति 4. 1. 21.

81. See Śaṅkarabhāṣya and Bhāmati on Vedāntasūtras 2. 1. 34; 2. 3. 42; 3. 2. 41.

of the world is assumed to be regulated by Dharma and Adharma, that would be accepting an agency other than the will of God.⁸² Nevertheless, the Vedāntins and the Naiyāyikas, especially the latter, insist on the supremacy of God, and quote in this connection a verse from the Mahābhārata, which says that all creatures are ignorant and helpless, and go to hell or heaven as directed by God.⁸³ This verse has been cited by some of the commentators while explaining Śrīharṣa's reference to the dependence of the working of the human mind on God.⁸⁴ In the Naiṣadha verse we are considering, the poet has, in fact, in view the controversy about Karma and Īśvara carried on by the followers of the Mīmāṃsā, Nyāya and Vedānta schools, and Śrīharṣa here gives in a nutshell the two main conclusions put forward by the rival systems.

(e)

In 17. 61⁸⁵ Śrīharṣa refers to the Mīmāṃsā view of certain Smṛiti injunctions and their authority. The allusion has been explained in the Notes q. v.

82. ईश्वरेच्छा यदीष्यते सैव स्यान्नोक्तकारणम् ।
ईश्वरेच्छावशित्वे हि निष्फला कर्मकल्पना ॥
स्वाधीनत्वाच्च धमदित्तेन क्लेशो न युज्यते ।
तद्वशेन प्रवृत्तौ वा व्यतिरेकः प्रसज्यते ॥

Slokavārtika (Sambandhākṣepaparihāra), Verses 72, 83. The Buddhists who deny the existence of God employ a similar argument ईश्वरतः कर्मण एव महत् सामर्थ्यमेव प्रकाशितं स्यात् । तद्वरं कर्मैव पर्युपास्यं. . . Bodhicaryāvatārapañjikā, p. 547.

83. भग्नो जन्तुरनीशोऽयमात्मनः सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वप्नमेव वा ॥

Quoted in Uddyotakara's Nyāyavārtika, p. 467; Nyāyakusumāñjali, chap. 5; Bhāmati 2. 3. 42. Quoted also by writers of other schools in illustration of the Nyāya view, e.g., in Vidhiviveka, p. 216; Nyāyakapikā on Vidhiviveka, p. 216; Mātharavṛtti on Sāṅkhyakārikā 61; Bodhicaryāvatārapañjikā, p. 546; Yaśas-tīlaka, Vol. II, p. 255; Guṇaratna on Haribhadra's Śaḍdarśanasamuccaya, p. 53.

84. Cf. लोककामेशितृत्वमपि निरङ्कुशं धूयमाणं परमेश्वरं गमयति Śāṅkarabhāṣya on Vedāntasūtras 1. 1. 20.

85. श्रुतिं श्रद्धात् विहिताः प्रहितां नृप च स्वयम् ।
मीमांसामांसलप्रज्ञास्तां नृपद्विपदापिनीम् ॥

III

Sāṃkhya and Yoga doctrines

There are very few references to doctrines of the Sāṃkhya and the Yoga system in our poem. The Satkāryavāda seems to be referred to in 5. 94⁸⁶ where the poet says that there is no difference between the cause and the effect. Cāṇḍūpaṇḍita finds a reference to Sāṃkhya doctrines also in 22. 76, where the slaughter of animals is represented as a blemish or an unclean feature of the Vedic sacrifices. Cāṇḍū here quotes Sāṃkhyakārikā (verse 2) which characterises the Vedic sacrificial system as impure, and hence ineffective as a means of averting pain. In 21. 119 there is a reference to the Sāṃprajñāta form of Yogic meditation.⁸⁷

IV

Vedānta doctrines

(a)

There are several references to the Vedānta doctrine of the realisation of the Absolute.⁸⁸ The characteristics of salvation and the worldly state—joy and delusion respectively—are referred to in 8. 15.⁸⁹ There is an allusion to the Vedāntic theory of dreams in 1. 40.⁹⁰

86. 'नास्ति जन्यजनकव्यतिभेदः'

87. See Vocabulary under संप्रज्ञात.

88. नेत्राणि वैदर्भमुतासस्तीनां विमुक्ततद्विषयग्रहाणि ।

प्रापुस्तमेकं निरुपाख्यरूपं ब्रह्मेव चेतांसि यतत्रतानाम् ॥ 3.3

हंसं तनौ सञ्जिहितं चरन्तं मुनेर्मनोवृत्तिरिव स्त्रिकायाम् ।

ग्रहीतुकामादरिणा शयेन यन्नादसौ निश्चलतां जगाहे ॥ 3.4

स व्यतीत्य विषयदन्तरगाधं नाकनायकनिकेतनमाप ।

संप्रतीर्य भवसिन्धुमनादिं ब्रह्म धर्मभरचार यतीव ॥ 5.8

89. तत्कालमानन्दमयीभवन्ती भवत्तरानिर्वचनीयमोहा ।

सा मुक्तसंसारिदशारसाभ्यां द्विस्वादमुक्तासमभुङ्क्त मिष्टम् ॥

N remarks आनन्दरूपत्वं मुक्तदशा 'आनन्दो ब्रह्मणो रूपम्' इति श्रुतेः । अनिर्वचनीयमोहवत्त्वं संसारिदशा ।

90. निमीलितादक्षियुगाच्च निद्रया हृदोऽपि बाह्येन्द्रियमौनमुद्रितात् ।

अदर्शि संगोप्य कदाप्यबोद्धितो रहस्यमस्याः स महन्महीपतिः ॥

See the interpretation of Cāṇḍūpaṇḍita and Narahari in the Notes.

In 9. 94⁹¹ there is a reference to the *Līṅga-śarīra* or the Subtle Body, which is regarded as the repository of the sense impressions.⁹² *Damayanti* says that her inner being is occupied by her beloved, her mind is attached to him, and the five vital breaths are attached to the mind: so she cannot die. Mind is here taken as referring to the Subtle Body. The mind being the chief of the constituents of the Subtle Body, it is often used in the latter sense,⁹³ and the poet here refers to the process of departure of the Subtle Body at death, as described in the *Upaniṣads*. The *Līṅgaśarīra* is composed of various elements such as the mind, the vital breaths, the senses etc.⁹⁴ When death comes, the Soul departs followed by the Vital Breath (in its five forms), the mind and the ten senses,⁹⁵ all of which belong to the Subtle Body.

(b)

In 11. 129 we have an elaborate description of the devotion of the *Upaniṣad* to the Absolute.⁹⁶ The doctrine of the *Upaniṣads* is described as devoting itself to the One Being, beyond the range of speech, an ocean of consciousness, an infinite joy, by discarding air and earthly objects, watery objects and light, the sky, time, space and the mind. Certain commentators find in this enumeration of objects a reference to the nine substances of the *Vaiśeṣika* system minus the Soul.⁹⁷ *Cāṇḍūpaṇḍita*, however, refers to the story of *Nārada* and *Sanatkumāra* in the seventh chapter of the

91. कियत् सहिष्ये न हि मृत्युरस्ति मे । स मां न कान्तः स्फुटमन्तर्गमिता
न तं मनस्तच्च न कायबायवः ॥

92. See Śāṅkarabhāṣya on *Bṛihadāraṇyaka Upaniṣad* 4. 3. 20.

93. Cf. लिङ्गं मनः, मनःप्रधानत्वात् लिङ्गस्य मनः लिङ्गमित्युच्यते Ibid., 4. 4. 6.

94. For details see *Nārāyaṇa's* commentary, and extracts from *Cāṇḍūpaṇḍita* in the Notes.

95. 'तमुत्क्रामन्तं प्राणोऽनूत्क्रामन्ति, प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति' (प्राणाः = the mind and the ten senses). See Śāṅkara on *Vedāntasūtras* 2. 4. 6, 17, 19; *Vijñānabhikṣu* on *Śāṅkhyasūtras* 3. 14.

96. सानन्तानाप्यतेजःसखनिखिलमरुतार्थिवान् दिष्टभाज-
क्षितेनाशानुपस्तान् सममसमगुणान् मुबती गूढभावा ।
पारेवाग्वर्तिरूपं पुरुषमनु चिदम्भोधिमेकं शुभाङ्गी
निःसीमानन्दमासीदुपनिषदुपमा तत्परीभूय भूवः ॥

97. पृथिव्यापस्तेजो वायुराकाशं कालो दिवात्मा मन इति द्रव्याणि *Vaiśeṣikasūtras*
1. 1. 5.

Chāndogya Upaniṣad, and explains the verse in the light of the Upaniṣadic passage, which propounds the nature of the Absolute as transcending all physical objects and mental processes, such as water, light, ether, name, speech, mind and its processes, hope, strength and food.⁹⁸

In 9. 121⁹⁹ the poet refers to the emergence of the knowledge of the Self, and the consciousness that it is different from Prakṛti or the Primordial Matters,¹⁰⁰ accompanied by relevant utterances based on the recollection of the past.¹⁰¹

In 21. 108¹⁰² the poet gives us a synthesis of Vaiṣṇava and Vedāntic doctrines. The apparent diversity of the external phenomena attributed to Māyā is represented as being a mere flash of the will of Viṣṇu.¹⁰³

(c)

Perhaps the most interesting reference to Vedānta doctrines is to be found in 13. 36. Speaking of the failure of Damayantī to distinguish the real Nala from the four bogus Nalas, the poet says :

साधुं प्रयच्छति न पञ्चतुष्टये तां तल्लभशंसिनि न पञ्चमकोटिमात्रे ।

अदां दधे निषधराड्विमतौ मतानामद्वैततत्त्व इव सत्यतरेऽपि लोकः ॥

"Just as in the presence of a diversity of doctrines people do not believe in the truth of monism, the fifth alternative, though truer ; four other theories, wishing to win this (faith), being engaged in preventing such a belief (in monism) from gaining ground : similarly, Damayantī, in the face of this doubt about Nala, did not believe in the reality of the fifth alternative,¹⁰⁴ though more genuine than the rest, four other persons¹⁰⁵ desirous of winning her, having prevented her from acquiring such a trust."

98. For Cāṇḍūpaṇḍita's interpretation see Notes.

99. मुनिर्ययात्मानमथ प्रबोधवान् प्रकाशयन्तं स्वमसावबुध्यत ।

अपि प्रपन्नां प्रकृतिं विलोक्य तामबातसंस्कारतयासृजद् गिरः ॥

100. "आत्मा बाऽरे ज्ञातव्यः प्रकृतितो विवेकव्यः " quoted in Sāṃkhyatattva-kaumudī (Kārikā 2) in illustration of the Upaniṣhadic view.

101. See Notes.

102. वस्तु वास्तु घटते न मिदानां यौक्तनैकविधबाधविरोधैः ।

तत्त्वदीहितविजृम्भिततत्त्वद्भेदमेतदिति तत्त्वनिश्चिः ॥

103. For the Advaita arguments see Cāṇḍūpaṇḍita's gloss quoted in the Notes.

104. i.e., the real Nala.

105. i.e., the four gods disguised as Nala.

The imagery of Śrīharṣa is based on two verses of the Gauḍa-pāḍakārikā, which mention four doctrines about the Self, namely, 'It exists', 'It does not exist', 'It exists and exists not', 'It exists not, it exists not', and represent the Self as 'untouched', that is, incomprehensible by any of these Koṭis or doctrines.¹⁰⁶ According to Śaṅkara, as interpreted by Ānandagiri, the first theory refers to the Vaiśeṣikas and others, the second to the Vijñānavādin Buddhists, the third to the Jains, and the fourth to the Śūnyavādin Buddhists.¹⁰⁷ The Vedānta doctrine, which represents the Self as beyond the ordinary modes of thought and expression, is different from all these theories and is thus the fifth Koṭi.

There is no doubt that Śaṅkara's interpretation of the Kārikās is artificial and not the only one possible.¹⁰⁸ The Gauḍapāḍa-kārikā is a work which shows unmistakable traces of Buddhist influence, and the Kārikās in question seem to be based on the Mādhyamika definition of the Ultimate Reality found in Buddhist works.

न सत्तासन्न सदसन्न चाप्यनुभयात्मकम् ।

चतुष्कोटिविनिर्मुक्तं तत्त्वं माध्यमिका विदुः ॥

The Ultimate Reality of the Mādhyamikas is here represented as beyond the four Koṭis,¹⁰⁹ which means modes of predication (or categories of existence) rather than 'theories' as interpreted by Śaṅkara. It will be seen that Gauḍapāḍa and Śrīharṣa alike apply the same definition to the Self, the Ultimate Principle of the Advai-

106. अस्ति नास्त्यस्तिनास्तीति नास्ति नास्तीति वा पुनः ।

चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥

कोव्यथतस्त एतास्तु ग्रहैर्यासां सदावृतः ।

भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥

Śaṅkara remarks अस्ति नास्तीत्यादिसूक्ष्मविषया अपि पण्डितानां ग्रहा भगवतः परमात्मन आवरणा एव ।.....कीदृक् पुनः परमार्थतत्त्वं.....कोव्यः प्राबादुकक्षास्त्रनिर्णयान्ता एता उक्ता अस्तिनास्तीत्याद्याः चतस्रः ।

107. प्रमाता देहादिव्यतिरिक्तोऽस्तीत्यादौ वैशेषिकादिपक्षः । देहादिव्यतिरिक्तोऽपि नासौ बुद्ध्यतिरिच्यते क्षणिकस्य विज्ञानस्यैव आत्मत्वादिति द्वितीयो विशानवादपक्षः । तृतीयो दिगम्बरपक्षः । चतुर्थे तु शून्यवादपक्षे शून्यस्याऽत्यन्तिकत्वव्योतनार्था बीप्ता ।

108. Nārāyaṇa, for instance, explains the पञ्चचतुष्टय as referring to the Sāṅkhya, Nyāya, Jaina and Buddhist theories of the soul. For the different interpretations see Notes.

109. For the four Koṭis see below (Buddhist Doctrines, Section B).

tavādins, and likewise describe it as beyond the four modes of predication.¹¹⁰ The rejection of the Koṭis is thus common to the Mādhyamikas and the Advaita Vedāntins. In 21. 88 Śrīharṣa himself describes Buddha as having discarded the four Koṭis, while the Advaitins, too, have been blamed by other schools of thought for rejecting the Koṭis.¹¹¹ Both the Mādhyamikas and the Advaita thinkers describe the Ultimate Reality as beyond the comprehension of mind and speech, and beyond the range of world phenomena (Prapañca).¹¹² The Ādisānta of the Mādhyamikas may be compared with the Upasānta of the Vedānta.¹¹³ The Vedāntins, it is true, did not admit this remarkable similarity between their Brahma and the Śūnya or the Ultimate Principle of the Mādhyamikas. Śaṅkara characterised the doctrine of Śūnya as contrary to all proof,¹¹⁴ and relying on the literal meaning of the word, reduced the Śūnya theory to mere nihilism. Nāgārjuna, however, contends that his doctrine is neither non-existence (nāstitva) nor non-being (abhāva); and Śūnyatā is, in fact, characterised as Ta-thatā (thatness), Bhūtakoṭi (true limit) and Dharmadhātu (totality of things).¹¹⁵ It may be added that the cognate theory of the non-origination and the dreamlike character of things is also common to the Vedānta and Mādhyamika systems.¹¹⁶ In view of

110. Cf. Yogavāsiṣṭha (Sthitiprakaraṇa) 53. 45—

असत् सत् सदसत् सर्वं संकल्पादेव नान्यतः ।

संकल्पं सदसच्चैवमिह सत्यं किमुच्यताम् ॥

The Comm. remarks सदसत्त्वादयः सर्वे विकल्पाः.....संकल्पमेव सदसच्चेत्येवं विकल्पितं न शक्नुवन्ति इह परमार्थसत्यसंकल्पं ब्रह्म न स्पृशन्तीति किं वाच्यम्.

111. Cf. तत्त्वे द्वित्रिचतुष्कोटिव्युदासेन यथायथम् ।

निरुच्यमाने निर्लज्जरनिर्वाच्यत्वमुच्यते । Veṅkaṭanātha's Nyāyasiddhānta-jana, p. 93 (Lazarus).

112. The epithets used by the Mādhyamikas have been brought together by Dr. N. Datta in the Annals of the B. O. R. I, Vol. XI, Part II. See also Das Gupta-History of Indian Philosophy, Vol. 1, p. 425 ff.

113. Bodhicaryāvatāra, p. 359; Śāṅkarabhāṣya 3. 2. 17.

114. Śāṅkarabhāṣya 2. 2. 31.

115. See Dr. Datta's paper (op. cit.).

116. Cf. न स्वतो नापि परतो न ह्यभ्यां नाप्यहेतुतः ।

उत्पन्ना जातु विद्यन्ते भावाः कचन केचन ॥ Bodhicaryāvatāra, p. 357.

See also p. 587.

स्वतो वा परतो वापि न किञ्चिदस्तु जायते ।

सदसत् सदसद्वापि न किञ्चिदस्तु जायते ॥ Gauḍapāḍakārikā (Alāta-śānti)

the striking similarity between the doctrines of the two schools; Śrīharṣa's definition of the Advaitatattva, though apparently based on the Gauḍapāḍakārikā, looks like an adaptation of the Mādhyamika definition of the Ultimate Reality.¹¹⁷

V

Buddhist doctrines

(a)

There are several references to Buddhist doctrines in the Naiṣadha. In 10. 87¹¹⁸ the poet speaks of Śūnyātmatāvāda, Vijñānaśāstāyā, and Śākāratāsiddhi. The first refers to the Śūnya doctrine of the Mādhyamikas which we shall discuss later. The second refers to the theory of the Yogācāras, generally known as the Vijñānavādins. According to them, the universe is nothing but consciousness, there being no external objects, which are a creation of the mind. External objects and notions have no existence apart from the forms conceived by the intellect and thus exist only in the mind.¹¹⁹ The forms conceived by the mind seem to us to be external objects.¹²⁰ The Śākāratāsiddhi mentioned by Śrīharṣa refers to the doctrine of the Sautrāntikas who believe in knowledge endowed with form (साकार).¹²¹ They with the Vaibhāṣikas represent the Sarvāstivādin school of Buddhist philosophers.¹²² The

117. The commentator Īśānadeva has actually explained अद्वैततत्त्व as बौद्धमत in an alternative explanation of his gloss on Śrīharṣa's verse. See Notes.

118. शून्यात्मतावादमयोदरेव । विज्ञानसामस्त्यमयान्तरेव, साकारतासिद्धि-मयाखिलेव ॥

119. See Śāṅkarabhāṣya on Vedāntasūtras 2. 2. 28. Vācaspati remarks in Bhāmati—यद्यप्यनुभवान् नान्योऽनुभावोऽनुभविताऽनुभवनं तथापि..... बुद्धिपरिकल्पितेन (रूपेण) अन्तःस्थ एवैव प्रमाणप्रमेयफलव्यवहारः प्रमातृव्यवहारश्चेत्यपि द्रष्टव्यं न पारमार्थिक इत्यर्थः ।

120. 'यदन्तर्ज्ञेयरूपं तद्वद्विषयवदवभासते' quoted in Śāṅkarabhāṣya (2. 2. 28) and Sarvadarśanasamgraha, p. 35 (B. O. R. I. ed.).

121. साकारविज्ञानवादी सौत्रान्तिकः । विज्ञानस्य साकारतासिद्धिस्तद्दर्शनम् Nārāyaṇa. परमाणुसमयरूपोऽर्थः साकारज्ञानजनकः Advaya vajrasamgraha, p. 17.

122. यद्यपि वैमर्षिकसौत्रान्तिकयोरवान्तरमतभेदोऽस्ति तथापि सर्वास्तितायामस्ति संप्रतिपत्तिरित्येकीकृत्योपन्यासः Bhāmati on Śāṅkarabhāṣya 2. 2. 18.

Sautrāntikas, like the Vaibhāṣikas, believe in the existence of the external world, though transitory; but while the Vaibhāṣikas hold that external objects can be perceived directly, the Sautrāntikas assert that they must be inferred. An external object first imprints its form on our consciousness, and from this form or image we infer the existence of the object.¹²³ Just as the act of eating is inferred from nourishment, a country from the language spoken by its people, and affection from cordiality, similarly external objects are inferred from the form or image left on the consciousness.¹²⁴ In other words, we infer the existence of external objects from their reflection in our consciousness, just as we infer the existence of the face from the reflection in the mirror.¹²⁵

(b)

The reference to Sūnyavāda in 10. 87 may be brought into relation with the verse in the twenty-first Canto of our poem, in which Buddha is called विधुतकोटिचतुष्क and अद्वयवादिन् (21. 88). According to the Sūnyavādin or the Mādhyamika school, things have only an illusory or dreamlike existence. They are like the figures created by a magician, which are believed to be real by the ignorant.¹²⁶ Things exist so long as the attendant cause is present, and disappear when the cause ceases to exist. They are like the reflection of an object, which appears when there is a mirror near it, and is lost to view when the mirror is removed.¹²⁷ None can tell whence these illusory objects come and where they go.¹²⁸ The Sūnyavādins do not believe in the origination of things in the real sense, and things, according to them, are neither really existent nor suffer extinction.¹²⁹ The Ultimate Reality is, on the

123. इन्द्रियसंनिवृष्टस्य विषयस्योत्पाद्ये ज्ञाने स्वाकारसमर्पकतया समर्पितेन चाकारेण तस्यार्थस्यानुमेयतोपपत्तेः Sarvadāśāsanasaṅgraha, p. 36 (B. O. R. I. ed.).

124. Ibid., p. 36.

125. ज्ञाने ज्ञेयप्रतिबिम्बो बिम्बपुरःसरः, प्रतिबिम्बत्वात् दर्पणगतमुखप्रतिबिम्बवदिति ।

एवञ्च प्रत्यक्षग्राह्यो बाह्यार्थो नास्ति Sarvamataṣaṅgraha, p. 21.

126. Bodhicaryāvatāra, p. 374.

127. यदन्यसंनिधानेन दृष्टं न तदभावतः । प्रतिबिम्बसमे तस्मिन् कृत्रिमे सत्यता कथम् ॥ Ibid., 9. 145. हेतुतः संभवो येषां तदभावाच्च सन्ति ये । कथं नाम न ते स्पष्टं प्रतिबिम्बसमा मताः ॥ Mādhyamakavṛtti quoted by Prajñākara on the above verse.

128. Bodhicaryāvatāra 9. 144.

129. एवं च न निरोधोऽस्ति न च भावोऽस्ति सर्वदा । अजातमनिरुद्धं च तस्मात् सर्वमिदं जगत् ॥ Bodhicaryāvatāra 9. 150. For a comprehensive account of the Mādhyamika theory see Dr. N. Datta's paper in the Annals of the B. O. R. I, Vol. XI, Pt. II.

other hand, described as beyond the four Koṭis or modes of predication; that is, it is neither existent nor non-existent nor the combination nor the negation of the two.¹³⁰ It is, in other words, चतुष्कोटिविनिर्मुक्त, that is, cannot be brought under the four categories mentioned above. It is to this doctrine of the Mādhyamikas that Śrīharṣa refers when in 21. 88 he describes Buddha as one who discarded the four Koṭis or modes of predication. Similarly, Buddha is called in the verse an exponent of absolute monism (अद्वयवादिन्), because the Śūnyatā or the ultimate reality is described as Advaya or non-duality.¹³¹ The expression Advayavādin is included among the names of Buddha in the Amarakoṣa, but Śrīharṣa uses it with a view to the philosophical aspect of the term. A Vedāntist like him was, of course, familiar with the following line occurring in a quotation from the Bodhicittavivarāṇa found in Vācaspati's Bhāmatī (2. 2. 18)-

भिन्नापि देशनाऽभिन्ना शून्यताऽद्वयलक्षणा.

We may also refer to the following verse cited in the Bodhicaryāvatārapañjikā to illustrate the nature of Śūnyatā—

अलक्षणमनुत्पादमसंस्तुतमवाक्यम् ।

आकाशं बोधिवित्तं च बोधिरद्वयलक्षणा ॥¹³²

It may also be noted that according to Advayavajra, one of the two Mādhyamika schools is called Māyopamādvayavādin, 'one who believes in Advaya or non-duality comparable to Māyā or illusion.' Advayavajra explains that the doctrine that the reality transcends the four categories of existence mentioned above is propounded by this school.¹³³

It is noteworthy that in 10. 87 Śrīharṣa mentions only three of the four Buddhist schools—Sautrāntika, Yogācāra and Mādhyamika—and omits the Vaibhāṣika school. It is generally believed that the Mādhyamika and Yogācāra schools belong to the Mahāyāna, while the Sautrāntika and Vaibhāṣika schools are affiliated to the Hinayāna. But Advayavajra says in his Tatvaratnāvalī that the Yogācāra, Mādhyamika and Sautrāntika schools belong to the Mahāyāna.¹³⁴ The grouping together of these three schools by

130. See Vocabulary under कोटि for references.

131. The Dharmasārnābhyaṇya Kāvya (a Jaina work) speaks of the Advaitavāda of Buddha अद्वैतवादं सुगतस्य हन्ति पदक्रमो यच्च जडद्विजानाम् 17. 66.

132. P. 421

133. Advayavajrasaṅgraha (G. O. S.), p. 19

134. Ibid., p. 14

Śrīharṣa seems to suggest that he is following the same tradition as Advayavajra, and presents the three Mahāyāna schools envisaged by that tradition. This is particularly interesting in view of the fact that Advayavajra, who is assigned to the eleventh century,¹³⁵ is not far removed from Śrīharṣa in date.

VI

Jaina doctrines

There is a reference to the three Jewels in 9. 71.¹³⁶ The conception of the three jewels is found both among the Buddhists and the Jainas, but commentators agree in taking the reference as one to Jaina tenets. The three Jewels are Samyagdarśana, Samyagjñāna and Samyakcāritra. Samyagdarśana means faith in the teaching of the Jaina Scriptures.¹³⁷ It is sometimes called also Samyaktva and Ruci.¹³⁸ Samyagjñāna means a thorough knowledge of the doctrines propounded in the Scriptures. Samyakcāritra is cessation from all activities leading to sin. It involves the practice of the five Vratas or vows to renounce violence, theft, falsehood, lust and greed. Kundakundācārya says in his Pravacanāsāra (1. 7) that Cāritra is Dharma which is śama or equanimity, a condition of the soul free from delusion and perturbation.¹³⁹ Jayasena remarks that Śama is that which alleviates the suffering caused by the fire of the passions. Cāritra is thus a quiescent frame of mind, and described as the cessation of all worldly activities containing the germ of Karma.¹⁴⁰

The three Jewels were made familiar in the Kāvya literature by Jaina poets and writers before the time of Śrīharṣa. There are

135. See Introduction to Sādhana-mālā, Vol. II (G. O. S.).

136. न्यवेदि रत्नत्रितये जिनेन यः स धमन्वितामणिरञ्जितो यथा ।

कपालिकोपानलमस्मनः कृते तदेव भस्म स्वकुले स्तुतं तथा ॥

137. तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् Tattvārthādhigamasūtra 1. 3.

138. Yaśastilaka 2. 152; *ibid.*, Vol. II, p. 268, p. 326.

139. चारितं खलु धम्मो धम्मो जो सो समोत्ति णिहिदी ।

मोहक्खोद्विहीणो परिणामो अप्पणो हु समो ॥

See Upadhye's edition with the commentaries of Amṛtacandra and Jayasena (Bombay, 1935).

140. कर्मदाननिमित्तायाः क्रियायाः परमं शमम् । चारित्रोचितचातुर्याश्चारित्रमूचिरे ॥
Yaśastilaka, Vol. II, p. 269; औदासीन्यं परं प्राहुर्लुप्तं सर्वक्रियोज्झितम् *Ibid.*, p. 326.

many references to them in Somadeva's Yaśastilaka where in one place they are collectively called Bodhi.¹⁴¹ In the allegorical Upamitibhavaprapaṇcā Kathā, they are elaborately explained and represented as three medicines for the soul.¹⁴² There are references to the three Jewels also in Kāvyaś like Candraprabhacarita and Dharmaśarmābhilyudaya. The latter work gives a lucid and simple definition of the Jewels as the means of salvation.¹⁴³

VII

Cārvāka doctrines

There is a popular exposition of Cārvāka doctrines in 17. 37 ff. (see Translation). The Cārvāka attack on the Nyāya conception of salvation¹⁴⁴ and God will be found in 17. 75, 77, 78. The Vedānta theory of the Self is attacked in 17. 74. The Cārvāka being a gross materialist does not believe in the existence of the soul and rebirth, and argues that a creature once burnt to ashes at death can by no means return (मस्मीभूतस्य भूतस्य पुनरागमनं कुतः 17. 69). This is the doctrine of annihilation known as Uchedavāda and referred to in works like Āryaśūra's Jātakamālā (Mahābodhijātaka).¹⁴⁵ Being without any vision of the life beyond, the Cārvāka devotes himself to the world and its delights. Sensual pleasure is his summum bonum, and the Cārvāka in our poem requisitions even the aid of grammar in support of his doctrines; he quotes and misinterprets a rule from Pāṇini to prove that salvation is fit only for a eunuch.¹⁴⁶

141. 2. 114, 157.

142. Pp. 105, 113, 116, 140.

143. निःशेषकर्मनिर्मोक्षः स मोक्षः कथ्यते जिनैः ॥

ज्ञानदर्शनचारित्र्यरूपायैः परिणामिनः । भव्यस्यायमनेकाहविकलैरेव जायते ॥

तत्त्वस्यावगतिर्ज्ञानं ध्यानं तस्य दर्शनम् । पापारम्भनिवृत्तिस्तु चारित्र्यं वर्ण्यते जिनैः ॥

21. 160-62. Cf. Candraprabhacarita 18. 123-24.

144. See p. 512.

145. अपर उच्छेदेवादकथाभिरेनं कामभोगप्रसङ्ग एव प्रतारयामास—

दारुणि नैकविधवर्णगुणाकृतीनि कर्मात्मकानि न भवन्ति भवन्ति चैव ।

नष्टानि नैव च यथा पुनरुद्भवन्ति लोकस्थायमिति सौख्यपरायणः स्यात् ॥

146. उभयी प्रकृतिः कामे सज्जेदिति मुनेर्मनः ।

अपवर्गे तृतीयेति भणतः पाणिनेरपि ॥ 17. 70

APPENDIX II

Minor Allusions

Dattātreyā

In the hymn to Viṣṇu in the twenty-first Canto, Śrīharṣa refers to the ten incarnations of the deity; and in addition to these, assigns a verse to the Dattātreyā incarnation,¹ which is not included among the commonly accepted Avatāras, whose number came to be fixed at ten by the twelfth century, if not earlier. The conception of the ten Incarnations was popularised by Jayadeva in the well-known hymn in his Gitagovinda, while Govardhana, in his Āryāsaptaśatī (verse 60), speaks of 'those who recognise ten Avatāras'.² Hemacandra in his Dvyāśrayakāvya 15. 119 uses the expression दशावतारी in the sense of 'a temple containing the idols of the ten incarnations of Viṣṇu'.³ Earlier than this, Kṣemendra, in the eleventh century, describes ten Incarnations in his Daśāvatāracarita; while, in the tenth century, Somadeva speaks of the same number of Incarnations in his Yaśastilaka.⁴ The conception of the ten Incarnations is no doubt still older, but the number ultimately came to be fixed at ten; and the usual group of ten Avatāras does not seem to have at any time included Dattātreyā. The Matsyapurāṇa (47. 237-48), it is true, enumerates ten Avatāras of Viṣṇu, and includes Dattātreyā among them; but this group of Incarnations is different from the usual ten, consisting as it does of Dharma Nārāyaṇa, Narasimha, Vāmana, Dattātreyā, Mādhātṛ, Jāmadagnya, Rāma, Vyāsa, Buddha and Kalkin.

In spite of the exclusion of Dattātreyā from the usual Daśāvatāra group, there are many references to him as an incarnation of

1. सन्तमद्वयमयेऽप्यनि दत्तात्रेयमर्जुनयशोऽर्जनबीजम् ।

नौमि योगजनितानघसंशं त्वामर्कभवनमोहतमोऽर्कम् ॥ 21. 94

2. 'वामन इति त्रिविक्रममभिदधति दशावतारविदः'

3. The comm. says दशावतारी नारायणदशावतारप्रतिमाप्रासादं व्यधत्. Under 13. 29 of the same work (दशावतार्या आरामात्), the comm. says दशावताराः समाहृता दशावतारी तदर्थं भवनमपि उपचारादशावतारी तस्या दशावतारीभवनस्य संबद्धात् आरामात् उद्यानात्.

4. 'दशावतारेण स वर्तते वा' Chap. 4

Viṣṇu. Māgha refers to the Dattātreyā incarnation in 14. 79,⁵ and so does the Bhāgavata (2. 7. 4; 6. 8. 16), which recognises an indefinite number of Avatāras, as pointed out by R. G. Bhandarkar. Dattātreyā is described in the Purāṇas as the son of Atri and Anasūyā, and brother to Durvāsas.⁶ The Brahmapurāṇa (213. 107-9) explains that on the decline of the Vedic religion, Viṣṇu assumed the form of Dattātreyā, and restored the Vedic rites and reestablished society.⁷ Fuller details about Dattātreyā are given in Mārkaṇḍeyapurāṇa,⁸ which describes him as a sage of peculiar character; he is addicted to sensual pleasure without being affected by it.⁹ He is an Avatāra of Viṣṇu, and Lakṣmī is his consort. He is the type of a Yogin who is in the world, and yet outside it, and who without being mad behaves like a mad man.¹⁰ Dattātreyā appears in this role also in the Upaniṣad called after him, which is, however, a compilation of later times. The Mārkaṇḍeyapurāṇa (19. 10-11) states that the sage god is to be worshipped with wine and flesh and music. The Matsyapurāṇa (99. 14) and the Agnipurāṇa refer to idols of Dattātreyā like those of the other Incarnations. The latter work (49. 27) describes his image as two-armed with the figure of Lakṣmī on the left. The Viṣṇudharmottara,¹¹ on the other hand, says that he should be represented exactly in the same way as Vālmiki, a white figure with matted hair on the head. The Ahirbudhnyasamhitā, a famous work of the Pāñcarātra school, includes Dattātreyā among the thirty-nine Vibhavas or manifestations of Vāsudeva or Viṣṇu (5. 50 ff.).

In the Naiṣadha verse referred to above, there are two references to legends concerning Dattātreyā. The one is to the story of

5. संप्रदायविगमादुपेयुषीरेष नाशमविनाशिविग्रहः ।

स्मर्तुमप्रतिहतस्मृतिः धूर्तार्दित इत्यभवदत्रिगोत्रजः ॥

6. Mārkaṇḍeyapurāṇa mentions a third brother Soma (Chap. 17).

7. Viṣṇudharmottarapurāṇa (Part I, chap. 25) says the same thing.

8. Chap. 17 ff.

9. Dattātreyā is represented as being particularly addicted to wine, though in the Avadhūtagītā ascribed to him, wine and woman are severley condemned.

10. Cf. the following quotation from the Jābāla Upaniṣad in Mādhavācārya's commentary on Parāśara Smṛti, chap. 2— तत्र परमहंसा नाम संवर्तकारशिखेतकेतुर्दुर्वासा..... दत्तात्रेयैवैतकप्रभृतयोऽव्यक्तलिङ्गा अव्यक्ताकारा अनुन्मत्ता उन्मत्तवदाचरन्ति.

11. Khaṇḍa 3, 85. 64.

the sage conferring boons on Kārtavīrya Arjuna, who was his favourite devotee. This story is independent of the tradition about the sage being an incarnation of Viṣṇu, and found in the Mahābhārata,¹² Matsyapurāṇa¹³ and other works. The second story relates how the sage taught Yoga to king Alarka. The Mahābhārata¹⁴ describes how Alarka attained perfection in Yoga, but there is no reference to Dattātreyā. The Brahmapurāṇa (180. 32), however, mentions that the sage instructed Alarka in the Aṣṭāṅga Yoga. The story is narrated in detail in Mārkaṇḍeyapurāṇa¹⁵ which gives a summary of the teachings of the sage. It is here important to note that it is as a teacher of Yoga that Dattātreyā is better known in later times, and he is aptly called Yoganātha in the Bhāgavata (6. 8. 16). He is, as a matter of fact, sometimes quoted as an authority on topics related to Yoga.¹⁶ In Brahmapurāṇa (chap. 117) the sage appears also as a great devotee of Śiva, and addresses an eloquent hymn to Śiva in the form of Somanātha. Dattātreyā plays an important part in the Tāntric literature also. The Dattātreyatantra,¹⁷ which gives details of many magical practices, is ascribed to him, while the sage sometimes appears as a teacher of Tāntric doctrines.¹⁸ It is significant that his disciple Kārtavīrya also appears in Tāntric rituals.¹⁹ Dattātreyā is thus an important figure in Indian religious literature.²⁰ The well-known Avadhūtagītā is attributed to him, and Śrīharṣa describes him as an adherent of Absolute Monism. There is even a Dattātreyā school of thought, the main ideas whereof are briefly recounted in the Kāthabodha (K. S. S.). The Kāśīkhaṇḍa (84. 18) mentions a Dattātreyatīrtha, and says that a person bathing in its waters

12. Anuśāsanaparva, chap. 152, 153 (Vangavasi ed.). See also Vana-parva, chap. 115.

13. Chap. 43

14. Aśvamedhaparva, chap. 30 (Vangavasi ed.).

15. Chap. 37 ff.

16. See, for example, Nilakaṇṭha on Śāntiparva, 284. 102 (Vangavasi ed.).

17. Published by Jivānanda.

18. See, for instance, Tripurārahasya, chap. 12 (Sarasvatī Bhavana Texts).

19. Mantramahodadhī, chap. 17 (Jivānanda).

20. Kapila, Dattātreyā, Vyāsa and Śaṅkara are mentioned together in Śaṅkaradīpavijaya (9. 22) as the teachers of the Satya, Tretā, Dvāpara and Kali Age respectively.

attains perfection in Yoga. Dattātreyā seems to have been a saint and teacher elevated to the rank of divinity.²¹

21. The cult of Dattātreyā is at present widely prevalent in Maharashtra where the Datta-sampradāya has a large following. But here Dattātreyā is worshipped not as an incarnation of Viṣṇu, but as the combined manifestation of Brahmā, Viṣṇu and Mahēśvara. In an Arati (devotional song) of Saint Ekanātha of Maharashtra he is referred to as Trigūṇa Avatāra and Trāimūrti embodying in himself the attributes of the Hindu Trinity. Though the spiritual genealogy of the Dattātreyā sect is traced back to Vasiṣṭha, Parīśara, Śukra, Gauḍapādācārya and Śaṅkarācārya among others, the sect as a religious organisation does not appear to be very old, as its leading personalities come to the fore from about the fourteenth century onwards. Śrīpāda Śrīvallabha who flourished in the latter part of the fourteenth century may be regarded as the first historical teacher of the community. Even more important is Nṛsiṃha Sarasvatī (A.D. 1408-1458), born at Karanja in Berar, whose benevolent mission, teachings and miracles are described in detail in the *Gurucarita* in Marathi verse composed in the sixteenth century. This work was completed by Sarasvatī Gaṅgādhara in 1558 A.D. and is regarded as the Veda of the Datta sect; it deals with Ācāradharma and other tenets of the school. Among other teachers of the sect whose succession comes down to recent times may be mentioned Janārdana Svāmī (1504-1575), Ekanātha (1533-1599), Dāsopant (1551-1615), etc. The gospel of Dattātreyā is one of peace and forbearance and its philosophy is based on Advaita Vedānta. The relation of the universe to the Self is held to be like that of the waves to the sea or of the light to the sun. The teachers of the Datta school laid great stress on Ācāradharma which rendered notable service to Hinduism in a critical period, and their mission of peace and concord promoted communal harmony which extended even to Hindu-Muslim relations in the Deccan. The subsequent development of the Datta cult and its influence on the masses show the importance of this Avatāra, but, as we have said, Dattātreyā came to be regarded as an incarnation of the Trimūrti rather than of Viṣṇu. Among the holy places of the Datta Sampradāya may be mentioned Gaṅgaḡāpūra in Hyderabad on the banks of the Bhīmā; Nara-sobāchī Wāḍī, a great centre of pilgrimage not far from Kolhapur, at the confluence of the Pañcagaṅgā and Kṛṣṇā, named after Nṛsiṃha Sarasvatī who lived here for twelve years; Audumbar on the banks of the Kṛṣṇā, and Māhūr in Hyderabad. There is an old temple of Dattātreyā on one of the peaks of the Girnar hill in Junagadh and there are others found in different parts of Bombay State. It is usual to worship the *pādukās* of Dattātreyā who is sometimes represented with three faces and six hands, but the one-faced image is the more common. The famous idol of the deity at Bhatgaon in Nepal is of this type. Saint Ekanātha who composed *Abhaṅgas* on Dattamānasa-pūjā and Datta-nāma-mahimā describes the Dhyāna of Dattātreyā in one of his songs as follows: "Datta resides at Audumbara. He has matted hair. He holds in his hands a trident and a drum. The Kāmadhenu and a dog stand by his side. The alms-bag hangs from his shoulders. The half-moon is on his forehead. He holds in one hand a *kamaṇḍalu* and a stick in the other. His body is smeared with ashes. He enshrines in his heart mercy and peace." While the conception of Dattātreyā as a great Yogin has led to his being adored as an apostle of peace and forgiveness, the physical characteristics enumerated here seem to have been elaborated in later times.

Trivikrama and Hari-Hara

The Vāmana incarnation is described by Śrīharṣa in connection with the ten Avatāras, but an additional verse is assigned to Trivikrama,²² who is only another form of Vāmana. It is, however, usual to make a distinction between Vāmana and Trivikrama. The Bhāgavata says, for instance, स्थलेषु मायावदुदामनोऽव्यात्त्रिविक्रमः खेऽवतु विश्वरूपः 6. 8. 13. We shall also see that it was customary to worship Vāmana and Trivikrama separately, there being different idols for both. According to Agnipurāṇa (236. 15), Trivikrama is to be worshipped on the eve of a military expedition.

In the Naiṣadha verse referred to above, there is an allusion to the tradition that the bear king Jāmbavat sang the praise of Viṣṇu while he was banishing Bali to the nether regions. The story of Bali and Vāmana is found in many places; but the reference to Jāmbavat is extremely rare, though it occurs in the Bhāgavata.

जाम्बवानुक्षराजस्तु मेरीशब्दैर्मनोजवः ।

विजयं दिक्षु सर्वासु महोत्सवमघोषयत् ॥ 8. 21. 8.

The Hari-Hara form of Viṣṇu is referred to in 21. 103 and 105. This dual form of Viṣṇu and Śiva seems to be the same as the Śiva-Nārāyaṇa mentioned in Matsyapurāṇa (chap. 260), which gives directions for constructing the idol representing the form in ques-

Dattātreyā appears in a leading role in the religious tenets of another sect of Maharashtra, that of the Mahānubhāvas, founded by Cakradhara at Paithān in the latter half of the thirteenth century. This sect worships the five Kṛṣṇas, namely, Śrīkṛṣṇa, Dattātreyā, Cakrapāṇi, Guṇḍama Rāūla alias Govinda Prabhu and Cakradhara, and regards Dattātreyā not as the incarnation of a god but of God himself. He is the Ādiguru who has existed in the four yugas. There is a legend that Dattātreyā appeared in the guise of a tiger before Cāṅgadeva Rāūla, the Guru of Cakradhara, and gave him religious instruction. The Mahānubhāva sect has survived in Berar where it has some Maṭhas with a number of followers. See P. R. Mokasi's article on Datta Sampradāya in the Marathi Magazine Prasāda (Poona, June, 1954); Chitrav- Madhyayugina Caritra Kośa, Poona, 1937, pp. 350-354; and articles in the Marathi encyclopaedia Jñānakōśa edited by Ketkar on Dattātreyā, Narasobāchī Wāḍī, etc. The Bombay Gazetteer (Index Volume, No. 27, 1904) contains the following references to Dattātreyā: Shrine of D. at Cheul; Temple of D. at Nirmal; Image of D. in Sopara Cakreśvara Temple; Footprints of D. at Tungār; D. Image and pool at Gokarna. Dattātreyā is believed by his followers to have been born on the full moon day of the month of Mārgaśīrṣa.

22 मां त्रिविक्रम पुनीहि पदे ते किं लग्नजनि राहुरुपानत् ।

किं प्रदक्षिणनकुदभ्रमिपाशं जाम्बवानदित ते बलिबन्धे ॥ 21. 97

tion (वामार्धे माधवं विद्याक्षिणे शूलपाणिनम्).²³ It is stated in Vidyāranya's Śaṅkaradigvijaya (12. 7—8) that at a sacred place called Hari-śaṅkara, Śaṅkara worshipped Hari and Śiva 'who manifested the emblem of unity'.²⁴ The Hari-Hara form seems to be referred to here, which is mentioned also in Harṣacarita (chap. 4).²⁵

The 'White Hair' of Viṣṇu

While describing the Kṛṣṇa incarnation, Śrīharṣa refers to Balarāma as the 'White Hair' of Viṣṇu conceived as the Primeval Being, and identifies him with the serpent Ananta.²⁶ Kṛṣṇa, Balarāma and Ananta are, as a matter of fact, represented here as identical. The poet here follows the tradition preserved in Viṣṇu-purāṇa²⁷ that in order to save the earth from the oppression of the demons, Viṣṇu plucked from his head two hairs, the one white and the other black (उज्ज्वलरत्ननः केशौ सितकृष्णौ), and ordained that the two mysterious hairs should be incarnate on the earth in the form of Balarāma and Kṛṣṇa respectively. Viṣṇu explained the circumstances relating to Kṛṣṇa's birth in Devakī's womb, and said that prior to this, the serpent Ananta, a partial incarnation (वंश) of his own, would be born as 'the part of a part' (अंशंशेन) in the form of Balarāma.

The tradition is referred to in the Mahābhārata²⁸ and in the Bhāgavata.²⁹ Śrīdharasvāmin, in his commentary on the latter work, says that the black and the white hair refers to the colour of Kṛṣṇa and Balarāma respectively. Hemādri, on the other hand, in his commentary on Mukta-phala where the Bhāgavata verse

23. There is a Somavrata in which, while worshipping Śiva, the right half of the deity is to be contemplated and adored as Hara, and the left half as Hari. See Purāṇa text cited in Kṛtyakalpataru (Vratakāṇḍa), p. 269.

24. 'अद्वैतमुद्रामिह दर्शयन्तौ '

25. 'संपृक्तावतारमिव हरिहरयोर्दर्शयन्तम् '

26. तावकापरतनोः सितकेशस्त्वं हली किल स एव च शेषः ।

साधुसावतारस्तव धत्ते तज्जरच्चिकुरनालविलासम् ॥ 2. 85

27. Section 5, 1. 59-74, summarised in Brahma-purāṇa, chap. 181.

28. 206. 55 (Kumbhakonam ed.). See also quotation in Śrīdhara on Bhāgavata 2. 7. 26.

29. भूमेः सुरेतरवरूपविमर्दितायाः, क्लेशव्ययाय कलया सितकृष्णकेशः 2. 7. 26. Śrīdhara says श्रीकृष्णावतारमाह । कलया रामेण सह जातः । सितकृष्णौ केशौ यस्य भगवतः स एव साक्षात् । सितकृष्णकेशत्वं शोभैव, न तु वयःपरिणामकृतमविकारित्वात् ।

referred to here is quoted, explains the word केश in the sense of 'lord or possessor of happiness' (क+ईश).³⁰ He quotes in his support a verse from Narasimhapurāṇa, which uses शक्ति for केश—

बभ्रुदेवाच्च देवक्यामवतीर्थं नहीतले ।

सितकृष्णे च तच्छक्ती कंसाद्यान् घातयिष्यतः ॥³¹

Hemādri's explanation seems to be farfetched and artificial, and Śrīdhara is no doubt right in taking केश in its usual sense of 'hair'. The testimony of Śrīharṣa's verse is to the same effect.

Rādhā

Śrīharṣa refers to Rādhā in connection with the Kṛṣṇa incarnation in 21. 84. It is not certain when the Rādhā legend came into being, but Rādhā made her entry into Kāvya literature several centuries earlier than Śrīharṣa's time. Rādhikā is mentioned in one of the introductory verses of Veṇīsaṁhāra composed not later than the eighth century. In the ninth century, Ānandavardhana in his Dhvanyāloka (chap. 2) cites a verse which alludes to Rādhā in the following lines—

तेषां गोपबधूविलासमुद्भूतां राधारहःसालिषां

क्षेमं भद्रं कलिन्दशैलतनयातीरे लतावेदमनाम् ।

The poetic emotion inspiring this verse is almost as strong as in the Gītagovinda, and the advent of Rādhā in Sanskrit poetry must have taken place considerably before Ānandavardhana's time. In the tenth century, Trivikrama refers to Rādhā's love for Kṛṣṇa by way of word-play,³² in his Nalacampū (chap. 4); while Soma-deva refers to the same topic in a more explicit manner in his Yaśastilaka (chap. 4).³³ Rādhā and Kṛṣṇa are the subject of a sentimental verse twice quoted in Sarasvatīkaṇṭhābharṇa.³⁴

30. सितं निर्मलं मुक्तिरूपम् । कृष्णं मलिनं भुक्तिरूपं यत् कं मुखं तस्येशः । केशौ सुखस्वामिनौ । सितो रामः Hemādri.

31. Hemādri remarks अतएव नरसिंहपुराणे कृष्णावतारप्रसङ्गे शक्तिशब्द एव प्रयुक्तो न तु केशशब्दः.

32. 'अप-राधात्मिका'

33. 'किं न रेमे राधा नारायणेन'

34. कनककलशस्वच्छे राधापयोधरमण्डले

नवजलधरस्यामामात्मद्युतिं प्रतिबिम्बिताम् ।

असितसिचयप्रान्तभ्रान्त्या मुहुर्मुहुरुत्क्षिप-

जयति जनितबीडाहासः प्रियाहसितो हरिः ॥

Among other writers, Kṣemendra mentions Rādhā in his *Daśāva-tāracarita*,³⁵ and Govardhana does the same in his *Āryāsaptāśatī*.³⁶ The allusion to Rādhā in *Naiṣadha* is thus an interesting link in the literary fortunes of Kṛṣṇa's beloved in later Sanskrit poetry.³⁷ It may also be mentioned that there was a drama called *Rādhā-vipralambha* by Hejjala. Rāmacandra refers to it in the commen-tary portion of his *Nāṭyadarpaṇa* (1. 65) composed in the twelfth century. In *Prākṛit* poetry, Rādhā is mentioned in Hāla's *Gāthā-saptāśatī* (1. 89) and Vākpati's *Gauḍavaho* (verse 22) composed early in the eighth century.

In the *Naiṣadha* verse referred to above, Śrīharṣa addresses Kṛṣṇa as *प्राणवत् प्राणधिराध*, and we have reason to believe that Rādhā being 'dear to Kṛṣṇa as his life' had become a stock phrase by Śrīharṣa's time. In *Devibhāgavata* we frequently find epithets conveying a similar idea; for example, *प्राणाधिकप्रियतमा*³⁸, *कृष्णप्राणाधिकप्रिया*³⁹, *कृष्णप्राणाधिदेवता*⁴⁰ etc. The *Devibhā-gavata* is earlier than Śrīharṣa; and, at any rate, the epithet used by the poet seems to be based on some such *Paurāṇika* text. We may here note that among the earlier *Purāṇas*, Rādhā appears as a goddess, and is treated as holy in *Padmapurāṇa*,⁴¹ *Varāhapu-rāṇa*⁴² and *Lingapurāṇa*.⁴³ In our poem she is mentioned only as the beloved mistress of Kṛṣṇa, but in the first half of the thirteenth century she appears in the role of a paramount goddess in Some-śvara's poem *Surathotsava* (1. 19), wherein her blessing is invoked along with that of *Pārvati*, *Rāma*, *Kṛṣṇa* and others.

35. 8. 170, 171, 176.

36. Verses 431, 508, etc.

37. The following anonymous verse about Rādhā is quoted in Hema-candra's *Kāvyaṇuśāsana* (chap. 2), Kuntaka's *Vakroktijīvitā* (p. 106), and *Saduktikarṇāmrta*:

याते द्वारवती पुरं मधुरिपौ तदस्त्रसंभ्यानया

कालिन्दीतटकुञ्जबहुललतामालम्ब्य सोत्कण्ठया ।

उद्गीतं गुरुबाष्पगद्गलतारस्वरं राधया

येनान्तर्जलचारिभिर्जलचरैरुत्कण्ठमाकूजितम् ॥

(Lahore ed., p. 43)

Two verses (41, 42) about Rādhā are attributed to an unknown poet named *Sonnoka* in *Kavindravacana-samuccaya* (not later than 1200 A.D.)

38. 9. 1. 44

39. 9. 2. 46

40. 9. 8. 92

41. *Pātālakhaṇḍa* 50. 53 etc.

42. 164. 36

43. *Uttarārdha*, 48, 14

The Twelve Idols of Viṣṇu and their Worship

In 21. 42 Nala is described as worshipping the twelve idols of Viṣṇu.⁴⁴ According to Cāṇḍūpaṇḍita, the images are those of the twelve manifestations of Viṣṇu, namely, Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha and Dāmodara. The only difference in these idols is that the four emblems of Viṣṇu—the lotus, the conch, the mace and the discus—are placed by permutation in varying order in the four hands of Viṣṇu, as will be seen from the following list.

Keśava—Conch, discus, mace and lotus, beginning from the upper right hand.

Nārāyaṇa—Conch, lotus, mace and discus, beginning from the lower right hand.

Mādhava—Conch, lotus, mace and discus, beginning from the upper left hand.

Govinda—Conch, discus, mace and lotus, beginning from the lower left hand.

Viṣṇu—Conch, discus, mace and lotus, beginning from the upper left hand.

Madhusūdana—Conch, lotus, mace and discus, beginning from the upper right hand.

Trivikrama—Conch, lotus, mace and discus, beginning from the lower left hand.

Vāmana—Conch, discus, lotus and mace, beginning from the upper right hand.

Śrīdhara—Conch, lotus, discus and mace, beginning from the lower left hand.

Hṛṣīkeśa—Conch, mace, discus and lotus, beginning from the lower left hand.

Padmanābha—Conch, lotus, discus and mace, beginning from the lower right hand.

Dāmodara—Conch, mace, discus and lotus, beginning from the upper right hand.⁴⁵

44. उत्तमं स महति स्म महीश्वरं पूर्यं पुरुषसूक्तविधानैः ।

द्वादशापि च स केशवमूर्तीद्वादशाक्षरमुदीर्य ववन्दे ॥

45. According to the manuscript, both Nārāyaṇa and Vāmana are characterised by conch, discus, mace and lotus, beginning from the lower right hand. This is a mistake. The necessary alterations have been made from Skandapurāṇa.

The above list is based on Skandapurāṇa,⁴⁶ which gives four groups of six idols each, making twenty-four in all.⁴⁷ It was obviously allowed to select twelve idols from these groups in the order given above.

The Agnipurāṇa (chap. 48) also mentions twenty-four idols of Viṣṇu, of which the first twelve appear in the same order as in the above list, though the arrangement of the four emblems is different. The Ahirbudhnyasainhitā (chap. 26), on the other hand, mentions only twelve images in the same order as above, though here too the emblems appear in different combinations to those in other texts.

The twelve idols of Viṣṇu correspond to the twelve months of the year; and according to certain texts, they are to be worshipped by turns in each successive month, and not, as in our poem, on the selfsame occasion. The Mahābhārata⁴⁸ says that Keśava should be worshipped in the month of Agrahāyaṇa, Nārāyaṇa in Pauṣa, Mādhava in Māgha, Govinda in Fālguna, Viṣṇu in Caitra, Madhu-sūdana in Vaiśākha, Trivikrama in Jyēṣṭha, Vāmana in Āṣāḍha, Śrīdhara in Śrāvaṇa, Hṛṣikeśa in Bhādra, Padmanābha in Āśvina, and Dāmodara in Kārtika. This tradition is found also in Viṣṇu-dharmottarapurāṇa,⁴⁹ and Aparārka quotes some verses to the same effect in his commentary on Yājñavalkya (1. 154).⁵⁰ The idols are to be worshipped on the twelfth day of the month.

We find, however, in Skandapurāṇa (Utkalakhaṇḍa, chap. 43) that the twelve idols of Viṣṇu are to be worshipped one by one every day, with twelve kinds of flowers and fruits as well as other offerings. The idols should be of gold, and placed on twelve pitchers, covered with copper dishes and wrapped in white cloth. This ritual is prescribed in connection with the Mūrti-pañjara vow, usually lasting for a year. The idols are to be worshipped with the 'twelve-lettered' formula mentioned in our poem, but there is no reference to the Puruṣa hymn, to which Śrīharṣa gives prominence. All the idols are, however, worshipped on the same occasion, as Nala does in our poem.

46. Kāśikhaṇḍa, chap. 61.

47. This is the maximum number of arrangements available by permutation.

48. Anuśāsanaparva, chap. 109 (Vangavasi ed.)

49. Khaṇḍa I, chap. 159.

50. The citation in Aparārka mentions twenty-four images; the first twelve for शुक्रदादशैः and the second twelve for कुण्डादशैः.

In the above verse, Śrīharṣa says Nala worshipped Viṣṇu with the twelve-lettered formula (द्वादशाक्षर). This is the well-known द्वादशाक्षरमन्त्र, sometimes called द्वादशाक्षरविद्या,⁵¹ equivalent to ॐ नमो भगवते वासुदेवाय. There are numerous references to this formula in the Purāṇas. The Viṣṇupurāṇa⁵² speaks of the द्वादशाक्षर-चिन्तकाः, and the twelve-lettered formula along with the eight-lettered one (ॐ नमो नारायणाय) is held to be particularly sacred by the Vaiṣṇavas. The Viṣṇudharmottarapurāṇa mentions them together, and says that they can be used by Brāhmaṇas as well as women and Śūdras (Khaṇḍa I, chap. 163).⁵³

The poet further says that Nala worshipped Viṣṇu with the rites connected with the Puruṣasūkta (पुरुषसूक्तविधानैः). The Puruṣa hymn is essential in the worship of Viṣṇu, and the sixteen verses of which it is composed correspond to the sixteen items of worship (उपचार) in honour of the deity. The Padmapurāṇa says that each of these items (invocation, offering of water for washing and other purposes, perfume, incense etc.) is to be accompanied by a verse of the Puruṣasūkta as well as the basic formula (मूलमन्त्र), which obviously refers to the twelve-lettered formula mentioned above.⁵⁴ According to certain texts, the formula in question is the eight-lettered one, but both mantras are held to be equally sacred. The application of the Puruṣa hymn, verse by verse, is explained also in some verses quoted by Aparārka on Yājñavalkya 1. 101.⁵⁵ The deity is to be invoked with the first verse of the hymn; the ceremonial seat is to be offered with the second; water for washing the feet

51. Padmapurāṇa, Uttarakhaṇḍa, 108. 26; Bhāgavata 8. 16. 39. Also called मूलविद्या, Ibid. 8. 16. 40.

52. Part I, 6. 39.

53. See also Bhāgavata 6. 8.

54. प्रत्यृचं पुरुषसूक्तेन मूलमन्त्रेण वैष्णवः ।
मन्त्रद्वयेन कुर्वीत षोडशैरुपचारकैः ।
भूयः प्रत्युपचारेषु दद्यात् पुष्पाञ्जलिं ततः ॥

Padmapurāṇa, Uttarakhaṇḍa, 253 58, 59.

Cf. Bhāgavata—जुहुयान्मूलमन्त्रेण षोडशर्चाऽवदानतः 11. 27. 41. Śrīdhara says मूलमन्त्रेणाष्टाक्षरेण । तथा षोडश ऋचो यस्मिन् तेन पुरुषसूक्तेन च अवदानतः प्रत्यृचमाहुतिग्रहणेनेत्यर्थः. Bhāgavata (11. 27) refers to some mantras not found in Padmapurāṇa.

55. The verses are ascribed to Yogyājñavalkya in Madanapārijāta (Chap. 3).

is to be offered with the third, and so on till the sixteen Upacāras are completed. The poet thus refers to the entire course of the daily worship of Viṣṇu, when he says पुरुषसूक्तविधान. The Vidhi of the Puruṣasūkta is referred to in the following verse quoted by Aparārka from the Narasiṃhapurāṇa—

जले देवं नमस्कृत्य ततो गृहगतः पुनः ।

विधेः पुरुषसूक्तस्य⁵⁶ तत्र विष्णुं समर्चयेत् ॥

The Puruṣasūkta-vidhāna includes Homa or oblation in the fire, which is also accompanied by the Puruṣa hymn.⁵⁷ It may be mentioned that apart from the customary worship of Viṣṇu, there are special Vaiṣṇava vows, for example, the Hamsavrata, the observance of which requires systematic contemplation of the Puruṣa hymn over a definite period.

The Buddhist goddess Tārā

There is an important reference to the Buddhist goddess Tārā in 22. 136. The poet speaks of the custom of making a circle of camphor mixed with musk in the shrine of the goddess.⁵⁸ Tārā is mentioned as a Buddhist deity also in Āryāsaptaśatī of Govardhana⁵⁹ and in Vāsavadattā.⁶⁰ More interesting is the reference to Tārā in Haravijaya of Ratnākara who flourished in the ninth century. Tārā is here mentioned in a hymn to Caṇḍī, in which the great goddess Caṇḍī is identified with the Supreme Being, and the poet says that she is called by some Tārā, "whose origin has been seen, i.e., who originated, in the domain of Āryāvāloka," and "who is said to have been born amidst lotus blossoms".⁶¹ With regard to

56. The quotation in Madanapārijāta reads पौरुषेण तु सूक्तेन.

57. 'पौरुषं च जपेत् सूक्तं तेनैव जुहुयात्तथा' Viṣṇudharmottara quoted in Vira-mitrodaya (पूजाप्रकाश). Padmapurāṇa calls this वैकुण्ठहोम, Uttarakhaṇḍa 253. 78.

58. ताराविहारभुवि चन्द्रमयी चकार

यन्मण्डलीं हिमभुवं मृगनाभिवासम्

तेनैव तन्वि सुकृतेन मते जिनस्य etc.

Nārāyaṇa says ताराया बुद्धदेव्या विहारस्थाने पूजास्थाने.

59. अतिपूजिततारेयं दृष्टिः श्रुतिलङ्घनक्षमा सुतनु ।

जिनसिद्धान्तस्थितिरिव सवासना कं न मोहयति ॥ Verse 21

60. 'भिष्णुकीव तारानुरागरकाम्बरधारिणी'

61. गर्भीकृतावधुतसंतमसानुबन्धसंवित्प्रकाशविद्यमीकृतयानमार्गैः ।

आर्यावलोकमुवि लोकिस्तसंभवा च तारा त्वमम्ब कथिताब्जकुलप्रसूतिः ॥ 47. 54

the first epithet, Āryāvaloka evidently refers to the great Bodhi-sattva Avalokiteśvara who is often called Āryāvalokiteśvara, and we find in Sādhana-mālā, a collection of ritual texts of Vajrayāna Buddhism, that in a frequently repeated mystic formula the goddess Tārā, also called Āryatārā, is invariably mentioned with Āryāvalokiteśvara.⁶² With regard to the second epithet, we may note that in Sādhana-mālā Tārā is always described as being seated on a lotus,⁶³ and sometimes as being evolved from the lotus.⁶⁴ The above references to Tārā in Buddhist and non-Buddhist works testify to the wide popularity of the Tārā cult in medieval India. The cult seems to have been well-established in the seventh century. Nāgārjuna II, who is assigned to about the middle of the seventh century, wrote two Sādhana-s or manuals, one for the worship of Vajratārā and the other for that of Ekajaṭā, who is closely allied to Tārā, and both the texts are included in the Sādhana-mālā collection.⁶⁵ It may also be added that Tārā is frequently mentioned in the early Mahāyāna work Āryamañjuśrīkalpa.⁶⁶ We need not here discuss the question when Tārā was admitted to the Hindu pantheon, but she already appears as a Hindu goddess in some of the earlier

62. "नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय महाकारुणिकाय तद्यथा ॐ तारे तुत्तारे" etc. Sādhana-mālā, Vol. I, p. 178 (G. O. S.), p. 192, etc. "नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय महाकारुणिकाय नमस्ताराय", p. 221. "नमस्ताराय नम आर्यावलोकितेश्वराय बोधिसत्त्वाय.....नमो भगव्ये आर्यताराय, ॐ तारे तुत्तारे.....", p. 237. Cf. Āryamañjuśrīkalpa, Vol. II, p. 501 (Trivandrum Sanskrit Series)-महाकरुणजा देवी तारा भवति पद्मसी.

63. सितकमलोपरि चन्द्रासनस्थाम् Ibid., p. 193; भगवतीमार्यतारां..... शकटचक्रप्रमाणसितकमलोपरि सितरश्मिमण्डलोपविष्टाम् p. 204, etc. 'Candra' might mean here 'camphor' as in Naiṣadha 22, 136, and the Maṇḍala might be the circle of camphor mentioned by Śrīharṣa. In that case the goddess would be seated on a white full-blown lotus within a circle of camphor. 'Moon' signifies 'camphor' also in Hindu religious texts. See Vocab. under चान्द्र.

64. सितोत्पलस्थतांकारोद्भूतां ताराम् Ibid., p. 176; तांकारजं तांकाराक्रान्तमध्य-मिन्दीवरं ध्यात्वा तत्परिणतमार्यताराम् Ibid., p. 178. तां is the mystic letter representing Tārā.

65. Bhattacharya-Buddhist Esoterism, p. 68. Vajratārā is the central deity of one of the Maṇḍalas or mystic circles named after her in Abhayākara-gupta's Niṣpannayogāvalī (G. O. S.) composed at the end of the eleventh century.

66. e.g., तारा च लोकविख्याता देवी पण्डरवासिनी Vol. III, p. 621 etc. (Trivandrum Sanskrit Series).

Purāṇas.⁶⁷ Ratnākara also, in another verse of Haraviṇaya, represents Caṇḍī as shining among the eight Śaktis beginning with Tārā.⁶⁸ The eight Śaktis seem to be Tārā and the seven Mothers,⁶⁹ and Tārā is here conceived as a Brāhmanical deity. Tārā seems to have been worshipped side by side by both Hindus and Buddhists, though the former in course of time introduced many changes in the conception of her image and the mode of worship. There is sometimes even a deliberate attempt to obliterate the Buddhist affinities of the goddess by representing her as a typically Brāhmanical deity hostile to the Buddhists.⁷⁰ Yet, as late as the eighteenth century, the famous Tāntric commentator Bhāskara-rāya,⁷¹ in his commentary on Lalitāsahasranāma, describes Tārā as a Buddhist deity, though he calls her a form of the great Hindu goddess Tripurā.⁷²

67. e.g., Liṅgapurāṇa, p. 780 (Jivānanda's edition). Devīpurāṇa often refers to Tārā, and says in one place तारणादिपुञ्जदेस्तारा लोकेषु गीयते 37. 36.

68. ख्याता महेश्वरनिरञ्जिता दधानास्तारादिका जगति याः किल शक्तयोऽष्टौ ।
तन्मध्यवृत्तिरमला परिदीप्यसे त्वमेकापवर्गमुखदा शिवशक्तिराद्या ॥ 47. 111

69. Cf. Sādhana-mālā मातृमण्डलमध्यस्थां तारादेवीं विभावयेत् Vol. I, p. 179. The eight Śaktis mentioned in Prapañcasāra Tantra 14. 72, 73 (Avalon's ed.) are different, and do not include Tārā. In Āryamañjuśrīkalpa, Tārā appears as one of the eight Mahāmudrā deities (Vol. II, p. 508).

70. दक्षिणस्यां तथा तारा संस्थिता स्थापिता मया ।
तारणार्थाय वेदानां यस्मात् कूर्म समाधिता ॥.....
अनयाविष्टदेहश्च बुधो बौद्धान् हनिष्यति ।

कोटिशो वेदमार्गस्य ध्वंसकान् पापकर्मिणः । Skandapurāṇa, Māheśvara-khaṇḍa, chap. 47 of Kumārikākhaṇḍa.

71. For the date see Sarasvatī Bhavann Studies, Vol. VI, p. 187.

72. षड्दर्शनपूजायां जैनदर्शनोपास्यत्वेनापि देव्याः पूजादर्शनात्तदुपास्यतारानामकदेवीरूपेति वान् . The term जैन can here mean only Buddhist, the word जिन being used in the sense of Buddha also. The षड्दर्शनपूजा referred to by Bhāskara is described in ज्ञानार्णवतन्त्र 16. 131—4, and we learn that the six systems are Saiva, Brāhma, Śākta, Sūrya and Bauddha (संपूज्यं बौद्धदर्शन-मुत्तमम्). It may also be noted that the Jaina writer Guṇaratna calls Tārā a Buddhist deity in his commentary on Haribhadra's Śaḍdarśanasamuccaya (section on Buddhism)—तारादेवी शासने विप्रनाशिनी, p. 24 (B. I. ed.)

The large number of references to Tārā as an essentially Buddhist deity by poets and lexicographers,⁷³ and the elaboration of her cult in early Mahāyāna and Vajrayāna texts prove the Buddhist origin of the goddess; and as Dr. B. Bhattacharya has shown,⁷⁴ there are many points in the description of Tārā in Hindu Tāntric works, which cannot be understood without referring to Buddhist ritual texts. Nowadays the worship of Tārā is found only among certain sections of Hindus in Bengal, and her Buddhist votaries are said to be confined to the hill tracts of Nepal.⁷⁵ We may contrast with this the widespread popularity of the Tārā cult in medieval India, as evidenced by the large number of Sādhana or manuals for her worship incorporated in Sādhanamālā, one of the manuscripts of which was written in 1165 A.D.⁷⁶ The cult was also prevalent in Tibet. It is stated in the colophon of the Sādhana relating to the worship of Ekajaṭā composed by Nāgārjuna II (see above) that it was discovered by him in Tibet.⁷⁷ This seems to be the reason why the four-armed variety of Ekajaṭā was called Mahācīna Tārā.⁷⁸

The cult of Tārā figures prominently in the expansion of Mahāyāna Buddhism in Java under the Śailendra kings in the last quarter of the eighth century. The Kalasan inscription of 778 A.D., which opens with a salutation to Āryatārā, records the building of a temple of Tārā by the Śailendra king Panamkarapa, who also granted the village of Kālāsa for its maintenance. This edifice is the present Chandi Kalasan in the plain of Prambanan, and belongs to the important series of Buddhist monuments in central Java.⁷⁹

73. Medinī says बुद्धदेवताभेदे कालिगीष्पतिभाष्योः. Viśvaprakāśa says बुद्धदेव्यां मता तारा, and Hemacandra's Anekārthasaṅgraha says the same thing. Trikāṇḍaśeṣa mentions Tārā among twenty-one Buddhist goddesses.

74. Introduction to Sādhanamālā (Section 9).

75. See Introduction to Tārātantra (Varendra Research Society). The cult of Tārā was widely prevalent under the Pālas in Bengal where a number of her stone images has been discovered. She was once worshipped by the Buddhists of Chittagong, and in the Rāmu Magh dialect of that place she is called Phrā Tārā, Phrā being the Burmese equivalent of Āryā. The Buddhists of Chittagong no longer worship Tārā, but she is worshipped by the Hindus under the name Magadheśvarī. See S. C. Das's Note in Chittagong Gazetteer by L. O'Malley, I.C.S., 1908, p. 66.

76. See Preface to Sādhanamālā, Vol. I.

77. 'आर्यनगार्जुनपादेभ्यो उद्धृतम्'

78. Bhattacharya-Buddhist Esoterism, p. 134.

79. Coedès-Les États Hindouisés, p. 154 (1948).

VOCABULARY

अंशक (n) 15. 8, an astrologically favourable moment (e.g. for the marriage rites) (शशंस मौहूर्तिकसंसदंशकम्). Nārāyaṇa says अंशकं वैवाहिकं लग्नम्. Cf. Yaśastilaka (chap. 2)—मानुषो लग्नांशकश्च. The comm. says वृषलग्नस्य मिथुनांशो द्विपदत्वात् मानुषः.

अङ्गकार, a champion warrior (गौरगुणैरङ्गुतिभृतां जैत्राङ्गकारे 12. 84). Bālarāmāyaṇa, Act 8, describes a fight between the champions or Aṅgakāras of Rāma and Rāvaṇa—किमखिलवानरराक्षसक्षयकरेण संग्रामेण, तदेकं तुलाद्यूतं प्रवर्तयावः । तत्र च—स्वत्काङ्गकारविजये तव राम लङ्का, सीता च ते पुनरियं भवतोऽस्तु दाराः । मत्काङ्गकारविजये तु ममाधिपत्यं, तस्यां च ते पुरि कलत्रजने च तत्र ॥ The word secondarily means 'rival'; 'surpassing'; 'similar', e.g., in Naiṣadha 11. 122—नखपदैर्महतु स्तनौ ते.....शशाङ्गकलाङ्गकारैः ; in Mañkhaka 7. 11; 1. 43—स्मरकरिकर-सीकराङ्गकारैः श्रमजलबिन्दुभिः ; स त्रामतां पञ्चशरः सदैव विश्वे वृषाङ्गप्रथमाङ्गकारः.

Nārāyaṇa remarks in his gloss on 11. 122—अङ्गं द्वन्द्वयुद्धं कुर्वन्ती-त्यङ्गकाराः. Acc. to Viśvaparakāśa, अङ्ग means चित्रयुद्ध.

अङ्ग 16. 20, pictorial designs, e.g. on a sword (सान्द्रतराङ्गकाननः). Nārāyaṇa says सूक्ष्माण्यङ्गानि अङ्गकानि मुद्गपत्रौवलीरूपाणि तेषामननं जीवनं यत्र । तदाधार इति यावत् । सान्द्रतराणां पूर्वोक्तानमेवाङ्गानां काननं समूहो यत्र. Jinarāja says the same thing. Vidyādhara says सान्द्रतरमति-गहनमङ्गानां पुष्कराणां काननमिव यत्र.

अङ्गभूमि 16. 22, the blade of a knife or sword (यदङ्गभूमी बभतुः). अङ्गभूमी (dual) refers to the upper and lower portions or the two sides of a blade. Nārāyaṇa says अङ्गभूमी पट्टिकाया ऊर्ध्वाधोदेशौ. Cāṇḍūpaṇḍita says अङ्गस्य भूमी उभयपक्षतः भूमिद्वयम्. Vidyādhara says तस्याः छुरिकाया अङ्गभूमी पुष्करपट्टिकाभूमी. Jinarāja says अङ्गं पट्टिका तस्य भूमी ऊर्ध्वाधोदेशौ.

अङ्गवासना 18. 79, application of cosmetics and perfumes to the body.

अट्ट (m) 2. 89, the top floor of an edifice (यद्गारघटाट्टकृष्टिम्). Cf. 16. 127—सौधाट्टवली ; 16. 129—अवनिपतिपयाट्टक्षेत्रं.....

अतिपातुक 19. 5, surpassing (खेर्लाल्क्ष्मी करतिपातुकैः).

अध्याहार 12. 57, 'supplying an ellipsis' (Apte). Here it means 'complement'; 'that which makes an incomplete thing complete' (अध्याहारः स्मरहरशिरबन्धशेषस्य).

अधुष्ट 12. 10, the number three and a half (अधुष्टाणि हि कोटिरस्य समरे रोमाणि).

अनात्मनीन 11. 22, something unfavourable to oneself (तत् किमपि सूष्टमनात्मनीनम्).

अनास्था 1. 88, indifference. See Trans. The word is explained also as (1) 'impatience'; (2) 'instability', 'transitoriness'. See Nārāyaṇa and Notes (Extracts).

अनुकल्प, usually means a secondary rule prescribing something to be used as a substitute when the thing first prescribed (प्रथमकल्प) is not available. In 17. 12 the word is used in the sense of 'an inferior substitute' (तत्कर्णो भारती दूतौ विरहाद् भीम-जगिराम् ।ष्वनिभिर्वैपैरनुकल्पैर्व्यनोदयत् ॥). In 10. 22 it means 'similar'—स्वं कल्पयन्ति स्म नलानुकल्पम्. Cf. प्रसितुं क्षममम्बुधीन् क्षणादनुकल्पा-श्रितचण्डपावकम् Yādavābhyudaya 9. 17; राकाशशी तद्वद्वानुकल्पः Surathotsava 13. 20.

अनुनायन 16. 64, entreaty; supplication (युवभ्यामनुनायने मिथः).

अनुरोध 15. 91, esteem, a favourable attitude (अनुरोधपरया).

अनुसंधि 3. 129, same as अनुसंधान.

अनूपयति flood; fill (अनूपयामास विदर्भजाश्रुती.....सुधाभिरुक्तिभिः 12. 69; शृङ्गारशृङ्गारमुद्राकरेण वर्णनजानूपय कर्णकूपौ 22. 59).

अन्धु (m) 6. 107; 21. 61, a well.

अपवर 18. 18, an inner room (अपवरान्तरेऽपि). Nārāyaṇa remarks अपवृणोत्याच्छादयति इत्यपवरो गृहगर्भं पचायच्. The word occurs in Pūrṇabhadra's Pañcatantra (Book I, p. 120)—कारापवरके क्षेपिताः ; अपवरकस्यापितविपुलपेदाभ्यन्तराद् idid., p. 107.

अपवृत् (adv.) 17. 96, falsely; wrongly (अपवृत् पठतः पाठ्यमधिगोष्ठि शठस्य ते).

Nārāyaṇa says अपवृत् प्रतिकूलम्, in a contrary or hostile manner.

अपादान 22. 141, source, cause (गण्डपिण्डद्वन्द्वपादानदानद्रवत्व); 17. 118, a point of departure (आगच्छतामपादानं स स्वयंवर एव नः).

अभिजन 11. 51, one's native country (तन्मात्रदैवतजनाभिजनः स देशः).

Amara says 'कुलेऽप्यभिजनो जन्मभूमावप्यथ.....'

अन्नपुष्प 5. 127, water.

अन्नमुकामुक 1. 108, { the Airāvata elephant, Abhramu being his
अन्नमुवह्म 12. 85, { wife. The word अन्नमु occurs in Haravi-
jaya 31. 29—प्रेमास्पदान्नमुः, which refers to the Airāvata ele-
phant; in Yaśastilaka 1. 157—श्रीमत्वन्नमु वारले च सुतनो मा सुवताम-
प्रियान् ; in Surathotsava 4. 46—असौ कुयेन प्रथितामभिख्यामधःकरोत्य-
न्नमुवह्मस्य.

अमुद्र 3. 86, limitless (अमुद्रदारिद्र्यसमुद्रमन्नाम्).

अम्बिका 7. 98, the poet refers to the nine Ambikās or the goddesses more commonly known as the Mātṛs. As has been pointed out by Avalon in the Introduction (p. 35) to Prapañcasāra Tantra, the Mātṛs are seven—Brahmāṇī, Rudrāṇī, Kaumārī, Vaiṣṇavī, Vārāhī, Aindrī and Cāmūṇḍā or Mahābhairavī; usually eight are spoken of and sometimes nine; the others being Aparājītā and Nārasinhī. It should be, however, noted that there are occasional variations in the list of the Mātṛs. Skandapurāṇa (Kāśīkhaṇḍa) mentions the following nine: ब्रह्माणी, वैष्णवी, रौद्री, वाराही, नारसिंही, कौमारी, माहेन्द्रो, चामुण्डा and चण्डिका (83. 33 of Uttarārdha). Nine Mātṛs are invoked in the Mātṛ hymn found in Devīpurāṇa (chap. 87) and the worship of the following nine is prescribed in Brahma-vaivartapurāṇa (Prakṛtikhaṇḍa) 64. 87-88 in connection with the Durgā cult—वैष्णवीश्चैव ब्रह्माणी रौद्रो माहेश्वरी तथा । नारसिंहीश्च वाराहीमिन्द्राणी कर्तिकीं तथा ॥ सर्वशक्तिस्वरूपाश्च प्रधानां सर्वमङ्गलाम् । नव शक्तीश्च संपूज्य घटे देवांश्च पूजयेत् ॥

Devībhāgavata, on the other hand, mentions eight Mātṛs, namely, ब्रह्मी, माहेश्वरी, कौमारी, वैष्णवी, वाराही, इन्द्राणी, चामुण्डा and महालक्ष्मी (12. 11. 57, 58). The characteristics of these eight are described in detail in the Nityāṣoḍaśīkārṇava belonging to Vāmakeśvara Tantra (8. 126 ff.), which goes on to say एवं ध्यात्वा यजेदेताश्चकेशीं त्रिपुरां ततः. The eight Mātṛs men-

tioned above are enumerated also in *Prapañcasāra Tantra* 7. 11, and invoked in the *Karṇajapa* hymn found in *Kulacūḍāmaṇi Tantra* (chap. 3). *Devībhāgavata* in another place (9. 50) enumerates the eight Mātṛs, but here *Nārasimhī* is substituted for *Mahālakṣmī*. In the list of the eight Mātṛs in *Devipurāṇa* (37. 83-90), *Rudrāṇī* takes the place of *Nārasimhī* or *Mahālakṣmī*, the other names being the same as in *Devībhāgavata*. Eight Mātṛs are mentioned in *Līṅgapurāṇa* (*Pūrvārdha* 82. 96), in which a new name appears, *Āgneyikā* in place of *Mahālakṣmī* or *Nārasimhī* or *Rudrāṇī*. The eight Mātṛs mentioned in the *Mantramahodadhī* of *Mahidhara* (compiled from earlier sources) are *Brāhmī*, *Nārāyaṇī*, *Māheśvarī*, *Cāmuṇḍā*, *Kaumārī*, *Aparājitā*, *Vārāhī* and *Nārasimhī* (3. 17, 18). There is another list in 1. 64, 65, which agrees with that found in *Devībhāgavata* 12. 11 (see above). *Varāhapurāṇa* (chap. 27) describes the origin of the eight Mātṛs in the course of Śiva's fight with the *Andhaka* demon, and gives the following names: *Yogeśvarī*, *Māheśvarī*, *Vaiṣṇavī*, *Brahmāṇī*, *Kaumārī*, *Māhendrī*, *Vārāhī* and *Yāmī* (*Yama-daṇḍadharā*).¹ *Kathāsarit-sāgara* refers to a group of Mātṛs headed by *Nārāyaṇī*, the other names being not mentioned (*महत्तारायणीमुख्यं मातृवर्कं समागतम्* (56. 76). Here the Mātṛs are described as being accompanied by *Bhairava*. The Mātṛs figure prominently in *Tāntric* ritual. They are invoked also during the *Ordeal of Balance* (*षट्दिग्ध्य*). *Vyavahāramayūkha* (p. 65, Kane's ed.) says मातर इहागच्छतेह तिष्ठतेति मातृवाद्य । ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा । वाराही च तथेन्द्राणी चमुण्डा सप्त मातरः ॥² *Hemacandra's Dvyāśrayakāvya* (19. 59) refers to a मातृवेश्म or a household temple for the worship of the Mātṛs (*Comm.* says सप्तानां

1. *Viṣṇudharmottara Purāṇa* (Part I, chap. 226), on the other hand, enumerates a large number of Mātṛs created by Śiva to destroy the magic forms of *Andhaka* that arose from the latter's blood.

2. This enumeration is based on a quotation from *Pitāmaha* given in an earlier section (p. 53).

मातृणां देवतानां गृहम्), and it is interesting to find that the marriage rites take place in the मातृवेदम्.

अरित्र 12. 71, (1) an armour; (2) an oar. Nārāyaṇa remarks—
अरिभ्यस्त्रायत इत्यरित्रं कवचम्.

अरीण, full (स्वरमध्वरीणतत्कण्ठ.....6. 65); complete, perfect (गुणैररीणैः
15. 8). From रीण (री—रीयते+क्त). 'ओरीङ् क्षरणे.'

अर्धसमस्या 4. 101, a verse of which the first half is spoken by one person and the second half by another. Verses 4. 102—9 are examples of Ardhasamasyā. See Trans.

अवकेशिन् 17. 142, fruitless (भक्तिर्भूतावकेशिनी); 9. 131 (कदर्शनाः सुरेषु
रागप्रसवावकेशिनीः); 2. 45, barren (as a tree)—विकलं पुष्पमिवावकेशिनः.

अवच्छटा 16. 64, a playful movement (अवच्छटा कापि कटाक्षणस्य).
Nārāyaṇa explains the word as मञ्जिपरम्परा. Cāṇḍūpaṇḍita says
अवच्छटा विक्षेपः.

अवरोह 11. 30, a branch root of a banyan tree (न्यग्रोधमात्मभरधारमिवा-
वरोहैः). Cf. Kauśikasūtra 7. 57. 6—पालाशं दण्डं ब्राह्मणाय प्रयच्छति
.....न्यग्रोधवरोहं वैद्याय (in connection with Upanayana).

अवारीकृत 16. 26, brought near (जवादवारीकृतदूरदृक्पथः). From अवार,
the near bank of a river.

अश्वतर 10. 8, (1) a mythical serpent; (2) a mule.

अष्टवर्ग 9. 119, an astrological calculation for determining the cha-
racter of a birth (शुभाष्टवर्गस्त्वदनङ्गजन्मनः). The word occurs in a
verse which is in all probability an interpolation. See Notes.

असंवर 1. 53, irresistible (असंवरे शम्बरवैरिविक्रमे).

आजानिक 15. 54, inborn, natural (आजानिकरागभूमिता). Nārāyaṇa says
जननं जनः न जनोऽजनः अजनेन निर्वृतः स्वभावेन संभूतः आजानिकः, 'तेन निर्वृतम्'
इति ठक्. Cf. आजानसिद्ध. Śāṅkarabhāṣya says तथा स्मृतिरपि.....योगि-
नामपि युगपदनेकशरीरयोगं दर्शयति, किमु वक्तव्यमाजानसिद्धानां देवानाम्
1. 3. 27, where Bhāmati explains the word as स्वभावसिद्ध.
Cf. Śāṅkaradigvijaya 13. 19—स एव.....आजानसिद्धोऽर्हति सूत्रभाष्ये
वृत्तिविधातुं भगवन्नगाधे. For आजानिक cf. Anyāpadeśaśataka (verse 5)—
हे पीयूषमयूख.....धराध्वरभुजां राजा त्वमाजानिकः (Kāvyaṃālā, Part IX).

आत्मन् 8. 105, the god of love.

बानद्ध (n) 15. 16, drums and similar instruments (अमानमानद्धमियत्तया-
ध्वनीत्).

अन्तःपुरी 19. 65, a maid servant of the inner apartments. Cāṇḍū-
paṇḍita reads अन्तःपुरिकी. Nārāyaṇa mentions this as a
variant and says अन्तःपुरशब्दात् 'अन्तःपूर्वपदादृच्' इति भवार्थे ठच्.

आपोशान 19. 28, the custom of drinking before a meal some water
from the hollow of the palm by stretching out the little finger,
keeping the other fingers closed (मिहिरकिरणामोर्गं भोक्तुं प्रवृत्ततया पुरः,
कलितचुलुकापोशानस्य प्रहार्थमिव किनु । इति विकसितेनैकेन प्राग्दलेन सरोजिनी,
जनयति मर्ति साक्षात्कर्तुर्जनस्य दिनोदये ॥). The word is spelt also
अपोशन, अपोशान and आपोशन. It is believed that the Āpośāna
ceremony turns the food into nectar, and should be
accompanied by the appropriate formula. Cf. अपोशानं तु गृहीयात्
सर्वतीर्थमयं हि तत् । अमृतोपस्तरणमसि विष्णोरन्नमयस्य च ॥ Brahmapurāṇa
quoted in Viramitrodaya (Āhnikaparakāśa). Cf. यद्यन्यायं
पूजयित्वा शाक्त्यो भोजनं ददौ । आपोशनं करे कृत्वा परशुर्वक्ष्यमब्रवीत् ॥ Brahma-
purāṇa 163. 18. The custom is prescribed in Yājñavalkya 1. 31—
कृताग्रिकार्यो भुञ्जीत वाग्यतो शुर्वनुज्ञया । अपोशनक्रियापूर्वं सत्कृत्याभिमङ्गलसयन् ॥
Mitākṣarā says अपोशनक्रियाम् अमृतोपस्तरणमसीसादिको पूर्व कृत्वा भुञ्जीत.
Aparārka says उपनयनकाल आपोशा(श)नप्रोक्ता क्रिया आपोशा(श)नक्रिया.
Cāṇḍūpaṇḍita says—आपोशानस्य (v. r. अपोशानस्य) अन्नाऽनमाऽमृती-
करणार्थस्य आचमनस्य प्रहार्थं । यो भोक्तुं प्रवृत्तः स प्रथममापोशानं गृह्णाति ।
तदुक्तम्—अपोशानेनोपरिष्ठादधस्तादधस्ता तथा । अनन्तममृतं चैव कार्यमन्नं द्विजन्मना ॥
Vidyā says कलितं गृहीते चुलुकेन प्रवृत्तेन यदपोशानं भोजनादौ पानीयप्राशनं तस्य
प्रहार्थमाचमनार्थम् । यः किल प्रथमं भोक्तुं प्रवर्तते स आदावपोशानं गृह्णाति.
Nārāyaṇa says आपोशानप्रहीता करकमले एकां कनिष्ठामङ्गुलिं प्रसारयति, अन्याश्च
संकोचयतीति संप्रदायः. Narahari makes a similar remark.

The word आपोशान is extremely rare in Kāvya literature.
It is used also in Anargharāghava 7. 96—ध्रुवमिह चतुरम्भोनिधिरत्वि-
तापोशानकर्मणि मुनीन्द्रे । भक्ष्यमन्यानि किमपि चकम्पिरे सप्त भुवनानि ॥ Rucipati
remarks भोजनारम्भचुलकल्पमापोशानम्. The word occurs in its
Prākṛta form in Kōūhala's Līlāvai (verse 8): ओसावणि च्च पीया

सत वि बुलुयट्टिमा उयही. उसायणि and ओसायणि are given as variants.

Another form is ओसाअण. See Upadhye's Notes, p. 324.

आन्न 6. 62, from अन्न, mica (चन्द्राभमात्रं तिलकं दधाना). Cf. Nava-sāhasāṅkacarita 15. 7 — धवलान्नकच्छुरितमित्तिलिखितललिताङ्गना.....

आरकूट (n) 9. 28, a kind of brass (पित्तल).

आर्यपुत्रीय 9. 68, relating to a high-born person; noble.

आलि (f), (1) 'a ridge or mound of earth crossing ditches or dividing fields etc.' (Monier-Williams); (2) a causeway, a bridge, as in 22. 28 (रामालि 'Rāma's Bridge', i.e., Setubandha). In Assamese आलि is used in the first sense and means also 'a road'.

आलिङ्गय 7. 66, (1) adj., worthy of being embraced; (2) n (m), a kind of drum described as having the shape of the tail of an ox.

आलेपन, (1) flour water (पिशेदक). विद्युमालेपनपाण्डुरम् 2. 26. Nārāyaṇa and Narahari remark 'अईपण' इति लोके प्रसिद्धम्. (2) an application of paint or whitewash. आलेपनदानपण्डिता 15. 12. Here the word is variously explained. See Notes. Nārāyaṇa and Īśānadeva say that आलेपन is rice paste mixed with turmeric, a composition which seems to have been used in painting walls and floors. Cf. Bengali आल्पना.

आसेचनक 3. 119, extremely charming; that which never satiates, but gives unlimited satisfaction (त्वाम्बोचनासेचनकस्तदस्तु नलस्यशीतद्युतिसद्वितीयः). Amara says तदासेचनकं तृप्तेर्नास्त्यन्तो यस्य दर्शने. There is another form of the word — असेचनक. Cāṇḍūpaṇḍita explains the verse in accordance with both the forms आसेचनक and असेचनक. He says चन्द्रः नलस्य आस्यमेव शीतद्युतिः तेन सहद्वितीयः सन् तव लोचनयोरसेचनकः आनन्दसेचककर्ता अस्तु। अथवा तव लोचनयोरसेचनकः अस्तु अतृप्तिकरोऽस्तु। यदि नलमुत्सेन सहितोऽभूत् तथापि तव विलोकयन्त्याः तृप्तिर्न भविष्यति। "तमसेचनकं प्राहुस्तृप्तिर्यस्य न जायते" (Halāyudha's Abhidhānaratnamāla 2. 195)। यस्य स्वाद्यमानस्य वस्तुनः तृप्तिर्न जायते, किन्तु तृणैव वर्धते सः असेचनकः। तत्र हि द्विधा व्याख्यानम्। (न) सिच्यते आप्याप्यते सुभोजनेनापि इति व्युत्पत्त्या, तथा न सिच्यते आप्याप्यते दग्धनेन च व्युत्पत्त्या असेचनको भक्षयिता भक्ष्यं

च। कर्तरि संबन्धे च पठ्यविधानात्। अतो इलायुधेन कर्तृप्रकरणे पाठे कृतेऽपि आवृत्तिव्याख्यया स्वीकृतम्। असेचनकशब्दस्य³ आस्वाद्यकर्मविषयत्वमेव अत्र व्याख्येयम्। The word in the form असेचनक thus means (1) insatiable (speaking of a person); (2) something which fails to satisfy by increasing the desire for it. The form आसेचनक is the more common, and the other commentators explain this form only. Kṣīrasvāmin in his comm. on Amara says आसिष्यते आप्याय्यते ह्यनेन असेचनकं यस्य दर्शनात् इह न तृप्यति. The word is repeated many times in the Śatasāhasrikā Prajñāpāramitā (B. I.), p. 23 ff. —तत्र जाम्बुद्वीपकानां मनुष्याणां तत्तथागतस्यासेचनकदर्शन-मात्मभावं दृष्ट्वा एतदभूदस्माकं पुरतस्तथागतो निषण्णो धर्मं देशयति and so on. It occurs also in Yaśastilaka (chap. 1, p. 176)—आसेचनकाबलो-कनयोरावयोः; in Harṣacarita (chap. 1)—आसेचनकदर्शनं.....नतारम्. The form असेचनक occurs in Haravijaya 27. 76. —असेचनकदर्शनया. Alaka in his comm. quotes the following definition —‘न गम्यते येन तृप्तिस्तदसेचनकं विदुः’. Cf. Dharmaśarmābhyudaya Kāvya 2. 4. तदङ्गरूपामृतमक्षिमाजनेर्यदृच्छयासेचनकं पपुः स्त्रियः.

आस्थानपट्ट 10. 57, a throne (आस्थानपट्टं रसनां यदीयां जानामि वाचामधिदेवतायाः). आहृत 18. 2, artificial, not inborn (आहृता हि विपर्ययकतानता ज्ञानव्रीतमनसं न लिम्पति).

इक्षु 20. 21, this is the correct reading for इन्दु found in Nārāyaṇa. See Notes. Nārāyaṇa, however, mentions इक्षु as a variant and explains it as a kind of bamboo —इक्षुर्वंशविशेषः, तत्रो-त्पन्नस्य मौक्तिकस्य वैशकनिषण्ठी शैत्यं माधुर्यं पित्तोपशमकत्वं चोक्तम्। वंशान्मौक्तिकोत्पत्तिः प्रसिद्धा पूर्वमुक्ता च. Cāṇḍūpaṇḍita takes इक्षु in its usual sense of ‘sugarcane’, but the reference to pearls (मौक्तिकैरिन्दुकुक्षिजैः) makes it practically certain that the word here means ‘bamboo’ as stated by Nārāyaṇa. There are frequent references to pearls being found in certain bamboos. Cf. Naiṣadha 22. 105 —विदर्भभूमिपतिर्वंशमुक्ता (Nārāyaṇa says वंशः कुलमेव वंशो वेणुस्तत्र जाता मुक्ता). Cf. also Yogavāśiṣṭha (Sthitiprakarāṇa) 35. 11

3. Ms. A reads कर्तृप्रकरणपाठे अगठितेऽपि.

4. Ms. आसेचनक.

—पूतावन्तर्विशदयां मुक्तयामिव कीचके; मुक्ताफलं यथा वेणावहंकारस्तथा तनौ
ibid., 53. 23.

इज्जाल 1. 9, charcoal (निजस्य तेजःशिखिनः परश्चता वितेनुरिज्जालमिवायशः
परे). The reading इज्जाल is found in Nārāyaṇa and Malli.
Cāṇḍūpaṇḍita (Ms. A) reads अज्जाल, but Ms. C reads इज्जाल.
Vidyādhara reads अज्जार, but the accompanying Text has अज्जाल.
Īśānadeva reads अज्जाल and mentions अज्जार as a variant.
Narahari reads अज्जार and mentions इज्जाल as a variant. Both
Malli and Nārāyaṇa remark that इज्जाल is a vernacular word
(भाषाशब्द or देशशब्द). The word is, however, included in the
Vaijayanti lexicon (अज्जारोऽह्नी प्रशान्तार्चिरिज्जालः कारिकाभिर्विद्),
but it is extremely rare in Sanskrit literature. It is found in
Appayadīkṣita's Siddhāntaleśasamgraha (chap. I)—तथाहि इज्जालादौ
चक्षुःसंप्रयुक्ते तदीयनैल्यादिरूपविशेषदर्शनसामग्रीसत्वाच्च रजताध्यासः (Chow-
khamba ed., p. 228. 1916). The expression इज्जालकम्म
is found in Ardhamāgadhī (Uvāsagadasāo, chap. 1).

इषल्लभ 12. 93, easily available.

उत्सर्पिन् 11. 77, overflowing (उत्सर्पिणी न किल तस्य तरङ्गिणी या). Acc.
to Cāṇḍūpaṇḍita, who refers to Viṣṇupurāṇa, an उत्सर्पिणी
river is one which overflows its banks. See Notes.

उत्स्वापगिरः 12. 25, words uttered during sleep.

उद्गूर्ण 17. 36, rising, overflowing (उद्गूर्ण इवागर्वावौ). Nārāyaṇa remarks
'गुरो उद्यमे' मर्यादाभारणे उद्यमत्यागिनीत्यर्थः.

उद्ग्रीविका, standing on tiptoe. रोमाणि.....वरश्रियं वीक्षितुमुत्सुकानि, उद्ग्रीविका-
दानमिवान्वभूवन् 14. 53; आधितोद्ग्रीविकम् 16. 122. Cf. Vāsavadattā
-कामिमिधुननिधुवनलीलादर्शनार्थमिवोद्ग्रीविकाशतदानस्त्रिजपु..... प्रदीपेपु.

उद्देश 10. 81, in उद्देशपर्वण्यपि लक्षणेऽपि द्विधोदितः षोडशभिः पदार्थैः. Both
उद्देश and लक्षण are terms of the Nyāya philosophy. The
former means 'enunciation' and the latter 'definition'. The
Vātsyāyana Bhāṣya 1. 1. 2 says नामधेयेन पदार्थमात्रस्याभिधानमुद्देशः,
तत्रोद्दिष्टस्यातत्त्वव्यवच्छेदको धर्मो लक्षणम्.

उद्ध, in वेदानुदरताम् 17. 163 (वेदानुदरतां तत्र मुक्तादाकर्णयन् पदम्),
'to draw out', to recite the Vedas according to the different

methods of reading, Pada, Krama, etc. See Trans. Nārāyaṇa says वेदानादीनुदरतां गुणनिकां कुर्वताम्. Jinarāja says वेदानां पदशो गुणनिकां विदधताम्. Guṇanikā is 'repetition' as in Māgha 2.75. Hemacandra in his Anekārthasaṃgraha (4. 10) gives पाठ-निश्चय (determination of a particular reading) as one of the meanings of गुणनिका.

उद्वेग 7. 46, (1) n. a betel nut; (2) m. anxiety (उद्वेगरागादिमृज्जवदाताः). Cf. Āryāsaptasatī (verse 287) —दलितोद्वेगेन सखि प्रियेण लेपेन रागमावहता । मोहयता शयनीये ताम्बूलेनेव नीतास्मि ॥ Comm. says भजितक्लेशेन । पक्षे चूर्णीकृतपूगवता.

उदयभास्कर 18. 103, a kind of camphor. Cāṇḍupāṇḍita remarks that it is found in Gauḍa.

उन्मत्त 3. 98, (1) n. the Dhattūra flower; (2) adj. mad (उन्मत्तमासाद्य हरः स्मरथ द्वावप्यसीमां मुदमुद्वहेते).

उपकारिका 6. 36, 'a royal tent' acc. to Kṣīrasvāmin on Amara 2. 10 who calls it a 'royal mansion' (राजसदन). Hemacandra (comm. on Abhidhānacintāmaṇi) follows Kṣīrasvāmin. Acc. to Mañkhakośa, it is 'a tent'. Halāyudha (Abhidhānaratnamālā 2. 135) calls it 'a dwelling-place (गृहस्थान) of kings'. Here, it might mean 'a pavilion' or perhaps 'the inner court of a palace'. See Trans.

उपकार्या 15. 1, same as उपकारिका. Here it means 'a royal tent'. Nārāyaṇa says पटमयद्रव्यादिरूपाम् उपकार्याम्.

उपग्र (m) 17. 142, a shelter, a resting place; here used figuratively (नलस्यास्मदुपग्रो सा भक्तिः). Used also in 19. 11—नयति.... मधवप्रासादस्य प्रघणमुपग्रताम्.

उपज्ञ 17. 90, one that knows (नानादेशजनोपज्ञाः प्रत्येपि न कथाः कथम्). Nārāyaṇa says नानादेशजन उपज्ञः अनुभविता यासां ताः सर्वसाक्षिका इत्यर्थः.

उपज्ञा 3. 64, first knowledge; invention (मृषानभिज्ञरसज्ञतोपज्ञसमज्ञम्). The classic example is पाणिन्युपज्ञमाकालापकं व्यकरणम् । पाणिनेरुपज्ञानेन प्रथमतः प्रणीतम् Kāśikā 2. 4. 21. Here, the bird's fame is said to be the उपज्ञा of, that is, created by his truthfulness. See Nārāyaṇa and extracts from Cāṇḍupāṇḍita.

उपदेह 10. 97, smearing, painting (देहो देहात् किर्णैर्मणीनाम्).

उपनिधि 15. 58, a deposit. In Smṛti it means a thing left in the care of some one in a sealed box without disclosing the nature of the contents; the article is to be returned to the owner exactly in the same condition. See Yājñavalkya 2. 65. The word is here used simply in the sense of a 'deposit'—
कलापलीलोपनिधिर्गुरुवज्रः स यैरपालापि कलापिसंसदः.

उपवर्तन 11. 28, a country (रवर्भौमेतदुपवर्तनमात्मनैव).

उपाधि 1. 4, a qualifying attribute, विशेषण (अधीतिबोधोपाचरणप्रचारणैर्दशा-
थतसः प्रणयन्नुपाधिभिः). See also Notes and Extracts. The Viśvaprakāśa says उपाधिर्धर्मचिन्तायां कैतवेऽपि विशेषणे. The word is used in this sense in Bhāgavata 1. 9. 25 ff. —अपृच्छद्विविधान् धर्मा-
नृवीणामनुशृण्वताम् । पुरुषस्वभावविहितान् यथावर्णं यथाधर्मम् । वैराग्यरागोपाधिभ्या-
माम्नातोभयलक्षणान् ॥ दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः । (Comm. says
वैराग्यरागाभ्यामुपाधिभ्यां क्रमेणाम्नातमुभयं निवृत्तिप्रवृत्तिरूपं लक्षणं येषां तान्); also in
Aḥirbudhnyasāmhita 20. 11, 12—..... शिष्यायाच्छलवादिने । प्रत्य-
क्षाभिः परोक्षामिरुपाधिभिरनेकधा । शोधितायैकरूपाय रहस्याम्नायगोपिने ॥

Nārāyaṇa explains उपाधि as 'mode', 'category' (प्रकार). This meaning is particularly appropriate, as the Naiṣadha pas-
sage quoted above is based on Mahābhāṣya 1. 1. 1 which says
चतुर्भिश्च प्रकारैर्विद्योपयुक्ता भवति—आगमकालेन, स्वाध्यायकालेन, प्रवचनकालेन,
व्यवहारकालेनेति. It will be seen that Śrīharṣa uses the word
उपाधि in place of प्रकार. With regard to the various modes of
learning, अधीति of our poem corresponds to स्वाध्याय; बोध to
आगम explained by Kaiyaṭa as ग्रहण; आचरण to व्यवहार; and
प्रचारण to प्रवचन (i.e. अध्यापन). उपाधि is used in the sense of प्रकार
in the following passage of Rasagaṅgādhara (chap. 1)—इमं च
(विप्रलम्भम्) पञ्चविधं प्राञ्चः प्रवासादिभिरुपाधिभिरामनन्ति । ते च प्रवासाभिलाष-
विरहेऽर्थाशापानां विशेषानुपलम्भास्माभिः प्रपञ्चिताः (Benares ed., p. 60).

उल्लस 14. 51, a sound produced by women by blowing into the
hollow of the palm on an auspicious occasion like a marriage
(कापि प्रमोदात्स्फुटनिर्विहानवर्णेन वा मङ्गलगीतिरासाम् । सैवाननेभ्यः पुरस्तुन्द-
रीणामुल्लसल्लव्वनिरुचचार ॥). Nārāyaṇa remarks that the custom
of making this sound is prevalent among the women of Gauda,

and the poet here refers to a custom of his own country (स्वदेशरीतिः कविनोक्ता). There is, however, nothing to warrant Nārāyaṇa's statement, as references to the Ulūlu sound are found in writers belonging to various parts of India. The word is used by Murāri in his Anargharāghava in connection with Sītā's marriage.⁵ Murāri is believed to be a Kashmiri, but Rucipati in his commentary on the play remarks that the Ulūlu sound is made by women of the South on an occasion like a marriage.⁶ According to Mallinātha, the custom is prevalent in the North (उदीच्यानामाचारः). The word उल्लुलु is found also in the Naranārāyaṇānanda of the Jaina writer Vastupāla who flourished in Guzarat in the thirteenth century, and is better known as a statesman. He uses the word in his poem in connection with the marriage of Subhadrā and Arjuna.⁷ Amaracandra, a contemporary of Vastupāla, also uses the word in his Padmānanda Mahākāvya in the description of the marriage of the Jaina Tirthaṅkara Rṣabha.⁸ The Ulūlu sound has, in fact, been brought into special connection with the marriage festivities by certain later writers on Poetics. Amaracandra and Arisimha in their Kāvya-kalpalatā include Ulūlu among the topics to be described in connection with a marriage (1. 5. 86). Ulūlu is likewise included in the similar lists found in Deveśvara's Kavikalpalatā (3. 36) and Keśava-miśra's Alāṅkāraśekhara.⁹

5. वैदेहीकरबन्धमङ्गलयजुःसूक्तं द्विजानां सुखे ।

नारीणां च कपोलकन्दलले श्रेयानुल्लुध्वनिः । 3. 55.

6. 'उलउली' इति प्रसिद्धः ।... ..दक्षिणदेशे विवाहाद्यवसरे स्त्रीभिस्तुल्लुध्वनिः कियत इत्याचारः ।

7. मुदितमृगाक्षीमण्डलोल्लुलुनाद.....15. 17

8. इन्द्राण्युल्लुविलसत्प्रतिशब्दपूर्वनिःशेषदिङ्मुसमवदवलानुवादः 9. 68

9. Kavikalpalatā (B. I. ed.) says विवाहे...भूषोल्लुत्रयीरवाः. Alāṅkāra-śekhara (K. S. S.) reads भूषाढ्य, but the variant भूषोल्लु given in the footnote seems to be the correct reading. In the Benares edition of Kāvya-kalpalatā (1931) भूषोल्लु seems to be a mistake for भूषोल्लु.

The word उल्लु is onomatopoeic in origin. Cf. Greek *ololugē* 'any loud cry, mostly of a joyous kind (unlike Lat. *ululatus*), used by women invoking a god' (Liddell and Scott). Similarly, *ololugmos* is often used for the jubilant or triumphal shout of women on particular occasions, as in Aeschylus: *Agamemnon* 28, 595; *Choephoroi* 387. In Latin *ululare* means 'to cry, to shout', but *ululatus* often means 'a cry of lamentation'. Cf. '*feminarum ululatus*'. The word उल्लु occurs in Chāndogya Upaniṣad 3. 19. 3 — अथ यत्तदजायत सोऽसावादित्यः तं जायमानं घोषा उल्लुखोऽनुदतिष्ठन्.....तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उल्लुखोऽनुतिष्ठन्ति. Here the word means simply 'a loud shout'. Śaṅkara takes it as an adjective and thinks it is a variation of उल्लु—घोषाः शब्दा उल्लुख उल्लुखो विस्तीर्णरवा उदतिष्ठन्. Ānandagiri, on the other hand, says उल्लुख इत्युत्सव-कालीनाः शब्दविशेषा देशविशेषे प्रसिद्धाः.

उल्लोल 17. 1, a wave (सुराः सरस्वदुल्लोललीला जग्मुर्यथागतम्). Cf. उल्लोल-वल्गिनीभिर्ज्वलामिः Udayasundarikathā, p. 81.

ऊर्ध्वक 7. 66, a kind of drum, defined as यवमध्यस्तयोर्ध्वकः.

ऊहापोह 19. 26, in.....महांसि महस्वतेः । पटिमवहनादूहापोहक्षमाणि वितन्वतामहह युवयोस्तावदक्ष्मीविवेचनचातुरीम्॥ ऊहा is elucidation and अपोह elimination. Nārāyaṇa says असतः प्रकाशादेः प्रकटीकरणमूहा, सतश्च तिमिरादेरपोहो निराकरणम्. Jinarāja remarks बुद्ध्यतिशयात् अनुक्तस्यार्थस्य विचारण ऊहा । उक्तस्यापि दूषणाविक्रमेण परिहारोऽपोहस्तत्र क्षमाणि वस्तुनोः सामान्यविशेषादिनिर्णीतिदक्षणि. ऊहा is thus the power to discover and comprehend the hidden aspects of the matter under discussion; while अपोह is the application of the critical faculty involving the rejection of what is objectionable. Both ऊह or ऊहा and अपोह are included among the eight Dhīgūṇas or intellectual qualities, the others being श्रवण, ग्रहण, धारण, अर्थविज्ञान etc. Cf. Hemacandra's Dvyāśraya Kāvya 1. 182—धामाष्टानां धीगुणानाम् and commentary thereon. The eight qualities are somewhat differently enumerated in the Ratna commentary on the Pāśupata work Gaṇakārikā, and collectively known as Vāsa in the Pāśupata system. ग्रहणधारणोहापोहविज्ञानवचनक्रियायथान्यायामिनिवेशानां वास

इति संज्ञा तान्त्रिकी शिष्टैः कृता । एकदेशश्रवणत् तन्व्यायेनापूर्वार्थप्रतिपत्ति-
सामर्थ्यमूहः । आचार्यदेशीयैरुक्तार्थानां युक्तयुक्तप्रविभागेन प्रतिपत्तित्वागसामर्थ्यमपोहः
(G. O. S., p. 17).

ऊहापोह combined means 'full discussion', 'consideration of the pros and cons' (Apte). The expression occurs in Ahir-
budhnyasamhitā 20. 1—वेदवेदान्ततत्त्वज्ञो विद्यास्थानविचक्षणः । ऊहापोहविधा-
नज्ञो देवपित्र्यक्रियापरः ॥ ; in Nāṭyaśāstra 33. 12—तन्त्रीभिः पणवं चैवमूहापोह-
विशारदः (K. S. S.); also in Viṣṇudharmottarapurāṇa (द्वितीयखण्ड)
—इह्निताकारतत्त्वज्ञ ऊहापोहविशारदः 6. 5 (मन्त्रिलक्षण). Haradatta on
Gautamadharmasūtra 3. 10. 46 explains ऊहविद्धिः as ऊहापोहकुशलैः

कभुक्षिन् 5. 73, a name of Indra (कभुक्षाः).

एकधुरीण, lit. bearing the same burden (एकधुरा + ण); similar (तत्कण्ठ-
नालैकधुरीणबीजः 6. 65); belonging to the same rank (लोकपालैकधुरीणः
10. 90). Cf. Anargharāghava 1. 39—कूर्मराजभुजगाधिपगोत्रयावदिकरिमि-
रेकधुरीणः (रघुवंशः).

एकपादिका 1. 121, standing on one leg (अथावलम्ब्य क्षणमेकपादिकां.....
खगः).

ऐन्दव 11. 76, a moon-worshipper.

औपसन्ध्य 22. 56, belonging to the time just before the evening
(रश्मिभिरौपसन्ध्यैः).

कक्षा 6. 81, a point of excellence (जागर्ति कक्षा किमतः परापि). Nārā-
yaṇa explains the word as उत्कर्ष, Mallinātha as उत्कृष्टवस्था, Cāṇ-
dūpanḍita as प्रतिष्ठाकोटि.

कच्छ (m), marsh, marshy ground, in कच्छतृण 8. 101, grass growing
on watery soil; in कच्छरहा 5. 7, explained by Nārāyaṇa as
'a flowering creeper'; or 'Dūrvā grass' (अद्विः पावमर्धमव कच्छ-
रहाभिः).

कट 22. 66, a funeral ground (कटभस्मपाण्डुः).

कदन 4. 8; 14. 99, pain.

कपटकुण्ड 18. 18 in कपटकुण्डता. The word occurs in a verse
not found in the earlier commentators. Nārāyaṇa explains it
as meaning a coloured window curtain (तण्डुलचूर्णादिमण्डलितं
चित्रमवे वस्त्रं कपटकुण्डम् । दिवोऽम्भिया गवाक्षेषु चित्रपटा ग्रियन्ते etc.). The

literal meaning 'a counterfeit wall' is also applicable. See Trans.

कपोलपत्र 7. 60, ornamental designs painted on the cheek (कपोलपद्म-करान् सकेतुः).

कम्बल 10. 8, (1) a mythical serpent often mentioned in the Purāṇas; (2) a blanket.

करम्भ (m) 4. 64, a preparation of curds mixed with rice or barley-meal. Nārāyaṇa says it is दधिमक्ष, Haradatta in his comm. on Āpastambadharmasūtra 1. 5. 17. 19 where the word occurs remarks—करम्भो दधिसक्तुसमाहारः करम्भ इति प्रसिद्धः । वेदेऽप्युभयं भवति । “यत् करम्भंर्जुहोति धानाः कारम्भः परिवाप” इति. The form करंब is used in Prākṛta. Cf. भिण्णम्मि करंबय-डेरयम्मि Līlāvai of Kōṭhala, verse 1110 (see Upadhye's Notes, p. 373). From करम्भ comes करम्बित 'intermingled', 'blended', 'pervaded', e.g., in Naiṣadha 1. 85 (करम्बितङ्गी मकरन्दशीकरैः); 11. 44 (नृणां करम्बितमुदाम्); 9. 102 (क्रियाः प्रियाया ललितैः करम्बिताः); 16. 94 (बिन्दुभिः करम्बितम्); 1. 115. The form करम्बन is used in 21. 139 (घर्माभ्युशीकरकरम्बनम्).

करुण 1. 88; 15. 31, a variety of the citron tree, the shaddock (करुणस्य कुड्मलैः.....कुटिला कचच्छटा). It is a small tree with whitish, sweet-smelling flowers in bunches.

करोति 18. 60, ऊरु करोति (in तत् करोमि भवद्गुम्); 18. 134, चरणौ करोति (in भूय एव चरणौ करोतु वा), massage; caress; fondle. Vidyādhara remarks ऊरुकरणं देशभाषया ऊरुसमालम्भे वर्तते. He makes a similar remark on चरणौ करोतु.

कलम्ब 3. 120, a mature sprout; the middle sprout of a leaf (तदधरो रज्यति यत्कलम्बः), Nārāyaṇa says कलम्बो मध्यमाङ्कुरः । रज्यत्यारक्तो भवति । प्रथमाङ्कुरापेक्षया मध्यमाङ्कुरस्यातिरक्तत्वात्. Narahari says कलम्बो नालः. Malli following Amara explains the word as नालिका किसलयकण्ड इत्यर्थः. Nārāyaṇa quotes Viśvaprakāśa 'कलम्बः सायके नीपे नाले शाके कलम्ब्यपि'. The reading in the printed edition (Chowkhamba, p. 107) is corrupt—कलम्बः...नालिकाकलम्ब्यपि ! Īśānadeva says कलम्बः प्रकाण्डः कन्दलः; and remarks (probably quotes from some other commentary)—यस्य वृक्षस्य पत्रद्वयादूर्ध्वं कलम्बः मयूरपिच्छिका.

कलरव 18. 22, a pigeon. The word occurs in this sense in *Āryā-saptaśatī* (verse 597) — कलरवः कणतिः; also in *Dharmaśarmā-bhyudaya Kāvya* 10. 31—तस्मैरनिकुञ्जवेदीविद्यामठे कलरवकमपाठकेषु.

कला in 21. 127 means (1) art; (2) a peg of a lyre. See Notes.

कलाद 8. 99, a goldsmith (वयं कलादा इव दुर्विदग्धं त्वद्गौरिमस्पर्धि दहेम हेम). Hemacandra derives the word thus—कला आदत्ते कलादः, कले सुवर्णकालिकाम् आद्यति आखण्डयति वा, अत एव कलं धौतं यत्रेति कलधौतम्. Cf. कदाश्मनेव इयमेन मुखेनाधोमुखेक्षणः। काव्यहेम्नो गुणान् वक्ति कलाद इव दुर्जनः ॥ *Tilakamañjarī*; कामानलेन मलयानिलयोधितेन कारुः कलाद इव शीतकरः प्रताप्य *Mukundānanda Bhāṇa* (verse 255); कलादशामीकरः *Harṣacerita* (chap. 1).

कलिद्रुम 17. 213, the *Bibhitaka* tree from which dice were made.

कलिप्रिय 6. 65, the sage *Nārada* (कलिप्रियस्य प्रियशिष्यवर्गः).

कल्पग्राम 20. 105, a sacred site near *Badarikāśrama*. Cf. *Varāha-purāṇa* 162. 67, 68—

कल्पग्रामेण किं तस्य वाराणस्यां च वा शुभे ।
मथुरां तु समासाद्य यः कश्चिन्निश्रयते भुवि ॥
अपि कीदृः पतङ्गो वा जायते स चतुर्भुजः ॥

Kalpagrāma is sacred to the *Vaiṣṇavas*. It is stated in *Padmapurāṇa* (*Uttarakhaṇḍa* 71. 307) that the hymn to *Viṣṇu* containing his thousand names will, in the *Kali Age*, be taken to *Kalpagrāma* by *Nārada*. The word is found also in *Yasastilaka* (chap. 2)—कल्पग्राममिव परिपूरितकामम्; but the commentator takes it in the sense of 'heaven'. *Śriharṣa* says साश्व-
णोत्तस्य वामभागम्..... । कल्पग्रामाल्पनिर्घोषं बदरीव कुशोदरी ॥ 20. 105.

कादम्बिनी 21. 153, a bank of clouds.

कामशर 18. 6; 21. 37, lit. Cupid's arrow, a kind of incense. The following definition is cited by *Nārāyaṇa* under 18. 6—पुरसर्जा-
भवालाक्षानखाब्जादिजटागदैः । समैः समधुभिर्धूपो मतः कामशराभिधः ॥ इति
कामशरो धूपः.

कारीरी 17. 94, a Vedic rite performed to bring rain (पुत्रेष्टिद्वेनकारीरी-
मुखा दृष्टकला मखाः). The rite is called *कारीरी*, because flour made
from a plant named *Karīra* is mixed with honey and used in

making balls (पिण्डी) for the purpose of oblations. A characteristic feature of the rite is that the sacrificer puts on black clothing, a symbol of the colour of the rain clouds. The Maruts are addressed as follows— रमयत मरुतः श्येनमायिनं मनोजवसं वृषगं सुवृकिम्. The flour is mixed with honey by addressing the waters, of which eleven names are recorded. See *Taittiriyasamhitā* (Ānandāśrama ed.) 2. 4. 7 ff. and *Sāyaṇa* thereon. As regards *Kārīra*, *Sāyaṇa* describes it as the sprout of a creeper resembling the *Soma* plant. In another place (1. 8. 3) he says that according to some, it is the fruit of the date palm. The usual meaning of the word is 'bamboo-shoot'. Cf. *Naiṣadha* 5. 14; 9. 12; *Māgha* 4. 14 (वंशकरीरनीलैः).

The *Kārīri* is called मेघवृष्टि by Hemacandra in *Dvyāśraya Kāvya* 8. 105 —मेघवृष्टिवददव्यनुयाजैः. Comm. says मेघवृष्टिः कारीरीष्टिः.....तस्यां चानुयाजाख्यात्रयः आहुतिविशेषा न दीयन्ते इति श्रुतिः.

कर्मण (n) 11. 69, 104, a charm prepared with herbs (द्रोणः स तत्र वितरिष्यति.....सौभाग्यकर्मणमयीमुपदां; जगद्भिजयकर्मणमस्य पश्य.....मणि). *Yāsaṣtilaka* (chap. 3) refers to the herbs used for the purpose of कर्मण—कर्मणानेकजटाजातिजटितकण्ठिकावगुण्ठनजठरकण्ठनालः (Comm. says कर्मणा वशीकरणादिप्रयोगा.....जटा मूलानि तस्यां जातयः प्रकाराः etc.). The word is used in *Mañkhaka* 3. 12—वशंवदः.....श्रियाः कर्मण कर्मयुक्तिभिः.....हरिः; in *Dharmaśarmābhyudaya* 15. 59—ताम्यति स्म सुरते न वर्धयितुं प्रेमकर्मणवशेव कृशाश्रौ; in *Vatsarāja's Kirātārjunīyavyāyoga* (verse 9)—अस्त्रप्रयोगपरिकर्मणि मन्त्रयोगे ब्रौह्मकरं तमपि कर्मणमेव मन्ये. The word is often used in the sense of 'a magic influence'; 'something that charms or captivates', e.g., in *Māgha* 10. 37—कर्मणत्वमगमन् रमणेवु; in *Anargharāghava* 3. 16—निर्माय कर्मणमृचामघसर्पणीनामुन्मार्जनीजगदधानि तवाद्य वाचः; in *Dharmaśarmābhyudaya* 17. 12 —सा.....श्चरभूवृद्धभराजधानी जगन्मनःकर्मणमेकमेव; in *Vikramāñkadevacarita* 8. 2; 9. 69—करहाटपतेः पुत्री भिजगजेवकर्मणम्; लावण्यमाणिक्यरुचिच्छटेयमियं मनःकर्मणचूर्णमुष्टिः. Cf. also कान्तिः काचिन्निखिलनयनाकर्षणे कर्मणज्ञा in a verse quoted in *Rasagaṅgādhara* (Benares ed., p. 59).

Strictly speaking, कर्मण is what is known as मूलकर्म, a magic rite with roots or herbs to bring some one under the influence of another. Kṣīrasvāmin says मूलरोपधिभिर्यद्वशीकरणं तत्, कर्मैव कर्मण, तद्युक्तात् कर्मणोऽण्. Rucipati on Anargharāghava 3. 16 explains it as आभिचारिक. Gopinātha in his Saṁskāraratnamālā, Vol. I (Ānandāśrama ed., p. 540), while referring to certain popular observances in the bride's chamber in a marriage, quotes a Śāṅkhāyanabhāṣya to the effect that some women practise on the occasion Kārmaṇa or magical rites, which the bridegroom should avoid. These rites were most probably designed to make the bridegroom subservient to his future wife.

कालखण्ड 1. 84, liver (स वृन्तमालोकत खण्डमन्वितं वियोगिहृत्खण्डिनि कालखण्डजम्). The word occurs in the following Kāvya texts—Bālarāmāyaṇa 3. 6 —उन्मुकरक्तति खण्डितकालखण्डम् ; Haravijaya 46. 22 — प्रकटितविस्तृतकालखण्डनाभिः..... मृतवियहः स तेषाम् ; Māgha 18. 77 —कालखण्डोपदेशं कोष्टा दिग्दे व्यघ्नयत्.

कालना 2. 80, driving (हेलिहयालिकालनाम्). From कालयति, drive, found in Sāmavidhāna Brāhmaṇa 3. 3 —गाः प्रकालयमानाश्चोपकाल्यमानाश्च सदोपतिष्ठतः ; Yādavābhyudaya 5. 9—अकालकाल्येन परेण पुंसाः ; Haravijaya 6. 26 —स्वमायया ...कालयति कालमेव तत्.

काश्यपि 22. 91, Garuḍa.

कासर 16. 18, a buffalo, in कासरासुर = महिषासुर. Cf. Anargharāghava, Act 6—वाजिनिवहृतितीर्णकीनाशकासरकर्णज्वरेण प्रजविना रथेन.

किलकिञ्चित् 2. 44, an emotional complex usually of a woman; a state of mental agitation in which there is a confused feeling of anger, sorrow, joy, fear and the like in the presence of the beloved (स्ववि वीर विराजते परे दमयन्तीकिलकिञ्चितं किल). किलकिञ्चित् is an Alamkāra term frequently used in the Kāvya, e.g., in Mañkhakha 14. 44—नवपानकेलिकिलकिञ्चिताञ्जिता ; in Haravijaya 29. 45; 17. 80—श्रितकिलकिञ्चितामिव प्रमाकरो रमयति नाथ पद्मिनीम् ; कान्तानां.....चेतो रामाभिर्मदकिलकिञ्चितेन जहे (Alaṅka quotes the following definition—"शुष्कं क्षणं प्रकटितं क्षणमधुपातः कोधो मुहुर्हसितमाधु पुनश्च गीतम् । व्यामिधरूपमिह हर्षरसप्रयुक्तमुक्तं जनैः श्रुतधनैः किलकिञ्चिताख्यम् ॥") ;

in Yaśastilaka (chap. 1)—कामदेवकिलकिञ्चितोचितासु क्रीडासु बदानन्देन सुन्दरीजनेन सह रमन्ते कामिनः; in Abhinanda's Rāmācarita 24. 50—किं न प्रपञ्चो लीलायाः किं च्युतं किलकिञ्चितम् । किं ममाद्य वराज्ञीणां वीरौ विच्छित्ति-विभ्रमौ ॥; and in Puruṣottama's Viṣṇubhaktikalpalatā 3. 30—परबधूकिलकिञ्चितचिन्तया मलिनमीश मनः. Yādavābhyudaya 10. 62 speaks of किलकिञ्चित of men—कृतिनस्तादृशं युद्धं किलकिञ्चित-यन्त्रिताः । लीना इव च पश्यन्तो लिखिता इव चाभवन् ॥ It will be seen that the word is sometimes spelt किलकिञ्चित. किलकिञ्चित is illustrated in Māgha 7. 37—कृतभयपरितोषसंनिपातं सचकितसस्मित-वक्त्रवारिजश्रीः । मनसिजगुस्तत्क्षणोपदिष्टं किमपि रसेन रसान्तरं भजन्ती ॥

कुट 17. 211, a tree (बिभीतकं ददर्शकं कुटं....); 18. 26, a pot, in कुचकुट which is the earlier reading for कुचपट. See Notes.

कुटी 18. 9, in नासिकापुटकुटी, nostril. कुटी means 'a hut'.

कुटिमित, कुहमित 21. 30, it is an Alamkāra term signifying the obstructive yet graceful movements of a young woman pretending to be angry at the importunities of a lover.

Here the word means simply 'graceful movements' (गातृमूर्ध-विधुतेरनुबिम्बात् कुहमितितिषु कुटिमितानि). It is used in Kuttānimata (verse 151)—रतिसंगरविहितमतावाकर्षति रभसतः पुरस्तस्मिन् । कुहमितमाच-रन्ती जनयिष्यसि किञ्चिदङ्गसंकोचम् ॥; in Bṛhatkathāmañjarī 9. 2. 1281-2 —तं वीक्ष्य पौरलला बभ्रुर्मन्मथाकुलाः । मोदायितैः कुहमितैर्जृम्भितैः किलकिञ्चितैः ॥; in Haravijaya 3. 22—निधुवनावसरे कमितुर्बधूरुह्य कुहमितेन भृशं मनः.

कुण्डलना 1. 14, a circle put round a word to indicate that it is cancelled; 2. 95, a circle (परिखावलयच्छलेन या.....कुण्डलनामवापिता). Cf. कुण्डलन 7. 95, twisting round (as the trunk of an elephant).

कुण्डलिका 10. 116, a ring, a wheel (लक्ष्ये धृतं कुण्डलिके मुदत्या तादृक्कुम्भं स्मरधन्विने किम्).

कुत्सवेर (n) 10. 13, an ugly body or shape (स्वच्छस्वशैलेक्षितकुत्सवेरः). Nārāyaṇa says कुत्सं कुत्सितं वेरं वपुः. Cāṇḍīpaṇḍita and Vidyādhara say the same thing.

कुनटी 22. 7, (1) red arsenic; (2) a bad dancer.

कुन्द 19. 54, a turner's lathe. See also तर्कु.

कुरुविन्द 11. 48, ruby (कुरुविन्दसकान्तिदन्ति). Iṣānadeva remarks that it is one of the four kinds of rubies—माणिक्यानां जातिचतुष्टयम्—‘प्रथमजातक’, ‘द्वितीयजातक’, ‘सौगन्धिक’, ‘कुरुविन्द’.

कुहू 4. 57; 7. 59; 8. 37, the Amāvāsyā night. Cf. Padmapurāṇa (Kriyāyogasāra 5. 320)—यथा ह्यर्धा पतिर्नार्या तथा नारी न ह्यर्दिनी । कुहूजन्म्यामप्येषा भृशं कुमुदिनी हसेत् ॥

कुकुद 16. 19, he who gives the bride in marriage (कन्यादाता).

कूर 16. 91, 107, boiled rice.

कृष्णलघु 21. 47, dark aloe wood. Nārāyaṇa remarks अगुरुपर्यायो लघु-शब्दः । तेन कृष्णागुरुत्वार्थः.

केदार 7. 35, (1) a field; (2) the deity known as Kedāra, a form of Śiva; also the famous site of pilgrimage known as Kedāra-tīrtha. The poet says केदारभाजा शिशिरप्रवेशात् पुण्याय मन्ये मृतमुत्पलि-न्या. Nārāyaṇa remarks अन्योऽपि केदारदेवसंनिधौ हिमचूर्णनादुत्तमे वेशे जायते. Cāṇḍūpaṇḍita says यः किल श्रीकेदारं नमस्कृत्य etc. Vidyādhara says केदारभाक् केदारदेवतासेवकः. Narahari says अन्योऽपि केदाराख्यं तीर्थं प्राप्य शिशिरे हिमे प्रवेशान्मृत्वा तत्पुण्येनोत्तमं जन्म लभते. Malli says केदारः क्षेत्रविशेषः पर्वतविशेषश्च. Viśveśvara says the same thing. Nārāyaṇa and Viśveśvara quote Viśvaparakāśa—‘केदारः पर्वते शमोः क्षेत्रमेदाल-वालयोः’. Malli and the printed edition of Viśvaparakāśa read ‘केदारः पर्वते शमौ.....’ Malli remarks केदारक्षेत्रमरणादुत्तमजन्मलभ इत्यागमः.

Occasional references to the Kedāra deity are found in the later Kāvya literature. In Hemacandra's Dvyāśraya Kāvya we find Kumārapāla, king of Guzarat, repairing the temples of Kedāra Śiva and Somanātha. The temple of the former is referred to as केदारहर्म्य 20. 90. Comm. says केदारस्य शमोहर्म्यम्. The idol is referred to in 20. 91—खण्डालये देव आस्ते. Vastu-pāla, also of Guzarat, makes a curious reference to Kedāra in that he compares the buffaloes lying in the sun to an idol of the deity—तन्वाने तरणौ करष्यतिकरोत्पादं ललाटन्तपे, विष्वक्संकुचितैर्विनिश्चलतया प्राणैव निर्मापितैः । क्षिप्त्वा नम्रतराग्रमग्रचरणद्वारेण मौलिं निज-च्छायासीन्नि मरुप्रदेशमहिषैः केदारदेवायितम् ॥ Naranārāyaṇānanda 8. 55. Cf. also Nāgarāja's

Bhāvaśataka (verse 98)—यः केदारपदारविन्दयुगलप्रत्यग्रपूजाविधि-प्राप्त-
शेषपवित्रमन्त्रविभवैः सार्धाहुतार्थिभ्यः (Kāvya-mālā, Part IV).

More famous is the Śiva-linga known as Kedāreśvara located in the snowy region of Kedāra, and it is probable that Śrīharṣa has either the deity or the sacred site in his mind, to judge from his reference to 'snow' in the verse in which he speaks of Kedāra—(केदारभाजा शिशिरप्रवेशात् etc.). In this connection we may refer to Śivapurāṇa (Jñānasamhitā, chap. 47), which describes the origin of Kedāreśvara on the snowy peak of Kedāra ('तत्र केदारसंज्ञे वै शृङ्गे हिमसमुद्भवम्'; 'केदारे हिमसंज्ञके'; 'स्वयं स्थितस्तदा शंभुः केदारेश्वरसंज्ञकः'). This is the famous peak belonging to the Kedarnath-Badrinath group which feeds the Bhagirathi and Alaknanda headwaters of the Ganges in Kumaon.

केलती 18. 97, Cupid's wife Rati.

कोक 7. 77; 21. 162, a Cakravāka bird (स्तनकोकयुग्मम् 7. 77). Cf

चेतोऽहरन् कुचयुगं मणिहारयष्टिमध्यस्फुरन्मरकतांशुविकृतिताम्रम् ।

लीलागुहीतनवशेवलवङ्गरीकवच्चप्रकोकयुगविभ्रममन्वितोर्वाः ॥ Haravijaya

23. 12.

कोटि (1) end, extremity, limit, alternative. साप्तुं प्रयच्छति न पक्ष-
चतुष्टये तां.....न पञ्चमकोटिमात्रे । अर्द्धां दधे 13. 36. Here कोटि means
'alternative'. Cf. the word भूतकोटि 'the true limit or
alternative' used to describe the Ultimate Reality of the Mā-
dhyaṃikas (Bodhicaryāvatārapañjikā, p. 354). The word कोटि
may be taken to mean also 'theory or doctrine' in Naiṣadha
13. 36. The word is taken in this sense by Śaṅkara in his
comm. on Gauḍapāḍakārikā—कोट्यथतत्र एतास्तु ग्रहैर्यासां सदावृतः ।
भगवानाभिरसृष्टः.....॥ Śaṅkara says कोट्यः प्राबाहुकशास्त्रनिर्णयान्ताः.

(2) In 21. 88—विभुतकोटिचतुष्क, the word is used in its
Buddhist sense, 'a mode of predication'; 'a category of exist-
ence'. The four Koṭis are mentioned in the following verse—
न सजासन्न सदसन्न चाप्यनुभयात्मकम् । चतुष्कोटिविनिर्मुक्तं तत्त्वं माध्यमिका विदुः ॥
quoted in Bodhicaryāvatārapañjikā, p. 359 and Advaya-

vajrasaṃgraha, p. 19.¹⁰ See also Notes 21. 88 and Appendix I, Sections IV (c) and V (b). Cf. Laṅkāvatāra-sūtra—तत्र महामते चतुष्कोटिका यदुत एकत्वान्यत्वोभयनोभयास्तित्नास्तित्ना-
नित्तरहितां चतुष्कोटिकामिति वदामि । एतया चतुष्कोटिकया महामते रहिताः सर्वधर्माः
(P. 121, Fasc. I, ed. S. C. Das and S. C. Vidyabhushan, 1900).

(3) In 21. 44 —मेचकोत्पलमयी...वलिग्नगुरसि स्फुरति स्म...श्रीकटाक्ष-
विकटायितकोटिः, the word कोटि means 'a series', 'a succession'.
Nārāyaṇa says कोटिः परम्परेव । कटाक्षविकटायितं कोटिरिवाशोभत.
Cāṇḍūpaṇḍita, however, explains the word as 'resemblance'—
कटाक्षाणां विकटायितं विलसितं तस्य कोटिर्महिमा सादृश्यं यस्याः स्रजः सा तथा.
Vidyādhara and Īśānadeva take कोटि as an adj. and explain
it as समान 'similar' —कटाक्षप्रतिबिम्बसमाना नीलोत्पलमाला शुशुभे इत्यर्थः.
कोटीर (m) 11. 18, matted hair.

कोपकार 22. 59, a kind of sugarcane black in colour (त्वच्चारुवाणीरसवेणि-
तीरतृणानुकारः खलु कोपकारः). The word occurs in Yaśastilaka
(chap. 3) —कोशकारस्यामिकापरिणामप्रणयिनि.....हैमने महति, also in
Bālarāmāyaṇa, Act 5—अये हैमन्तः । इह हि वहति कामं कामकोदण्डयष्टि,
द्रविडयुवतिगण्डस्यामिकां कोशकारः ।

कौतस्तुत 10. 124, belonging to or coming from all sides (कौतस्तुतलोक-
बाधः, a multitude of people coming from every region).

कौशिक 5. 64, Indra.

कौशिक 5. 64, an owl.

क्रौड 19. 45, the planet Saturn (शमनयमुनाक्रौडैः)

कुब्ध (m) 11. 61, a churning-stick, in कुब्धाचलः.

क्षुरप्रशर 11. 123, an arrow with a razor-like blade at its tip (संग्रामसंगत-
विरोधिशिरोधिदण्डखण्डिक्षुरप्रशरसंप्रसरत्प्रतापः). Hemacandra says क्षुराभं लोहं

10. Cf. Āryadeva's Catuṣṣatikā (ed. H. P. Sastri), verse 192 and Can-
drakīrti thereon—"सदसत् सदसचेति नोभयं चेति कथ्यते." Candrakīrti says
सर्वाभावदर्शनमलक्षालनाय सदिति कथितम् । भावाभिनिवेशप्रहाणाय असदिति
कथितम् । उभयकारदर्शनत्वाणाय सदसदित्यावेदितम् । सर्वाकारप्रपञ्चेच्छेदाय
नोभयमिति प्रकाशितम्.

प्राति क्षुरप्रो धारामुखलोहः Abhidhānacintāmaṇi 3. 444. See also Apte under क्षुरप्र. Rucipati in his comm. on Anargharāghava 4. 47 (क्षुरप्रनखरैः कौशाद्रिदन्तावलम्) refers to another form of the word, viz. क्षुरप्र—‘क्षुर विखण्डने’ ‘क्षुर च्छेदने’ इति धात्वोर्णदेशनायां साधितत्वात्। ‘दशाननक्षिप्तक्षुरप्रखण्डितः’ इत्यत्र, पुरस्तात् ‘सृगक्षुरक्षुरप्रव्यालेखस्थपुटितविभागा वनभुवः’ इत्यत्र च प्रयुक्तत्वात्. See also Cāṇḍūpāṇḍita’s remarks on 12. 66.

क्षुरली 21. 5, practice of arms (अस्त्रशस्त्रक्षुरलीषु). Cf. 12. 100—अश्वैरस्वैरवेगैः कृतक्षुरक्षुरलीमद्भुविश्रुयमानम्पृष्ट..... Cāṇḍūpāṇḍita says क्षुराणां क्षुरली उल्लेखनम्. On 21. 5 he takes क्षुरली in the sense of ‘a gymnasium’. Vidyādhara quotes Pratāpamārtanḍa—क्षुरली भ्रमस्थानम् । यदुक्तं प्रतापमार्तण्डे—भ्रमस्थानं क्षुरलिका क्षुरली च. (Ms. B reads खड्गलिका ¹¹ for क्षुरलिका). The word is used in the sense of ‘a gymnasium’ in a verse of Pratāparudrayaśobhūṣaṇa, p. 83—क्षुरलिविहरत्कार्तिकेय..... The Ratnāpaṇa commentary says क्षुरलिर्महादिसाधनशाला, while the Ratnaśāṇa comm. adds भाषान्तरे सा मुगुरली.

क्षुरली is used in the sense of ‘practice of arms’ in Anargharāghava 4. 24—क्षुरलीकलहे कुमारमप्यालिपन्. Rucipati quotes Hārāvali—अभ्यासः क्षुरली योग्या. Cf. Mahāvīracarita 2. 34—अस्त्रप्रयोगक्षुरलीकलहे गणानां.....जित एव मया कुमारः. Virarāghava remarks ‘क्षुरली लक्ष्यबन्धनम्’ इति केशवः. Cf. also कथं क्षुरलीखेलनप्रसूतपृथक्पेक्षीनां त्रिनयनान्तेवासिनां चेतसि विरचितं पदं परस्परस्पर्धया Bālarāmāyaṇa, Act 4; प्रत्युपयामक्षुरलीक्षणनर्तितस्त्रौ Amaracandra’s Bālabhārata, Ādiparva 11. 52. The form क्षुरली occurs in Yaśastilaka 3. 468—शस्त्रप्रपन्न-क्षुरली खलु कः करोतु. Abhinanda in his Rāmācarita 17. 50 uses the expression क्षुरलीखल in the sense of ‘a gymnasium’ (धारास्त्र-योग्यापिश्रुनानि रक्षोवीरारभकाणां क्षुरलीखलानि). Cf. Vastupāla’s Naranārāyaṇānanda 10. 47—कामस्य लीलक्षुरलीशृङ्गानः. क्षुरली is used in the sense of ‘a target’ in Bihlāṇa’s Karpasundari 2. 6—सापि स्वैरे विशिखक्षुरली कल्पिता मन्मथेन.

11. Bhāskararāya in his commentary on निलयावोडशिकर्णव 8. 128 (Poona ed.) uses the form खड्गलिका.

गन्धफली 15. 28, a Campaka bud (विधोर्गन्धफलीबलिभ्रियम्). Cf. तथा चोपडौ-
कितं सर्वस्वमिदं दरोन्मुदितं गन्धफलीद्वन्द्वम्. Vidagdhamādhava, Act
7. Cāṇḍūpaṇḍita explains the word as the flower of the
Priyaṅgu plant.

गरुडाश्मन् 10. 103, emerald (हाराग्रजाग्रद्गरुडाश्मरश्मिन्). Cf. गारुडशिला 21. 25
(गारुडशिलजममत्रम्). Cf. also गारुडरत्नशङ्खपाली: Mañkhaka 7. 22;
प्रेष्यगारुमततरत्नमाला *ibid.* 6. 20; राशिर्मणीनामिव गारुडानाम् Raghu 13. 53.

गर्भरूप 11. 80, young (तं गर्भरूपमपि रूपजितत्रिलोकम्). Malli remarks प्रशस्तो
गर्भो गर्भरूपस्तं पूर्ववयसमपीत्यर्थः। प्रशंसायां रूपम्। For another derivation
see Notes. Cf. Anargharāghava 1. 15—यद् गर्भरूपमिव मामनुशास्ति
सर्वम्. Acc. to the Viśvaprakāśa, the word means 'a boy' as
well as 'a youth'. In Mahāvīracarita 4. 32 Sītā and Rāma
are referred to as गर्भरूप-रघुजनकगृहेषु गर्भरूपव्यतिकरमङ्गलवृद्धयोऽनुभूताः.
Cf. Bālarāmāyaṇa, Act 6—निवेदय वैदेशिकत्वं गर्भरूपाणाम्.

गलन्तिका 16. 84, a water jug. The word is used in the descrip-
tion of the marriage feast. Nārāyaṇa explains it as a gold
vessel. The word occurs in Kīrtikaumudī 6. 11, where Kath-
vate explains it as a vessel filled with water with a hole in
the bottom. It was used for watering an idol. The word
occurs in this sense in Kāśīkhaṇḍa (Pūrvārdha) 4. 85—
देवे देया गलन्तिका; in Padmapurāṇa (Sṛṣṭīkhaṇḍa) 34. 269—वायव्यां
योगपट्टं ऐशान्याञ्च गलन्तिकाम् (in connection with the worship of
Brahmā).

गङ्गेय 11. 95, (1) n. gold; (2) m. Bhīṣma or Kārtikeya (गङ्गेयपीतकुच-
कुम्भयुगाम्).

गुच्छ 7. 76, गुच्छावलि 3. 127 (त्वद्गुच्छावलिमौक्तिकानि), a pearl-
string; 'a pearl necklace of 32 (or, according to some, of 70)
strings' (Apte).

गृध्रक 21. 130, tame (..... गृध्रकः..... कौरः).

गोत्रशत्रु 14. 62, an epithet of Indra (गोत्रशत्रुकूलत्वमवे विवाहे तत्प्रातिकूल्यादिव
गोत्रशत्रुः). The word गोत्रशत्रु or गोत्रभिद् is usually construed
as 'the enemy (or cleaver) of गोत्रs or mountains' the
reference being to the story that Indra cut off the wings

of the mountains. There is another derivation which suits the context better. Indra was really the enemy of his own *gotra* or family, for he killed a child of his stepmother Diti while still in the womb. Vāmanapurāṇa (chap. 71), while explaining why Indra is called गोत्रभिद्, relates that Diti, the mother of the demons, had in her womb a child destined to kill Indra, who, however, got scent of it and cut the embryo into seven pieces by entering Diti's womb through the nostrils. Vāmanapurāṇa 71. 42 says एवं पुरा स्वानपि सोदरात् स गर्भस्थितान् पातितवान् भयातः । विभेद वज्रेण ततः स गोत्रभिद् ख्यातो महर्षे भगवान् महेन्द्रः ॥

गोधि (m) 21. 6, forehead (स्वेदबिन्दुकिर्तगोधिः).

गोरोचना 10. 97, a yellow pigment, being "concretions found in the gall bladder of the ox" (Ray—Hindu Chemistry, Vol. 1, 1903, p. 25). Alaka on Haravijaya 19. 2 (गोरोचनाहचिमरीचि विरोचनस्य बिम्बम्) remarks that Gorocanā is found in the horn of an ox. The word is frequently used in Kādambarī (Pūrvabhāga)—गोरोचनातिलकपत्रमङ्गः गोरोचनाबिन्दुतिलकः गोरोचनाचित्रकण्ठ-सूत्रप्रस्थिः..... पुत्रकः; गोरोचनालिखितभूर्जपत्रगर्भात् मन्त्रकरण्डकानुवाहः गोरोचना-मिश्रगौरसर्पपथः सलिलशलिभिश्चाचारकुशलेनान्तःपुरजरतीजनेन क्रियमाणावतरणक-मङ्गलम्; गोरोचनाचित्रितदशमनुपहतमतिधवलं दुकूलयुगलं वसानां विलासवती ददर्श; गोरोचनालुङ्घितदेहः...सिंहासनमाररोह.

घन (n) 15. 16, musical instruments like bells and cymbals (तदा निसस्वानतमां घनं घनम्).

घरट्ट (m) 2. 85, a millstone.

घुसंज्ञा 19. 61, the grammatical term घु, a collective name for certain roots like दा, धा etc. 'दाधा च्चदाप्' Pāṇini 1. 1. 20.

घोरणा 19. 59, snoring (द्विरेफरवघोरणाघनमुपैति निद्रासुदम्).

चक्रिका 21. 156, a kind of confection, same as वर्षोपल q. v. Cāṇḍūpanḍita says चक्रिकाः चक्रकारा गोलकाः । वरसोलका इति प्रसिद्धाः । Vidyādhara says चक्रिकाः वर्षोपलाः । शर्करारविताश्चक्रिकाः शर्करिकेति वर्षोपल इति च कथ्यन्ते ।

चक्षुःप्रवृत्ति 15. 82, see under प्रवृत्ति.

चण्डातक 16. 8, a loose robe worn by women (here, compared to the leaves of a plantain tree). According to Nārāyaṇa, it is a robe worn by dancing girls spreading out in a circular fashion (नृतोपयुक्तं पुरः पश्चाच्च प्रलम्बिवर्तुलमागद्वयं कदलीसदृशं वस्त्रं नर्तकीभिरन्तः परिधीयमानं चण्डातकम्). The word is generally used in the sense of a loose robe or skirt. Kṣīrasvāmin says चण्डं भगमतति चण्डातकं, यस्य चलनकोऽपभ्रंशः. Amara says 'अर्धोदिकं वरस्त्रीणां स्याच्चण्डातक-मंशुकम्'. Cf. Yaśastilaka, chap. 3—चण्डातकमाद्र्धवर्माणि. The commentator remarks चण्डातकं चण्डभङ्गम् । अतिचण्डातकमर्धोदिकं वस्त्रं चलनकमिति यावत्. The word is used in a similar connection in Vemabhūpālacarita— शशिहरिणवर्मनिर्मितचण्डातकाम्आदिभैरवीम्. In the same work, the peacock's train is likened to a चण्डातक—कलितकलापचण्डातकानि गृहशिखण्डिमण्डलानि. We may note in this connection that there was a special kind of चण्डातक red in colour and studded with coloured dots, called पुलकबन्ध. Cf. Harṣacarita, chap. 1— कुसुम्भरागषाटलं पुलकबन्धचित्रं चण्डातकम् (The comm. explains पुलकबन्ध as नानावर्णबिन्दुन्यास and मणिविशेषः). Cf. also Haravijaya 23. 3— आविष्कृतातिशयनिर्भररागसंपदासादितातिनिबिरीस-नितम्बविम्बः । स्थाने वभार मुरकामवतीजनस्य चण्डातकः पुलकबन्धमनोहरत्वम् ॥ (Comm. says पुलकः सितो बिन्दुनिचयः). Harṣacarita (chap. 3) speaks of a चण्डातक which is white like the inner petals of the Ketakī flower. A चण्डातक was thus of various colours, and plain or studded with white or coloured dots. Cf. also दापय क्रीडाद्रिकन्दराशबरमिथुनानामखण्डानि कल्पतरुचीरचण्डातकानि Tilakamañjari; बीचिञ्चोभादुत्थितः केनपुञ्जो विष्वग्व्याप्तव्यायतश्रेणिविम्बः । सीमन्तिन्या न्यस्यमानो मुहूर्तं शोभां मेजे पाण्डुचण्डातकस्य ॥ Haravijaya 18. 87.

Yādavābhyudaya 4. 49 uses the word in the sense of a sort of petticoat or under-garment. The cowherd maids whose silk robes were taken away by Kṛṣṇa while they were bathing are described as having only their चण्डातक left (स चात्मचण्डातक-मात्रभाजां क्षौमार्थिनोनां स्वयमर्थ्यमानैः). The word occurs in later Vedic literature. See Monier- Williams.

चतुष्क 15. 19, ornamental designs of various shapes (lotus blossoms, Svastikas etc.) painted on floors, altars and the like (चतुष्कचाहतिषि वेदिकोदरे). Vidyādhara says चतुष्कैः स्वस्तिकपद्मप्रभृतिभिः.

Jinarāja says चतुष्केन स्वस्तिकमण्डनेन. Nārāyaṇa says चतुष्कसंज्ञेन नानावर्णककल्पितस्वस्तिकसर्वतोभद्रादिमण्डनेन. The word occurs in Tilaka-mañjarī—प्रत्यग्रविरचितचतुष्कचक्राणि मणिविदिंकापृष्ठपीठे ; in Candraprabhacarita 7. 92 —प्रविश्य भवनान्तरं क्षणचतुष्कमप्यस्थितः, प्रतीक्ष्य जरतीकृतं कुचालमङ्गलारोपणम् ; in Vatsarāja's Hāsyacūḍāmaṇi—ज्वलद्बहौ गेहे रचयति चतुष्कानि कतमः, p. 132 of Rūpakasatka; in Sāadhanamālā (Vol. 1), p. 130 —चतुष्कोपशोभितचन्द्ररत्नघटितगन्धकुटीतले.

चन्द्रशाला 16. 127, a chamber on the top of a building (निखिलनगर-सौभाग्यवलीचन्द्रशालाः). Cf. Haravijaya 21. 1 —सौधोन्नतचन्द्रशालिकातले.... कलसमहार्षसंस्तरे.

चन्द्रिका 12. 102, (1) moonlight; (2) baldness (विभ्रचन्द्रिकया च कं विकचया). With regard to the latter meaning, Malli explains the word as शिरोरोगविशेष, while Nārāyaṇa says विगतकेशया चन्द्रिकया खालित्वेन । 'चान्दी' इति कान्यकुब्जभाषायाम्.

चान्द्र 16. 100, (1) pertaining to the moon; (2) belonging to camphor (श्रितचान्द्रसौरभा). चन्द्र is frequently used in Naiṣadha in the sense of 'camphor', e.g., in 1. 51; 6. 39; 11. 5; 18. 5; 22. 88. Cf. 'चन्दनेनेन्दुयुक्तेन दक्षिणार्धं विलेपयेत्' quoted in Kṛtyakalpataru (Vratākāṇḍa), p. 270 (G.O.S.). Comm. explains इन्दु as कर्पूर.

चित्र (n) 15. 62, an ornamental dot on the forehead, a Tilaka (वर्तुलचित्ररूपिणी).

चित्रशिखण्डिनन्दन 9. 73, a name of Brhaspati, so called because he is the son of Aṅgiras who belongs to the group of चित्रशिखण्डिन्s, more commonly known as सप्तर्षिs or the constellation Ursa Major. References to the चित्रशिखण्डिन् group are sometimes found in Kāvya poetry, e.g. in Mañkhaka 16. 25 —अस्ते चित्रशिखण्डिनामपि गते तेजस्यहो संप्रति; in Yaśastilaka (chap. 1) —चित्रशिखण्डिमण्डलीस्तुयमानपुण्याचरणैः ; in Bālarāmāyaṇa 10. 35, 98—एतन्मानिनि मानसं गुरसरः..... । अस्माच्चित्रशिखण्डिभिश्च परमे पर्वण्युपादीयते..... पयः ॥; इक्ष्वाकूणां कुलगुरुं प्रेष्टं चित्रशिखण्डिनाम् । अरुन्धतीपतिमृषिं राम एयोऽभिवन्दने ॥; in Haravijaya 3. 64.—जलदकालनिशापगमे..... । कचिदवाप्यत चित्रशिखण्डिभिर्न कचिरा कचिराकलुषीकृतैः ॥

चिन्तामणिमन्त्र 1. Epilogue; 14. 88, 89 (मन्त्रचिन्तामणि), a Tantric formula (ओम् ह्रीं ओम्), the contemplation of which is believed to vouchsafe poetic genius, learning, beauty, and the fulfilment of all desired objects. See Trans. 14. 89. The mystic composition of the formula is described in 14. 88 (see Notes), and the Mantra, though particularly sacred to Sarasvatī, propounds the mystic nature of the Ardhanārīśvara form of Śiva. The following definition in Tantric language which yields the above formula is cited by Nārāyaṇa—‘शिवान्यो वहिसंयुक्तो ब्रह्मद्वितय-मन्तरा । तुरीयस्वरशीतांशुरेखातारासमन्वितः ॥ एष चिन्तामणिर्नाम मन्त्रः सर्वार्थ-साधकः । जगन्मातुः सरस्वत्या रहस्यं परमं मतम् ॥’ (शिव=ह; वहि=रेफ; ब्रह्म=प्रणव; तुरीयस्वर=ई; शीतांशु.....तारा=चन्द्रबिन्दु). As stated by Nārāyaṇa, the formula is known also as भुवनेश्वरीमन्त्र (प्रणवद्वय-संपुटितभुवनेश्वरीह्रस्व चिन्तामण्यारूपम्).

The Cintāmaṇi Mantra mentioned above is to be distinguished from various other Mantras of the same name. There is a Buddhist formula named Cintāmaṇiratna Mantra mentioned in Āryamañjuśrīmūlakalpa (Trivandrum ed., Part II, p. 393). The Sādhana or the ritual text laying down the worship of the white Ekajaṭā form of the Buddhist goddess Tārā describes a formula which is very similar to the Cintāmaṇi Mantra mentioned by Śrīharṣa. The formula is ह्रीं described as एकाक्षरोऽयं मन्त्रराजचिन्तामणिरूपः, and like the Cintāmaṇi formula of our poem, claims to make a man a great poet, scholar and orator (see Sāadhanamālā, G. O. S, Vol. 1, p. 269). The definition of the formula may be compared with that of the Cintāmaṇi Mantra quoted above—सप्तमस्य चतुर्थं वहिसंयुक्तं ईकारभेदितं अद्वैन्दुबिन्दुभूषितं इत्थं जपेत्. Ahirbudhnyasaṃhitā 23. 96ff. describes a Cintāmaṇi formula which figures in Pāñcarātra ritual in connection with the Sahasrāramāṭṛkācakra. Pra-pañcasāra Tantra (chap. 28) also deals with a Cintāmaṇi Mantra, of which the deity is the Ardhanārīśvara form of Śiva; but it is a वशीकरणमन्त्र and has nothing to do with Sarasvatī and the acquisition of poetic power. Īśānaśivagurudevapad-dhati, a comprehensive Śaiva work, describes in detail the

ritual connected with another Cintāmaṇi formula, of which the deity is Mahārudra (Trivandrum ed., Part II, Mantrapāda, p. 179). A Vaiṣṇava formula called the Mantra-cintāmaṇi, sacred to Kṛṣṇa, is explained in Padmapurāṇa (Pātālakhaṇḍa), chap. 50. We may refer also to a Cintāmaṇi hymn quoted by Bhāskaraśāya in his commentary on Lalitāsahasranāma (verse 87).

चिपिट 7. 65, in तच्चापयोः कर्णलते भ्रुवोर्ज्ये, वंशत्वंगंशौ चिपिटे किमस्याः. Nārāyaṇa takes चिपिट as an adj. in the sense of 'extended', 'flat'. Malli takes it to mean 'level', 'straight'. The earlier reading is, however, चिपिटौ for चिपिटे, and Cāṇḍūpaṇḍita as well as Narahari takes चिपिट as a noun and explains it as 'the fleshy end of the ear'. See Notes and Extracts.

चुंकुत 1. 142, the cooing of young birds (सुताः कमाहूय चिराय चुंकुतैः).

छत्रमङ्ग 22. 130, 'the breaking of the (royal) umbrella', loss of dominion.

छुपति 18. 148, touch (छुत्तपत्रविनिमीलितात्). Cf. उद्गतमकरन्दरजः सिताम्बुजं... । उपरिचलधूलिधूमरधवलच्छत्रच्छवि छुपति ॥ Yaśastilaka (chap. 5).

जनंगम 17. 112, a Caṇḍāla (विमुखान् द्रष्टुमप्येनं जनंगम इव द्विजां). The word occurs in Māgha 15. 35; in Yaśastilaka (chap. 5)—जनंगमावसोद्देशे; in Harṣacarita (chap. 6)—जनंगमानामिव वंशचाह्वानायां श्रियम्, and other texts.

जनाश्रय 10. 37, a pavilion (स्वयंवरस्थानजनाश्रयः).

जनी 12. 3, 23, a bride.

जन्य, in 11. 15 जन्याः means those who carry the bride (in a palanquin). In 11. 65, 95 जन्यजनः means the same thing. In 16. 48 जन्यजन is used in the sense of those who accompany the bridegroom to the bride's place; the members of the bridegroom's party, or वारयात्रिक, as they are called, in 16. 66. In 15. 72 जन्ययात्रा means 'the marriage procession', 'the procession of the bridegroom's party'. Nārāyaṇa says जन्या वरपक्षीयास्तैः सह (यात्रा). The word is used in Moharājaparājaya, Act 1, वरस्स खलु

भोजने जलजलाए पंशु ति (वरस्य खलु भोजने जन्ययात्रायां पांशुरिति); also in *Mālatīmādhava*, Act VI—मङ्गलेभ्यः प्रत्यासन्नस्त्वरयतितरां जन्य-यात्राप्रवेशः. Jagaddhara says जन्या वरस्य स्निग्धास्तेषां यात्रायाः प्रवेशो बध्नुर्गृहप्राप्तिः, and quotes *Medinī*—‘वरस्निग्धेऽपि जन्यः स्यात्,’

जम्बाल 7. 13, clay (जम्बालजालात् किमिकर्षि जम्बूनद्याः). Cf. ममाः कुटुम्बजम्बाले 17. 30.

जलयन्त्र 18. 14, a device for spouting water; an artificial fountain (जलयन्त्रपातुकासारदूरधुततापतन्द्रिकः).

जाहुलिक 12. 96, a snake-charmer (जाहुलिकता येनाम नालम्बिता).

जीवितेश्वरा 9. 74, ‘mistress of one’s life’, a beloved woman.

जेमति 16. 87, eat (अशाकि लोकैः कुत एव जेमिषुम्). Used in *Prākṛta* in *Moharājaparaṇaya*, Act I—जे वा तं वा जेमसि. Cf. जेमनावसरेषु प्रथमकवलैः संभाव्यमानः *Yāśastilaka* (chap. 5).

झर्रर 15. 17, a kind of cymbal.

झलत्कार 20. 17, brilliance (तदपाङ्गचलत्तारझलत्कारवशीकृतः). *Nārāyaṇa* remarks that it is a vernacular word (देश्यपदम्).

तत (n) 15. 16, a stringed instrument (ननाद तस्मिन्नितरां ततं ततम्).

तकुं (m) 21. 18, a lathe (चक्रस्त्वष्टृतकुंचलदकैवितर्कम्). *Cāṇḍūpaṇḍita* says तकुंः काष्ठरचितशणः संपादक इति प्रसिद्धः. *Vidyādhara* says कुरन्द इति प्रसिद्धः. The usual meaning of the word is ‘a spindle’. See *Monier-Williams*.

ताटङ्ग 10. 116, an ear-ring (ताटङ्गयुग्मं स्मरधन्विने किम्).

ताण्डविका 22. 71, a dance teacher (पुत्री विधोस्ताण्डविकास्तु सिन्धोः).

तान्त्रिक 17. 64, one who is well-versed in religious doctrine (व्यासस्यैव गिरा तस्मिन्श्रद्धेयदा स्थ तान्त्रिकाः). *Nārāyaṇa* says तान्त्रिका युक्तिज्ञा वाक्य-विचारचतुराः. Cf. एषा च धारणेत्युक्ता योगशास्त्रविशारदैः। तान्त्रिकैर्योगशास्त्रज्ञैर्विद्वद्भिश्च सुशिक्षितैः॥ *Yoga-Yājñavalkya* 8. 4; तान्त्रिकेषु सुशिक्षितैः *ibid.*, 8. 25 (*J.B.R.A.S.*, Vol. 28).

ताम्बूलपुटी 12. 76, a betel roll. *Vidyādhara* explains it as ताम्बूल-बीटिका. *Nārāyaṇa* says ताम्बूलपुटीं पूगीफलचूर्णसदिरपर्णानि यत्रैकत्र क्रियन्ते तां यां मध्यदेशे भाषया ‘गुलबडा’ इति व्यवहरन्ति ताम्.

तार 7. 29, bright, radiant (अक्षिपद्यं इयमल 'तार' तारम्). Cāṇḍī says इयमला तारा उज्ज्वला तारा कनीनिका यस्य तत्. Malli says तारा स्थूला. Narahari takes तारतार as a single expression and says इयमलं तर्था तारतारं वा उज्ज्वलं वा। 'मुक्ताशुद्धौ च तारः स्यात्'. The word means 'radiant' in the following passages—उन्मिषत्तरलं तारं तारया संध्यया Mañkhaka 10. 11; नीलतारविषो.....दशः Haravijaya 23. 62; तार-मुक्ताफलौ च *ibid.*, 7. 64; कलधौतहृन्मयैः.....तारमणौष्टकान्तैः *ibid.*, 5. 149; तारमणयः *ibid.*, 5. 111; ताराप्रस्तारतारकिरणोत्कर..... *ibid.*, 4. 2.

तारामृग 22. 80, lit. the starry deer, the lunar mansion known as Mṛgaśīrṣa consisting of three stars (रद्रेषु विद्रावितमार्तमारात्तारामृगं व्योमनि). The poet speaks of the 'Starry Deer' as being chased by Śiva with his arrows. There are at least two legends which explain the allusion. It is stated in Vāmana-purāṇa (chap. 5) that the Sacrifice of Dakṣa when broken up by Śiva fled to the sky in the guise of a deer, and remained there with his limbs studded with stars. There is another story in Skandapurāṇa (Brahmakhaṇḍa, 40. 6—13 of Setumā-hātmya), according to which Brahmā attempted to commit incest with his daughter Vāk, and when the latter ran away in the form of a hind, Brahmā pursued her in the form of a deer. Śiva saw this and shot the deer-shaped god with his arrows. A light emanating from the wounded body of the deer went up to the sky and became the Mṛgaśīrṣa constellation. Cf. मुरवारणाङ्गुश इव च्युते गलति तारामवे मृगे Harṣacarita, chap. 3. The Sainketa comm. says तारामयो मृगशीर्षखितारोऽङ्गुशाकारः. Cf. also तारकमृगोल्लिखितान्तरिक्ष..... Haravijaya 30. 92; ऐक्षिष्ट स त्रिदशकाननसज्जि राजदग्ने कुरङ्गकुलमाकुलितान्तरिक्षम्।तारामृगस्य विदधत् परिवारलीलाम् ॥ *Ibid.*, 31. 43.

ताराशङ्ख 19. 57, the Viśākhā star called also Śaṅkha, Conch (ताराशङ्ख-विलोपकस्य.....तीक्ष्णत्विवः). Nārāyaṇa says विशाखानसत्ररूपस्य मत्तुमण्डल-संज्ञस्य शङ्खाकारत्वात् शङ्खस्य. This star is mentioned also in 22. 22 — स्मरस्य कम्बुः किमयं चक्रास्ति दिवि.

तिन्दुक 12. 19, the ebony tree (.....प्रत्यर्धसेनामटश्रेणीतिन्दुककाननेषु विल-सत्यस्य प्रतापानलः).

तीर्थिक, a follower of a religion or a sect. In 17. 50 the Cārvāka addresses the adherents of the orthodox faith as तीर्थिक—स्वाग-
मार्थेऽपि मा स्वास्मिन्तीर्थिका विचिकित्सवः. In 17. 103 the orthodox faith
is characterised by one of its defenders as the तीर्थिक way,
i.e., the traditional path—न श्रद्धापयते मुग्धास्तीर्थिकाध्वनि वः कथम्.
Nārāyaṇa says तीर्थिकाध्वनि सेश्वरमार्गे वैदिकाध्वनि वा. Vidyādhara
says मीमांसकनैयायिकादिमार्गे. Under 17. 50 Nārāyaṇa derives तीर्थिक
thus—तीर्थेन आगमेन चरति ठक्। सदुपाध्यायो वा तीर्थम्, तस्मादस्त्यथे
ठक्. Pt. Śivadatta points out in a footnote in his edition that
ठक् will give the form तीर्थिक, and as a matter of fact, the Text
accompanying Ms. C of Cāṇḍūpaṇḍita reads तीर्थिक. The form
तीर्थिक is found also in Prabodhacandrodaya (N. S. edition,
1924), Act II, p. 65; Act III, p. 122. In another place (Act II,
p. 74) the word occurs in its Prākṛit form (एवं तु तिरिथिआ आल-
वन्ति). The Prakāśa commentary explains the word as वैदिक
and स्मार्त; and the Tairthikas are referred to in the play by
characters like the Cārvāka and the Kāpālika. Similarly, the
Buddhists use the word in the form तीर्थिक to denote the fol-
lowers of other sects, especially those of the Brāhmanical reli-
gion. Cf. Bodhicaryāvatāra, p. 434—सविवादं महायानमिति चेदागमं
खज । तीर्थिकः सविवादत्वात् स्वैः परैश्चागमान्तरम् ॥ The Pañjikā says तीर्थि-
कमीमांसकादिभिः न केवलं तीर्थिकैः अपितु स्वयुध्यैः.....
Laṅkāvatārasūtra (ed. S. C. Das and S. C. Vidyabhushan, Fasc.
I, 1900) uses the words तीर्थ्य and तीर्थकर in a similar
sense. As pointed out by the editors (Footnote, p. 20), the
word तीर्थ्य (as also तीर्थकर) generally means 'non-Buddhists',
who often turn out to be followers of the Brāhmanical schools.
Cf. तत् कथमये भगवन् तीर्थकरात्मवादतुल्यस्तथागतगर्भवादो न भवति । तीर्थकरा
अपि भगवान् नित्यः कर्ता निर्गुणो विमुरव्यय इति आत्मवादोपदेशं कुर्वन्ति । भगवान्
आह न हि महामते तीर्थकरात्मवादतुल्यो मम तथागतगर्भोपदेशः *ibid.*, p. 80; एवमेव
महामते तीर्थ्याः कुट्टाष्टविकल्पाशया..... सद्वर्मापवादकाः आत्मानं परांश्च विनिपात-
यिष्यन्ति *ibid.*, p. 93; विमज्ज्यं स्थापनीयं च तीर्थवादनिवारणम् ॥ सत्तासतो
हानुत्पादः सांख्यवैशेषिकैः स्मृतः । *ibid.*, p. 116. The Buddhists thus
use the words तीर्थिक, तीर्थ्य and तीर्थकर to signify the adherents
of non-Buddhist, especially Brāhmanical, schools of thought,

as distinguished from the members of their own faith, the स्व-
दूष्यs, as they are called in the Bodhicaryāvatārapañjikā (see
above). The Jainas use the word तीर्थिक in a similar sense,
e.g., in Upamitibhavaprapañcā kathā, p. 51—कुदर्शनग्रन्थास्तत्प्रगेतारश्च
कुतीर्थिकः ; in Jinaprabha's Pārśvanāthastava (verse 14) —
पुतीर्थतृणमुक् सृते वृषं गौस्तत्र (Kāvyamālā, Part VII); in Dhanapāla's
Rṣabhapañcāśikā—लीलया नयन्ति सुखमन्ये यथा तीर्थिकास्तथा न त्वम् ।
तथापि तव मार्गलम्ना मृगयन्ते बुधाः शिवसुखानि॥ (Sanskrit paraphrase); in
Hemacandra's Mahāvīrastotra (verses 4 and 20) — परतीर्थनाथैः
(Kāvyamālā, Part VII).

Generally speaking, the word is used by non-Brāhmanical
writers to denote the followers of the Brāhmanical religion.
In our poem it is put into the mouth of a Cārvāka, and if a
protagonist of the orthodox faith also uses it, he does so while
replying to the Cārvāka.

The word तीर्थ in तीर्थिक means शास्त्र. तीर्थे has this mean-
ing in the expression तीर्थकर. Cf. Śaṅkaradigvijaya of Vidyā-
raṇya 7. 9; 15. 11; 16. 101, where Śaṅkara is called तीर्थकर
and the word explained as शास्त्रकर in the comm. of Dhanapati.
Cf. also Vācaspati on Yogabhāṣya (Samādhipāda, Sūtra 25) —
ननु सन्ति बहवस्तीर्थकरा बुद्धार्हतकपिलविप्रभृतयः.

तुरी 1. 12, an implement of weaving; the beam of a loom round
which the cloth as it is woven wraps itself (तद्भट्चातुरीतुरी).
Cf. Āryāṣaṭṣaṭī (verse 443) — आश्लिष्य केन तरुणैस्तुरीव वसनेर्विमुक्तासि.
The word is frequently used in the philosophical literature as
an illustration, e.g., in Nyāyavārtika 4. 1. 21—यच्च निमित्तं तदितरयोः
समवायिकारणासमवायिकारणयोरनुग्राहकम्, यथा तुर्यादि तन्तूनां तत्संयोगानां चेति ;
in Śaṅkarabhāṣya 2. 3. 7 — नच निमित्तकारणानामपि तुरीयेमादीनां समान-
जातीयत्वनियमोऽस्ति.

तुल, in तुल्यन् 2. 92, to lift up, weigh, compare, etc.; here, weigh.
Nārāyaṇa remarks 'तुल उन्मिती' इति प्यन्ताच्छता संज्ञापूर्वकविधित्वा-
च्चूषधगुणाभावः. He makes a similar remark on तुलना in 2. 20. तुल-
यति is commonly used, though तोलयति is the regular form.
Māgha writes तुलयित्वा in the sense of 'weighing' in 10. 38.

Cf. Naiṣadha 10. 127—तुलिता करेण. Similar instances are given in Monier-Williams. In Naiṣadha 7. 79 (इमौ तौ तुलयेत्, तुल्यौ चेत्) the root means 'to resemble, wish to resemble, rival'. Similarly, it means 'to resemble' in Māgha 6. 4—तुल्यति स्म विलोचनतारकाः.....मलिनिमालिनि माधवयोषिताम् ॥ The p. p. तुलित in the sense of 'lifted up', 'overpowered', 'vanquished', 'set at nought' etc. is used in Māgha 5. 31; 8. 12; 15. 30; 15. 61. It may, however, be noted that the form अतोलयत् is used in Naiṣadha 12. 80 (रुपः कराभ्यामुदतोलयत्...रुपान्) in the sense of 'raising'.

तृणेडि 9. 152, from तृह् 'to destroy' (तृगेडि ज्वलनः.....द्रुमकाण्डमण्डलम्). तृतीया (प्रकृतिः) 17. 70, a eunuch (उभयी प्रकृतिः कामे सज्जेदिति मुनेर्मनः। अपवर्गे तृतीयेति भणतः पाणिनेरपि ॥). The Kāmasūtra 2. 9 divides eunuchs into male and female—द्विविधा तृतीयाप्रकृतिः स्त्रीरुपिणी पुरुषरुपिणी च etc. Cf. Vararuci's Ubhayābhisarikā (printed in Caturbhāṇi)—अहो राजमार्गस्य कलिः सुकुमारिका नाम तृतीयाप्रकृतिरित एवाभि-वर्तते । अहो अमङ्गलदर्शनेषा । The eunuch is here described in two elaborate verses. The eunuchs played quite an important part in the sexual life of former times. Haradatta on Gautamasūtra 2. 6. 15 makes a distinction between स्त्रीव and तृतीयाप्रकृति—स्त्रीवो मोषवीर्यो न तृतीयाप्रकृतिः. Alaka in his comm. on Haravijaya 27. 79 remarks—नपुंसकं तृतीयाप्रकृतिः । तस्य स्त्रीस्पर्शेन सुखावाप्तिः ।

तेमन 16. 49, 76, 87, a curry (मृगमांससाधितं.....सुदु तेमनं 16. 76).

त्रिदण्ड (n) 17. 39, in अग्निहोत्रं त्रयीतन्त्रं त्रिदण्डं भस्मपुण्ड्रकम्, the three bamboo sticks tied into one carried by a religious mendicant. Cf. "त्रीन् दण्डानङ्गुलिस्थूलान् वैणवान् मूर्धसंमितान् ।.....एतद्वैव विधिना भिक्षुः स्थादापदि द्विजः ॥" Baudhāyana quoted by Mādha-vācārya on Parāśara (chap. 2). The word is variously explained by the commentators. C. P. says त्रिदण्डं यतीनामाश्रमः i.e., the mode of life of a Yati or a religious mendicant. Vidyādhara and Īśānadeva take it to mean भागवतदर्शनं. A marginal note in the Ms. of Īśānadeva says—नारदपञ्चरात्रोक्तविधानं वैष्णवं मतम्. Cāṇḍūpaṇḍita, Vidyādhara and Īśānadeva contrast त्रिदण्ड

with भस्मपुण्ड्रक which they explain as शैवदर्शन, Īśānadeva says भस्मतिलकं शैवं दर्शनम् ; C. P. says शैवपाशुपतादिब्रतम्. Nārāyaṇa, on the other hand, explains त्रिदण्ड as पाशुपतब्रत and भस्मपुण्ड्रक as शैवादिब्रत. It is noteworthy that Īśānadeva, himself a Śaiva ascetic, does not take त्रिदण्ड to mean a Śaiva vow, but calls it 'Bhāgavata or Vaiṣṇava doctrine'. In this connection we may refer to an interesting statement by Oppert in his Introduction to Vaijayantī that there is a stone pillar in the Vijayarāghavasvāmin temple at Tirupputkuli on which are engraved the figures of two hermits, Yādavaprakāśa holding in his hand the Ekadaṇḍa or single rod as an emblem of the Advaita Sanyāsin, and Rāmānuja carrying the Tridaṇḍa or three rods as an indication of his being a Viśiṣṭādvaita (or Vaiṣṇava) Sanyāsin. We may refer also to an important passage in Prabodhacandrodaya, Act II, which runs thus—एते त्रिदण्डव्यपदेशजोषिनो द्वैताद्वैतमार्गपरिभ्रष्टा एव. Both the Candrikā and Prakāśa commentaries here explain त्रिदण्डिन्s as the followers of the Bheda-bheda system of Vedānta propounded by Bhaṭṭabhāskara. The followers of Bhāskara, like those of Rāmānuja, were, in fact, Tridaṇḍins. Vardhamāna in his comm. on Nyāyakusumāñjali (chap. 2) says भास्करत्रिदण्डिमतभाष्यकारः (Chowkhamba ed., p. 67), and Bhāskara himself praises Tridaṇḍa in his Bhāṣya on Vedānta-sūtras 3. 4. 26—स्मृतौ च मननादौ त्रिदण्डयज्ञोपवीतादिनियमाहुतमाश्रमः स्वरूपतो धर्मतश्च निर्ज्ञात इति नातिप्रसङ्गः.

The word त्रिदण्ड is used in its original sense of "three sticks tied into one" in Jātakamālā (Harvard ed., p. 144)—समादाय त्रिदण्डकुण्डिकायां परिव्राजकभाण्डिकां प्रक्रमणसव्यापारः समभवत् ; also in Sūtasamhitā (Jñānayogakhaṇḍa), chap. VI, which describes the life of religious mendicants, e.g., कुटीचकथ संन्यस्य... शिखी यज्ञोपवीती स्यात् त्रिदण्डी सवमण्डलः ; बृहदकथ संन्यस्य गोबालरज्जुः संबद्धं त्रिदण्डं शिष्यमद्भुतम् (धारयेत्) ; परहंसत्रिदण्डं च रज्जुं गोबालनिर्मितम्. Cf. Kṣemendra's Daśāvatāracarita—त्रिदण्डिकालंकृतपाणिपद्मः (बामनः), Vāmanāvatāra, verse 191.

According to certain texts, the Kuṭīcaka and Bahūdaka mendicants carry Tridaṇḍa; the Haimśas and Paramahaimśas carry only one stick. Cf. “त्रिदण्डं कुण्डिकां चैव मूत्रं चाथ कपालिकाम्...सर्वं भिक्षुः परित्यजेत् ॥..... कुर्यात् परमहंसस्तु दण्डमेकं तथैव च ॥” “तत्र परमहंसा नाम त्रिदण्डकमण्डलं.....यज्ञोपवीतकपालानां लागिनो न तेषां चर्माधर्मा” Viṣṇu and Kāṇvāyana quoted by Amalānanda in Vedāntakalpataru (3. 4. 20). See also quotation on हंसवृत्ति and परमहंसवृत्ति from Skandapurāṇa in Mādhavācārya's comm. on Parāśara (chap. 2). Mādhavācārya, however, remarks that according to some, all the four classes of religious mendicants should carry Tridaṇḍa—हारीतदत्तात्रेयपितामहाः कुटीचकादीन् चतुरोऽपि उपन्यस्य सर्वेषां त्रिदण्डमेव विदधते. The following passage from the Mahābhārata is cited by Mādhava and Amalānanda—एकदण्डो त्रिदण्डी वा शिखी मुण्डित एव वा । काषायमात्रसारोऽपि यतिः पूज्यो युधिष्ठिर ॥

The Jaina writer Siddharṣi in his Upamitibhavaprapaṇcā kathā (p. 547) classes the Tridaṇḍin mendicants among heretics (शाक्यार्थेदण्डिकाः शैवाः गौतमाश्वरकास्तथा), and goes on to say—त्रिदण्डकुण्डिकामुण्डवल्कलीवरमेदतः । वेषः परस्परं भिन्नः स्फुट एवोपलक्ष्यते । (p. 548).

The three sticks are supposed to represent the control of mind, speech and the senses. Cf. Manu 12. 10, 11—वग्दण्डोऽथ मनोदण्डः कथं दण्डस्तथैव च । यस्यैते निहिता बुद्धी त्रिदण्डीति स उच्यते ॥ त्रिदण्डमेतल्लिख्य सर्वभूतेषु मानवः etc. Kullūka remarks न तु दण्डत्रयधारणमात्रेणैवाभ्यन्तरदण्डत्रयप्रशंसा. Mārkaṇḍeyapurāṇa 41. 22 gives the दण्डs as वग्दण्ड, कर्मदण्ड and मनोदण्ड. The identical verse is found in Skandapurāṇa (Māheśvarakhaṇḍa) 55. 135, 6 of Kumārikākhaṇḍa.

व्रैता 17. 146, (1) the Age of that name; (2) the three sacrificial fires (गार्हपत्य, आहवनीय and दक्षिण).

व्रैयक्ष 21. 133, relating to व्रैयक्ष or Śiva (व्रैयक्षवीक्षणविलीकृतनिर्जरत्न..... मकरध्वज.....). In the verse in question Nala is described as superior to Cupid who was burnt by the third 'eye of Śiva' (व्रैयक्षवीक्षण), and in this connection Vidyādhara gives another

explanation, viz., 'looking with three eyes' or becoming angry. He says शंभुविलोकनेनैव यो दाधः स्मरस्तस्य संशयं संदेहं त्वयि विषये कोऽपि न करोतीत्यर्थः । त्वं तावत् त्रिभिरक्षिभिर्दुष्टत्वेन कमपि न विलोकयसे । तेन तव निर्जरत्वमतिप्रसिद्धमायुश्च वर्तत इत्यभिप्रायः. 'To look at some one with three eyes' is a popular expression meaning 'to become angry'. It is used by Śrīharṣa himself in 4. 76—स्मर निरैष्यत कस्यचनपि न त्वयि किमक्षिगते नयनैस्त्रिभिः. See Trans. and Notes. Īśānadeva remarks under 4. 76—दुष्टे दृष्ट्वा कश्चिद्वक्ति अहो एनं दृष्ट्वा अहं त्रिनेत्रो जात इति. Nārāyaṇa adds लौकिकी चोक्तिरियम्.

दण्ड, (1) a stick; (2) one of the attendants of the sun. आदाय दण्डं सकलासु दिक्षु योऽयं परिभ्रम्यति भानुभिर्भुः 22. 12; दण्डज्जिनि भानुशाणवलये 21. 149.

दध 9. 14, 'what holds or bears' (धा + दा), (अधास्वरागस्य दधा पदे पदे).

दम्भोलि (m) 12. 19; 20. 71, thunderbolt.

दरिद्राण 19. 4, decaying (दरिद्राणप्राणस्तमोदयितः) From the root दरिद्रा. Mādhaviyadhātuvṛtti says दरिद्राणः ल्युट्.

दर्पक 9. 19; 10. 44, Cupid.

दलोदर (n) 16. 98. The word is variously explained. Some take it to mean 'a hollow dish made of leaves'. Acc. to Jinarāja, it is a kind of sweetmeat. See Notes.

दशमिता 19. 1, extreme old age; decline (निशि दशमितामालिङ्गन्त्याम्). दशमिन् means 'very old'. Cf. also दशमी. Aparārka on Yājñavalkya 1. 116, 117 remarks वर्षशतस्योत्तमो दशमो भागो दशमी ।.....कृदो दशमीस्थः, 'चक्रिणो दशमीस्थस्य' इति (स्मृतिः) । वयसोऽन्तिमावस्था दशमी. Cf. Manu 2. 137—शतरोऽपि दशमी गतः. The form दशमिता occurs in Puruṣottama's Viṣṇubhaktikalpalatā 3. 8—भवति धर्मविधौ न पटोयसी दशमिताशमिता तनुरङ्गिनाम्. The expression दशमीस्थ is used in the sense of 'dead' in Yaśastilaka (chap. 4)—दशमीस्थस्य भवतः कथं मया सोढव्या भविष्यन्ति विताचित्रमानोः.....शिखालेखाः (Vol. II, p. 159). Kullūka on Manu 2. 137 says शतवर्षाणां दशधा विनागे दशम्यवस्था नवत्यधिका भवति. The expression अदशमीस्थ occurs in Harṣacarita (chap. 1)—कालेनदशमीस्थ एवास्तमगात्. The Saṁketa comm. says अपूर्णायुरित्यर्थः.

दक्षीपुत्र 19. 61, a name of Pāṇini (दक्षीपुत्रस्य तन्त्रे).

दानपारमिता 5. 11, see under पारमिता.

दिनोँकार 20. 2, dawn (दिन + ओँकार. The Sandhi is regulated by 'ओमाञ्जेध'). ओँकार means here 'beginning', 'prelude', and is used in a similar sense in Harṣacarita—ओँकारमिव कीर्यस्य...कृपाणम् ; प्रथमाव्यक्तजल्पितेन सत्यस्य शनैरोँकारमिव कुर्वाणे ; in Anyoktimuk-tālatā (verse 2)—ओँकारं कुरु कैरवाकर निजोन्मेषेषु योग्यः क्षणः (Kāvya-mālā, Part II, p. 61); and in Jahlaṇa's Mugdhopadeśa (verse 62)—ओँकारः साहसानाम् (ibid., Part VIII).

दिवाकीर्ति 19. 55, a barber (दिनमिव दिवाकीर्तिस्तीक्ष्णैः धुरैः सवितुः करैः). The word is used in this sense in Yaśastilaka (chap. 3)—कलिङ्गेष्वनङ्गो नाम उपतिर्दिवाकीर्तिसेनाधिपत्येन सामन्तसंतानं संतापयन् संभूय प्रकुपिताम्भ्यः प्रकृतिभ्यः.....वधमवाप. The word occurs in another place in the same chapter—दिवाकीर्तेर्नृता स्वस्त्रीयो बलाहकस्य संवाहकस्य, where the comm. explains it as meaning 'a barber' or 'a Caṇḍāla'. The word is used in the latter sense in Manu 5. 85. Kṣīrasvāmin and Hemacandra derive the word thus in the sense of 'a barber'—दिवा कीर्त्यते दिवाकीर्तिः, रात्रौ क्षुरकर्मनिषेधात्.

दिष्ट (m. n.) 2. 17, 11. 129, time. Malli quotes Viśvakoṣa 'दिष्टं भान्ये च काले च.' Cāṇḍūpaṇḍita differs. See his gloss on 11. 129.

दीक्षयते 18. 120, caus. of दीक्ष् (दीक्षते), consecrate, initiate; here, induce, impel (तत्कृतमस्तमदिदीक्षत क्षणं तालवृन्तचलनाय नायकम्).

दुःखाकृत 22. 138, hurt, oppressed. The suffix is डच् by 'दुःखात् प्रातिलो-म्वे' (स्वर्मानुना.....दुःखाकृतैर्नमवधूय सुधा सुधांशुम्).—Cf. Māgha 2. 11. दुःखाकरोति माम्.

दुण्डुभक 21. 43, a long wreath (मङ्गिकाकुसुमदुण्डुभकेन). The word is variously spelt in the Mss. as दुन्दुभक, दुन्दुभिक etc. The word primarily means a kind of harmless snake (राजिल). Cāṇḍūpaṇḍita and Vidyādhara explain it as रचितमालाविशेषः. Īśāna-deva remarks दुण्डुभिकेन मालाद्वयत्रयस्यैकत्र गुम्फेन रचिते । टोडर इति लोके । सूत्रीस्युतकुसुमैर्गुम्फितं दण्डुभिकम् । Nārāyaṇa remarks दुण्डुभस्य विफण-तया साम्यात् स्थूलघनतरे पुष्पदाञ्चि दुण्डुभपदं लाक्षणिकम् । दुण्डुभप्रतिकृतिर्दुण्डुभकः 'इवे प्रतिकृतौ' इति कर्त्तुं । 'दुडि निमज्जने' दुण्डुतीति दुण्डुभ इत्यौणादिकः पृषोदरादिर्वा.

दुर्विच 2. 23, poor, destitute (रुचिगर्वदुर्विचम्).

दूतयति 9. 22, send some one as a messenger (अधिश्रि तं दूतयतां).

देवमणि 1. 58, a particular curl of hair on the neck of a horse (निगालगाहेवमणोरिबोदिधतैः). The word is found in Vāsavadattā—रजाकरा इव सदेवमणयः.....तुरंगमाः; in Yaśastilaka (chap. 2)—देवमणिनिःश्रेणि-श्रौंशुरोचमानादिनामभिरावर्तैः. Viṣṇudharmottarapurāṇa (Part II) says आवर्तस्तु निगालस्थो ह्येषो देवमणिः शुभः 11. 19.

दैग्दाह 12. 92, from दिग्दाह, 'a conflagration of the regions of the sky' regarded as an evil omen (दैग्दाहैरिव भस्मभिर्मघवता वृष्टैः). The phenomenon is referred to in Kumāra 15. 96—धूमं ज्वलन्त्यो व्यसृजन् मुखं रजो दधुर्दिशः; and in Māgha 15. 21—काचित् कूर्णा रजोभिर्दिवमनुविदधे..., काश्चिदन्तर्दिश इव दधिरे दाहम्. Matsyapurāṇa (233. 8) mentions दिग्दाह among the abnormal phenomena which forebode ill to the state. The phenomenon in question is a lurid, red colour spreading in the regions of the sky; and Bṛhatsaṃhitā explains that when it is yellow, it indicates peril for the king, and brings disaster to a country when it has the glow of fire (दाहो दिशां राजभयाय पीतो देशस्य नाशाय हुताशवर्णः 31. 1). The word दिग्दाह occurs in Bṛhatkathāmañjarī 9. 2. 3—पद्मावगाह-संनद्धमहिषकोडकुजरे । लोके प्रत्यग्दिग्दाहधूमैरिव समावृते ॥; in Harṣacarita (chap. 6)—दिने दिने दारुणा दिशां दाहा दृश्यन्ते । दिग्दाहभस्मकणनिकर इव निपतति नभस्तलात् तारागणः; in Mañkhaka 19. 59 —दूरं दिग्दाहसहायकवदथ नभो दग्धदग्दाहमासीत्; in Kādambarī (Pūrvabhāga)—आसन्न-रिपुविनाशपिशुनेन दिग्दाहेनेव पाटलीक्रियमाणमम्बरतलम्; also in Yogavāsiṣṭha Rāmāyaṇa (Sthitiprakaraṇa) 28. 12—उज्ज्वाललोचनविपज्जलनातपौष-दिग्दाहदर्शितयुगान्तदिनेशसेना.

दौरुघरी 15. 42, from दुरुधरा, a conjunction of the planets Jupiter and Venus with the moon regarded as highly auspicious for births. The word is variously spelt. See Notes. The word occurs in Māgha 13. 22—दधतेव योगमुभयग्रहान्तरस्थितिकारितं दुरुधराख्य-मिन्दुना. The verse रविवर्जं द्वादशमैः..... quoted by Vidyādhara (see Notes) is quoted also by Malli in his comm. on Māgha and attributed to Kalyāṇavarman. It is found also in Śrīnāthabhaṭṭa's Koṣṭhīpradīpa (edited in Bengali character by

Pt. Rādhāvallabha), and gives a wider definition, according to which when there are two planets, excepting the sun, in the twelfth and the second place respectively from the moon, the Yoga is called Durudharā. In the Naiṣadha verse in question Damayanti's face with the two ear-rings is fancied as the moon attended by two planets (अवादि मैत्री परिधाप्य कुण्डले वयस्याम्भ्यामभितः समन्वयः । त्वदननेन्दोः प्रियकामजन्मनि श्रयस्त्रयं दौर्धरी धुरं ध्रुवम् ॥). Harṣacarita (chap. 3) compares the ear-rings to Venus and Jupiter, but omits the reference to the moon—स्फटिककुण्डलाभ्यां शुक्रबृहस्पतिभ्यामिव.....अनुबध्यमानं.....भैरवाचार्यं ददर्श.

दौहदिक 6. 61, a gardener. From दौहद, a fertiliser. Cf. 21. 153—रोहति दोहदेन पयसां पिण्डेन चेत् पुण्ड्रकः. In 1. 82 (दाडिमे दोहदधूपिनि द्रुमे) दोहदधूपिन् means 'fertilised with smoke'. See also Nārāyaṇa under 17. 220. Nārāyaṇa derives दौहदिक thus—ब्रह्मादि-दोहदे निपुक्तो दौहदिकः 'तत्र निपुक्तः' इति ठक्. In the sentence दौहदिकोपनीता...मधूकमाला 6. 61 he construes the word also as दौहदिका धात्री, but this meaning is not appropriate. Malli alone reads दोहलिकोपनीता and explains दोहलिका as 'nurse', but his reading is corrupt and not supported by the other commentaries. Nara-hari explains दौहदिक as मालकार. Ms. C of the commentary of Cāṇḍūpāṇḍita has दोहदिकया वाटिकपालिकया, but this is against the reading of A which reads दौहदिक.

द्वादशात्मन् 10. 52, the sun. The twelve forms of the Sun are mentioned in the following verse cited by Nārāyaṇa—विश्वानृमित्रार्द-मणो बरुणेन्द्रभगांशवः । पूषा विवस्वान् पर्जन्यस्त्वष्टा विष्णुर्दिनेश्वराः ॥ In द्वादशा-त्मसितदीप्तिस्थितिः 18. 115, the 'sun' means also the Idā artery and the 'moon' the Piṅgalā. See Nārāyaṇa.

द्वपर 13. 37, doubt, uncertainty.

द्विचन्द्रयो-मति, the illusion of seeing two moons due to an eye disease called Timira; also produced by pressing the eye corners. अस्ति द्विचन्द्रमनिरस्ति जनस्य तत्र, भ्रान्तौ दृगन्तचिपिटीकरणादिरादिः 13. 42; जिज्ञस्तदास्येन कलानिधिर्दधे द्विचन्द्रयोः साक्षिकमायकायताम् 15. 51. The expression is frequently used in philosophical literature as an illustration of illusion, e.g., in Śrībhāṣya 1. 1. 1—द्विचन्द्रज्ञानदौ तु

बाधकसन्निधावपि मिथ्याज्ञानहेतोः परमार्थेतिमिरादिदोषस्य ज्ञानबाधत्वाभावेन अविनष्टत्वात् मिथ्याज्ञानानिवृत्तिरविरुद्धा । प्रबलप्रमाणबाधितत्वेन भयादिकार्यं तु निवर्तते ; in *Sāṃkarabhāṣya* 2. 1. 27—न ह्यविद्याकल्पितेन रूपमेवेन सावयवं वस्तु संपद्यते । नहि तिमिरोपहतनयनेनानेक इव चन्द्रमा दृश्यमानोऽनेक एव भवति । *Paramārthasāra* (verse 22) says तैमिरिकचन्द्रयुगवद् भ्रान्तं निखिलं जगद्रूपम् . The *Yogācāra* Buddhist who regards knowledge as the sole reality says that to see a difference between knowledge and its object is to see two moons in one—सहोपलम्भनियमादभेदो नीलतद्विद्योः । भेदश्च भ्रान्तिविज्ञानैर्दृश्येतेन्द्राविबाह्वये ॥ (quoted in *Bhāmati*). The idea is found also in other texts, e.g., *Yogabhāṣya* (*Samādhipāda*)—तत्र प्रमाणेन बाधनमप्रमाणस्य दृष्टं तद्यथा द्विचन्द्रदर्शनं सद्विषयेणैकचन्द्रदर्शनेन बाध्यत इति ; *Yogavāsiṣṭha* (*Sthitiprakaraṇa*) 35. 36—गन्धर्वनगराकारा मृगतृष्णा इवोद्विगता । द्विचन्द्रविभ्रमाभासा द्वैतैकत्वविवर्जिता ॥ (ref. to *māya*) ; असत्त्वं विकल्पोक्तिः सत्यभावो विकल्पते । तमोऽपहृतदृष्टित्वाद् द्विचन्द्रज्ञानदोषवत् ॥ *ibid.*, 40. 33; द्विचन्द्रविभ्रमप्रख्या मनोरथवदुद्विगताः । मिथ्याज्ञानघनाः सर्वे जगत्त्वाकारराशयः ॥ *ibid.*, 45. 18, असत्त्वमेति संसारः स्वयंवस्थां विचारतः । दीपालोकादिबाम्भस्य द्वीन्दुत्वं स्वेक्षितादिव ॥ *ibid.*, 54. 40 and other passages. *Vivaraṇaprameyasamgraha* (V. S. S., p. 37) refers to द्विचन्द्रज्ञान as being produced by pressing the eye with a finger—तादृशं चेच्छानुवर्तित्वमविद्याया अपि दृष्टं नेत्रस्याङ्गुल्यवष्टम्भेन द्विचन्द्रभ्रमोत्पत्तेः . The expression is extremely rare in *Kāvya* literature. Cf. *Kṣemendra's Kavikāṇṭhābharana* (chap. 5)—तर्कपरिचयो यथा मम पक्षकादम्बर्याम्.....मोहोत्प्रेक्षितशुक्तिकारजतवत् प्रायेण यूनां भ्रमं, दत्ते तैमिरिकद्विचन्द्रसदृशं खे नूनमाशाकृषिः ॥ *Kādambarī* (*Pūrvabhāga*) refers to the *Timira* disease as the cause of seeing a black spot bigger than it actually is—तिमिरोपहतेव यूनां दृष्टिरूपमपि कालुष्यं महत् पश्यति.

In Greek literature the idea of seeing double is found to imply frenzy or madness. In the *Bacchae* of Euripides, Pentheus, inspired by Dionysus with frenzy, exclaims that he sees two suns, and a double Thebes and a double citadel (*kai mēn horan moi duo men hēlios dokō*, etc.). Cf. 'the vision of two moons seen by a drunken person'—Bernard Shaw's *Preface to Saint Joan*.

द्विफालवद्ध 1. 16, in द्विफालवद्धाधिकुरा: 'hair parted in two.' The expression is rare, but found in Padmapurāṇa (Pātālakhaṇḍa 52. 37)—द्विफालवद्धचिकुरैः. Cf. Assamese फाल, side; section. The expression द्विफालवद्ध would be दुफाले बन्धा in Assamese.

होपवती 22. 99, a river.

घाव्या 2. 56, a verse of the R̥gveda used in kindling the sacrificial fire, same as सामिधेनी (मदनानलबोधने भवेत् खग घाव्या).

धारय 9. 3, one that owes something, a debtor, in उत्तरधारय (न मह्यमधो-
त्तरधारयस्य किं ह्रियेऽपि सेयं भवतोऽधमर्णता). Nārāyaṇa says धारयतीति धारयः 'अनुपसर्गाङ्गिम्पविन्दधारि—' इति शः । उत्तरस्य धारयः इति समासः. Under the above Sūtra, Tattvabodhinī refers to Śrīharṣa's use of the form धारय.

धारा 1. 72, the pace of a horse (धारामवधीर्यं मण्डलीकियाश्रियामण्डि तुरंगमैः
स्थली).

धूपग्रह 15. 29, a censer (धूपग्रहधूमकोमल).

धूलिहस्तयति (intrans.) 1. 81, smear the hands with dust (धनुर्मनुस्विच-
करोऽपि परमैस्तव धूलिहस्तयन्).

धोरणि 15. 49, a continuous series (अवधिवुद्धिधोरणिः). Nārāyaṇa and Jinarāja remark that it is a vernacular word. Jinarāja mentions धोरणी as a variant and derives it from 'धोर्द्ध गतिवातुर्ये' (धोरति). He quotes Hemacandra 'धोरणी धेणी'. The word frequently occurs in Kāvya literature, e.g. in Mañkhaka 14. 2; 12. 50—मधुपायिधोरणी, दीधितिधोरणीभिः; in Bālarāmāyaṇa Act 9 (Prākṛta passage)—सरधोरणी, जलधाराधोरणीर्हि; in Haravijaya 3. 44—पयोधरधोरणी; in Rasamañjarī चिकुरधोरणी, कुन्तलधोरणी; and in other works of a later age.

नम्राचार्य 19. 41, a bard; a minstrel; a panegyrist. Hemacandra says नम्रः स्तुतिव्रतः. Cf. Tilakamañjarī—नम्राचार्य एकः समुच्चार्य जयशब्दम् इमं श्लोकमपठत् । अकर्ण्य चैनमब्रवीत् समरकेतुः 'कुमार, साध्वनेन मङ्गलपाठकेन पठता किं दृश्यते किंच वर्धते.' Cf. also Kuṭṭanīmata, verse 897—तारमधुरस्फुटार्थं नम्राचार्यः पपाठ नेपथ्ये. The derivation of the word is not clear. Hemacandra, relying on the literal meaning of the word, describes नम्र as an ill-clad person wearing only a small piece of loin-cloth. But it is extremely doubtful whether shabby persons wearing rags were employed by

kings to awaken them in the morning in melodious strains.¹² The word नम्राचार्य is a term of respect, and these bards, in our poem, allow themselves considerable liberty of speech (see Naiṣadha 19. 21, 24). Kuṭṭanāmata (verse 550) seems to imply that a नम्राचार्य is a well-to-do person—ज्वालाकरालहृतभुजि नम्राचार्यः पपात नरसिंहः । तस्मिन्नेव शरीरे निजमज्जुहोस्छोकपीडिता दासी ॥ It is, however, probable that these Nagna bards were sometimes Jaina mendicants. The word नम्र means also a Jaina mendicant, and it is remarkable that there is another word गोरक्ष which also means both 'a bard' and 'a Jaina mendicant'. Viśvaprakāśa, for instance, says 'गोरक्षः पक्षिजाती च भवेन्नम्रकवन्दिनोः', 'क्षपणवन्दिनोः । नम्रकः'. Medinī and Anekārthasaṁgraha say the same thing, while Keśavasvāmin gives only नम्र and वन्दिन् as the meanings of गोरक्ष. Trikāṇḍaśeṣa says खगे नम्रे च गोरक्षः. The double meaning of the two words नम्र (or नम्राचार्य) and गोरक्ष seems to suggest that Jaina mendicants sometimes served as bards or panegyrists.

नमस् (m) 9. 84, the month of Śrāvaṇa.

नमस्य (m) 9. 84, the month of Bhādra.

नागदन्त 18. 15, a peg in the wall; here a perch (सारिकाभ्युषितनागदन्तिका).

Cāṇḍūpaṇḍita explains the word as षोडलक.

नार्पयति 5. 89, (1) न + अर्पयति; (2) surrender to the king (e.g. property). 'नार्पयति तानि सृतोऽपि', Nārāyaṇa says रुपसंबन्धीनि राजायत्तानि नार्पाणि करोति नार्पयति.

नालीक (m) 2. 28, an arrow; acc. to Nārāyaṇa, a thin arrow shot through a tube (नलिका)—'नलिके न तदुष्णनासिके त्वयि नालीकविमुक्तिकामयोः'. See 21. 151, where also नलिका and नालीक are used. Vidyādhara explains नालीक as नलिकाबाण.

नासल्युग 17. 146, (1) न + असल्युग i.e. सल्युग; (2) the two Aśvins. The latter meaning occurs also in 10. 45 — नासल्यतां (i.e. आश्विनेयत्वम्) नात्र विभर्ति कश्चित्. Cf. 10. 44—नासल्यवुतौ.

निक्षेपवणिक् 3. 43, a merchant with whom goods are left in deposit (तत्राभिनवस्मराराज्ञाविश्वासनिक्षेपवणिक्). Nārāyaṇa says निक्षेपवणिक् स्वाप-

12. Māgha (18. 16) describes Nagna bards as singing the exploits of heroes on the battlefield.

निको वणिक्. In Smṛti निक्षेप, as opposed to उपनिधि q. v., is an open deposit entrusted to some one personally (समर्थं तु समर्पणं निक्षेपः Mitākṣarā 2. 67).

निगल (m) 1. 58, the neck of a horse. See under देवमणि.

निमिच्छति, निर्मिच्छति, 7. 43, perform Nirājana or the ceremonial waving of lights round an object of worship or an idol; also round a person or horses and elephants as an auspicious act (कुरुते तमेव निमिच्छत देवः सफलं स जन्म). For the various forms of this word see Notes 7. 43. The word नीराजन-ना is also used in Naiṣadha, e.g., 11. 77 (त्वन्नेत्रयोरहह तत्र विपाशि जाता, नीराजनाय नवनीरजराजिः); 1. 10 (राज नीराजनया स राजघः); 1. 144 (चक्रनिम-चक्रमणच्छलेन नीराजनां जनयतां निजबान्धवानाम्), and 2. 26 (भ्रमयत्युचितं विदर्भजानननीराजनवर्धमानकम्). The word occurs in Devīpurāṇa 59. 26—नीराजनं प्रकर्तव्यं दृतागतरगादिषु । कार्तिक्यां कारयेत् पूजां सागं देवीप्रियं सदा ॥; in Catuṣṣaṣṭyupacāramānasapūjāstotra (Kāvya-mālā, Part 9) रजालङ्घितहेमपात्रनिहितैर्गोसर्पिषा दीपितैः रत्नप्रदीपैः सदा, मातस्त्वामहमाद-रादनुदिनं नीराजयाम्युच्चकैः ॥; in Yaśastilaka 3. 477—नीराजनार्जनविधौ विधिवत् प्रयुक्ता दीपावली सकलमङ्गलहेतुभूता । नक्षत्रपंक्तिरिव मेरुमहीधरस्य पर्यन्तवृत्तिरुदयाय तवेयमस्तु ॥; in Bālarāmāyaṇa 9. 52—वेष्टद्विद्युलताली-च्छुरितपरिकरैरम्बुदेवान्तावर्भिः ; तारकाणामुत्तालैश्चकवालैरिव च विरचिता वक्त्रनीराजनश्रीः ॥; in Yādavābhyudaya 5. 38; 8. 11—महीभृतः संसृततीर्थतोयैरम्बोधरैराचरितामिषेकाः । प्रयुक्त्वियुद्धलयैः पुनस्तैः प्रायेण नीराजनमन्वभूवत् ॥; आपूर्ण्यमानैरभितो नमस्त्वन कान्तैः प्रदीपैरिव कर्णिकारैः । वनधियो माधवसंगमार्हं मङ्गल्यनीराजनमाचचार ॥; in Prabodhacandrodaya 2. 8—अस्पृष्टचरणा ह्यस्य चूडामणिमरीचिभिः । नीराजयन्ति भूपालाः पादपीठान्त-भूतलम् ॥, and diverse other texts.

The Nirājana ceremony was originally military in character, being performed by kings on the eve of an expedition usually in the autumn. The object was the purification of the army and the elephants and the horses that formed part of it. Harivaṁśa says while describing the autumn—नीराजयित्वा सैन्यानि प्रयान्ति विजिगीषवः । अन्योन्यराष्ट्रमिमुखाः पार्थिवाः पृथिवीक्षितः ॥ Viṣṇuparva 16. 33. A similar reference is found in Padmapurāṇa (Pātālakhaṇḍa), which describes how Kāntimatī performed Nirājana in honour of her husband Puṣkala on the

eve of his departure on a warlike mission (नीराजयामास मुहुस्तत्र शान्तिमती सती । नीराजयित्वा बहुशः किरन्ती मौक्तिकैर्मुहुः । गलदश्रुजला चैव परिरेमे पतिं निजम् ॥ 5. 102-3). The word has a similar significance in Naiṣadha 1. 10—जयाय सृष्टया रराज नीराजनया स राजघः, though the verse admits of another construction. Cf. Jātakamālā (Harvard ed.), p. 215—कृताक्षशूरपुरुषमनेकसमरनीराजितं महन्महौघभीमं बलम् ; and Māgha 17. 16, on which Malli remarks नीराजनात् स्याद्विजय इत्यागमः.

The military character of the ceremony finds prominence in Brhatsaṃhitā (chap. 44), which prescribes the Nirājana of horses, elephants and men in the month of Āśvina or Kārtika, and lays stress on the rites connected with the horses in particular. The priest pierces the earthen figure of the foeman with a spear, and the king sets out on his expedition.¹³ The Nirājana ceremony was essentially a Śānti or a rite to counteract evil influences. Brhatsaṃhitā says—कुर्यात्नीराजनसंज्ञितं शान्तिम्. Gradually it lost its military character, but continued as a propitiatory rite. Rucipati in his comm. on Anargharāghava 2. 10 says नीराजना शान्तिकर्म । तेजोच्छ्रन इति प्रसिद्धम्. — The circular waving of lights was a special feature of the Nirājana ritual, and that before idols is also known as आरात्रिक, popularly called आरति. In Kāvya poetry the word is often used in the sense of 'illumination'; 'adoration as with waving lights'.

In Naiṣadha 2. 26 (quoted above), the expression नीराजन-वर्धमानक means 'a vessel revolved round the face of a person to ward off the evil eye'. See Notes 2. 26.

Kṣīrasvāmin gives the following derivation of the word : नीरस्य शान्त्युदकस्याजनं क्षेपोऽत्र नीराजनं, मन्त्रोक्त्या वाहनावुधादिभिःशेषेण राजनं वात्र. The latter construction is the more probable. The word is derived from निः+राज्. Māgha uses the form निर-राजयत् 17. 16.

13. Kṣīrasvāmin on Amara 2. 8. 95 says that Nirājana is followed by a rite called Lohābhisāra to be performed before the starting of the expedition.

निर्व्यथन 7. 68, (1) (adj.) without any pain; (2) (n) a hole.

निष्कल 21. 126, inarticulate (a musical term). 'विपची किंचित् पुरः कलितनिष्कलकाकलीका'. Vidyādhara remarks सकलनिष्कलरूपकमेकतन्त्री वीणवाद्यं द्विधा भवति.

निष्कुलाकरोति 22. 15, peel off (तन्निष्कुलाकृत्य रवि त्वग्नेया संध्योज्झिता पाकिम-
दाडिमं वा). The verse 22. 15 is regarded by Nārāyaṇa as an interpolation.

निस्तुष 15. 8, faultless, pure (शशस मौहूर्तिकसंसदशकम्.....उदवास्तनिस्तुषम्).
Nārāyaṇa remarks—तुषो दोषलेशः. Cf. कवेः पुष्यति निस्तुषत्वम्
Mañkhaka 2. 7.

निःसूत्र 7. 69, helpless (निःसूत्रमास्ते घनपङ्कसुतु).

नीराजन-ना, see under निमिच्छति.

नीराजित 11. 96, illumined, made radiant (तां मत्स्यलाञ्छनदराञ्छितचाप-
भासा नीराजितभ्रुवम्). Cf. अग्रे नीराजित इव नवावातधैर्योऽर्यमाश्म—ज्वालाजालै-
रयमुदयते चक्रवर्ती ग्रहाणाम् Mañkhaka 16. 9; प्रत्यग्रज्वलितैः पतङ्गमणिभि
नीराजिता भानवः, सावित्राः कुरुविन्दकन्दलरुचः प्राचीमलकुर्वते Anargha-
rāghava 2. 10.

नीवृत् 2. 40, a region, a country (सरसीः परिशीलयितुं मया गमिकर्माकृतनैक-
नीवृत्ता).

नैष्ठिकब्रह्मचारिन् 17. 116, a religious student who never marries
and lives all his life in the house of a guru (.....कथमुद्रव्यसे तु
सः । सृष्टवान् परमेष्ठी यं नैष्ठिकब्रह्मचारिणम्). Cf. Yājñavalkya 1. 49—
नैष्ठिको ब्रह्मचारी च वसेदाचार्यसंनिधौ । तदभावेऽस्य तनये पत्न्या वैश्वानरेऽपि वा ॥
Aparārka remarks निष्ठा शरीरपातः, तदवधिके ब्रह्मचर्ये संकल्पः कृतो येन स
नैष्ठिकब्रह्मचारी । स पुनराचार्यस्य संनिधौ वसेन्न समावर्तत.

पक्कण (m) 22. 5, the house of a low-caste Śabara (अस्तादिचूडालय-
पक्कणालि...), Cf. दुराचारचिकणस्य पक्कणपतेः Yaśastilaka, chap. 5.

पञ्च 22. 19, wide (पञ्चास्यवन् पञ्चशरस्य नाम्नि प्रपञ्चवाची खलु पञ्चशब्दः).

पटच्छिदा 15. 14, a shred of cloth (पटच्छिदाकालिकपुष्पजाः स्रजः).

पतद्ग्रह 16. 27, a spittoon (तमेकमाणिक्यमयं महोन्नतं पतद्ग्रहं). The
word occurs in Haraviṇaya 32. 10—पतद्ग्रहशतकुलान् निशान्तान् ;
in Padmapurāṇa (Pātālakhaṇḍa 41. 127—दधाना दक्षिणे हस्ते सा वै
रत्नपतद्ग्रहम्.) The form पतद्ग्रह occurs in Śaṅkaradigvijaya 15.
173—कपालिकपतद्ग्रहग्रहव्यापृताः .

पतिवरा 9. 81, a woman who chooses her husband herself.

पत्र, (1) a leaf; (2) a challenge, in पत्रं ददाति, to challenge to a controversy, same as पत्रालम्बनं करोति. Strictly speaking, पत्र is a written declaration delivered to a rival asserting one's own superiority over him; hence 'to give a 'पत्र' means 'challenge'. Vidyādhara remarks in his gloss on 7. 93—आत्मनः पूजा-ख्यात्यर्थं गुणोत्कर्षप्रतिपादको लेखो यदिपक्षोपरि दीयते तत् पत्रम्. The word occurs more than once in the Naiṣadha, and both meanings 'leaf' and 'challenge' are employed, e.g. in 7. 93—स्वस्यैव येनोपरि सा ददाना पत्राणि (Nārāyaṇa remarks पत्राणि पत्रालम्बनानि ददती सती । अन्योऽपि वादी प्रतिवादिनि पत्रालम्बनं कुरुते । See also Notes); in 10. 82—पत्रं क दातुम् (where दातुम् means also खण्डयितुम्. See Notes). In 14. 66—मपेर्दक्षोपरि पत्रमन्यः, the expression means 'to challenge', hence 'to surpass'. Nārāyaṇa remarks अन्यः कृष्ण-गुणस्तु मपेरुपरि पत्रं ददत् मपेः सकाशादहं काल इति पत्रालम्बनं कुरुन्..... । अतिदयाम् इत्यर्थः. The expression is extremely rare in the earlier poets. It is used in Brhatkathāmañjarī 9. 1. 664—विधेरपूर्वनिर्माणचित्रपञ्चवलम्बनम् (सरः); in Moharājapārājaya 3. 57—.....स्थापितमेतदत्र नगरं.....पालिध्वजव्याजजैत्रमदत्त पत्रममरावत्यै यदुच्चैस्तराम् ; and in Abhayadeva's Jayantavijaya 1. 52—कस्तुरिकास्थासकवर्णभाजं व्याजेन जैनेन्द्रगृहध्वजानाम् । या दत्तपत्रेव...पुरीणामुपरि खण्डद्वया ॥ Cf. also Tilakamañjarī—दत्तपत्रं कुवलयततेरायते चक्षुरस्याः.

The following verses contain actual Patras or challenges delivered by scholars in writing to rival Paṇditas—प्राक्प्रत्यक्षपृथिवी-भूतोः परिपदि प्रख्यातसंख्यावता,—महायाऽद्भुततर्ककशतया विच्छिद्य विद्यामदम् । ये केऽप्युत्कलभूपते तव समासेभाविताः पण्डिताः, "पत्रं" श्रीजयदेवपण्डितकविसन्मूर्ध्नि विन्यस्यति ॥ quoted in Keśavamīśra's Alankāraśekhara. Cf. also Prabhāvakacarita (Mahendrasūri Prabandha)—स राज-मन्दिरद्वारि पत्रालम्बं प्रदत्तवान् । काव्यान्यमूनि चालेखात्तत्र मानाश्मिर्धुषणः ॥ तदथा—शंभुगण्डमहामहीप्रकटके धारानगयां द्विजे, विष्णुर्महामण्डले पशुपतिः श्रीकन्यकुब्जे जितः । येनान्येऽपि जडीकृताः कतिपये जन्वानिले वादिनः, सोऽयं द्वारि समागतः क्षितिपते धर्मः स्वयं तिष्ठति ॥ यःकोऽपि पण्डितमन्यः पृथिव्यां दर्शनेष्वपि । तर्क-लक्षणसाहित्योपनिबस्तु वदत्वसौ ॥ अथ श्रीभोजभूपालपुरः संग्रह पर्वदम् । तृणाय मन्यमानोऽसौ साहंकारो गिरे जगौ ॥...क्षितिप तव समक्षं बाहुधर्षीकृतो मे, वदतु वदतु वादी विद्यते यस्य शक्तिः । मयि वदति वितण्डावादजल्पप्रवीणे, जलधिवलयमध्ये नास्ति कश्चिद्विपश्चित् ॥ etc. It will be seen that Patras or Patrālambas

were often delivered at royal courts where disputations of rival Paṇḍitas usually took place.

पद्म (क) 22. 9, (1) a lotus; (2) red dots on the face or trunk of an elephant.

पयावते 14. 76, act like milk (मदीक्षामयकामधेनोः पयावतामभ्युदयस्त्वदीयः).

पराक 17. 193, in पराकिणाम्, a religious vow involving a fast of twelve days. Cf. महापराकिनः 17. 93.

परिच्छति 4. 76, overabundance (त्रिनयनत्वपरिच्छतिशङ्कया).

परिवाद 21. 127, (1) scandal; (2) an instrument with which a lyre is played (परिवादमेव लोकेऽधुनापि विदिता परिवादिनीति). The seven-stringed परिवादिनी lyre is mentioned also in Māgha 6. 9 and Naiṣadha 15. 44.

परिशुद्धपार्णि 7. 101 (2), (1) one that has refined heels; (2) secure or free from attack in the rear. See also पार्णिकिग्रह.

परीष्टि 16. 112, service; attendance; caresses (वारसुन्दरीपरीष्टिभिस्तुष्टिमुपेयुषां निशि).

पर्पट 22. 149, a rice cake stuffed with sesamum (तिलतिलकिन्नपर्पटाम्-मिन्दुम्). Nārāyaṇa gives तिलसंकुली as an equivalent. Cf. पर्पटीदन-पूजायां जलहोमेन सिद्धिदा Devīpurāṇa, chap. 50.

पल्लव 10. 83, (1) story, narrative (सपल्लवं...यत् पाणियुग्मं ववृते पुराणम्); (2) a leaf. In the latter case, the word may verywell mean 'red lac paint'. Jinarāja says पाणियुग्ममपि सह पल्लवेन अलक्तकरागेण वर्तते. This meaning is mentioned by Nārāyaṇa also.

पवि (म) 17. 188, thunder.

पवित्र 17. 188, (1) a pair of Kuśa blades used at sacrifices for purifying and sprinkling clarified butter (पवित्रालोकनादेव पवित्रा-समविन्दत). Nārāyaṇa quotes Kātyāyana—अगर्भो सामो दर्भो पवित्रम्. (2) The word may here mean also 'a cloth for straining Soma juice'. It is used in this sense in Vedic texts, e.g. Taittiriya-saṁhitā 1. 8. 21—वायुः पूतः पवित्रेण प्रत्यङ् सोमो अतिद्रुतः. Sāyaṇa quotes Taittiriya Brāhmaṇa 1. 8. 5—पवित्रेण पुनाति । पवित्रेण हि सोमं पुनन्ति, and remarks दक्षापवित्रेण सोमस्य शोधने प्रसिद्धम्.

पश्य (adj.) 6. 39, what sees or looks on (पश्याः पुरन्धीः). Also ददर्श पश्यामिव (पुरम्) 16. 122.

प्राणीकरण 9. 68, marriage.

पात्र 16. 11, a volume or current of water (सुरस्रवन्त्या इव पात्रमागतम्).

Cf. रसधुनीपात्रे 15. 86.

पान्थदुर्गा 14. 37, in आलङ्कार नीत्वाकृत पान्थदुर्गा भूपालदिवपालकुलाध्वमध्यम्. Sarasvatī takes Damayantī to the middle of the passage before the suitors seated in the Svayamvara hall and 'makes her a पान्थदुर्गा', i.e., makes her stand before the suitors. (1) Nārāyaṇa explains the word as meaning 'a deity of the road' (मार्गदेवता), being a stone idol of Durgā worshipped by travellers (पान्थदुर्गा पथिकसिन्दुरादिपूजितशिलामयकल्पितमार्गदेवतामकृत). Cāṇḍīpāṇḍita's explanation is similar—पान्थानां दुर्गा. He remarks दुर्गादेवी मार्गमध्ये पतति. Vidyādhara also explains पान्थदुर्गा as पथिकदुर्गा and remarks—पान्थदुर्गा हि मार्गमध्ये क्रियते. पान्थदुर्गा, lit. travellers' Durgā, thus means an idol of Durgā installed on the roadside and worshipped by travellers. A very similar reference is found in Harṣacarita (chap. 2) which speaks of an image of Kātyāyanī or Durgā, engraved on a tree at the entrance of a forest, and saluted by wayfarers (पथिकजननमस्कृत्यमाणप्रवेशपादपोकीर्णकाल्यायनीप्रतियातनं.....चण्डिकाकाननम्). पान्थदुर्गा was thus a मार्गदेवता as explained by Nārāyaṇa, and in this connection we may refer to Hemacandra's Dvyāśraya Kāvya 7. 34, which describes a certain king as worshipping the deities of the road during his march against a rival—उपतस्थे चाध्वदेवताः. Abhayatilaka in his comm. remarks अध्वदेवता देवकुलादिस्था मार्गाधिष्ठातृदेवता निरुपद्रवाय उपतस्थे.

References to a Wayside Goddess are met with in Greek literature. Pausanias says in his *Description of Greece* III. 14. 9 that the Greeks of Colophon sacrifice a black female puppy to the Wayside Goddess (Enodios). More interesting is the reference to Athena as Keleutheia ('Lady of the Road' or 'Goddess of Paths') in Pausanias III. 12. 4, her sanctuary being located at Sparta. Ulysses is said to have set up the image of Athena and named her Goddess of Paths, after he had vanquished the wooers of Penelope in the race. He founded three sanctuaries of the Goddess of Paths at some distance from each other. See Pausanias (Loeb), Vol. 2, p. 72 and Frazer's Trans., Vol. 1, p. 151.

(2) Nārāyaṇa gives another explanation of पान्थदुर्गा. He explains it as a travelling image of Durgā, and refers to the idol of Durgā carried on a platform in the streets on festive

occasions. This custom is, in fact, still followed in Bengal and Assam on the Vijayādaśamī day of the great Durgāpūjā festival. See Trans. We may refer also to the description of the Rathayātrā of the Devī in Devīpurāṇa (chap. 31), which speaks of the idol of Durgā as being taken round in procession in a richly decorated chariot. A similar procession is described in Skandapurāṇa (Prabhāsakhaṇḍa) in connection with the worship of the Yogeśvarī form of Durgā (chap. 83 of Prabhāsakṣetramāhātmya). It is, however, doubtful if पान्धदुर्गा has anything to do with such customs, and the first explanation of the word seems to be the right one.

पारण 22. 150, swallowing (प्रतिवारपारणमिलहन्तौच).

पारमिता, in दानपारमिता, perfection in charity (दानपारमितयैव वदान्यान् 5. 11). Nārāyaṇa suggests the following derivation of पारमिता- युवादेराकृतिगणत्वज्ञीकारेण भावेऽग्नि पारमः, तस्मादत इनौ 'यस्येति च' इति तद्धितनिमित्तेऽङ्गोपे पारमोति सिध्यति. दानपारमिता is a Buddhist term. It is one of the cardinal virtues or Pāramitās of the Buddhists. Cf. Bodhicaryāvatārapañjikā, p. 347—इयं कौशिक प्रज्ञापारमिता बोधिसत्त्वानां महासत्त्वानां दानपारमितामभिभवति शीलपारमितामभिभवति क्षान्तिपारमितामभिभवति ध्यानपारमितामभिभवति. The Kathāsaritsāgara (Taraṅga 72) illustrates six Pāramitās (दान, शील, क्षमा, धैर्यं, ध्यान and प्रज्ञा) by means of suitable stories. Cf. एवं चारुण्य नौतुल्यां तरन्त्येव भवान्बुधिम् । वत्स बुद्धोक्तदानादिषट्कपारमितां बुधाः ॥ *ibid.*, 72. 362. The Pāramitās are illustrated in a similar fashion in Kṣemendra's Bṛhatkathāmāñjarī (9. 1. 496 ff.). Cf. also Mattavilāsaprahasana (T. S. S.)—कपाली—नूनमेवं बुद्धेनापि दानपारमिता पूरिता.

पारिपाश्विक 12. 60, an attendant (नृपपारिपाश्विकान्); 17. 15.

पार्ष्णिविग्रह 9. 134, an attack by an enemy in the rear; here used figuratively (मा विधात्..... कृतानुतापस्त्वयि पार्ष्णिविग्रहम्).

पिकपञ्चम 10. 129, the song of the cuckoo supposed to represent the fifth note of the gamut (चक्रार वाचं पिकपञ्चमेन).

पिब 9. 124, what drinks (जगज्जीवपिबं शिवं वदन्). Also नलच्छायपिवापि दृष्टिः 6. 34; इदंपिबः 16. 90; 4. 58.

पुण्ड्रक (m) 21. 153, a kind of sugar-cane.

पुण्याहविधि 15. 13, in आतिस्वदद्यन्मधुपर्कमर्पितं.....पात्यन् मधु भीमजाघरं मिषेण पुण्याहविधिं तदाकृत. पुण्याह or शान्तिपुण्याह is a ceremonial

rite performed on an occasion like a marriage or birth to remove the influence of unfavourable planets from the auspicious day. Cf. Haradatta on Gautamadharmasūtra 2. 2. 17 (शान्तिपुण्याह.....) शान्तिसंयुक्तं दैवोत्पातचिन्तकसूचितापचयनिवृत्त्यर्थं यत् क्रियते ग्रहशान्त्यादि पुण्याहसंयुक्तं दिनदोषनाशाय विवाहादौ यत् क्रियते. In our poem the occasion is Damayanti's marriage. Cf. Anargharāghava 2. 33—नीराक्षसां वसुमतीमपि कर्तुमय पुण्याहमङ्गलमिदं धनुरादधातु. Rucipati remarks जन्मदिनसुखरात्रिकयुत्सवदिनं तत्र मंगलं यत् क्रियते तत् पुण्याहमंगलपदेनोच्यते. Cf. also Brahmapurāṇa 72. 15—पुण्याहवाचनं वृत्तमन्तर्वेदमनि नारद । वेदिकाममुपाविष्टौ दम्पती सुरसत्तमौ ॥

पुर (m) 21. 37, the aromatic resin commonly known as Guggulu burnt as incense before idols (तत्पुरः पुरमतोऽयमधार्शद्दधूपरूपम्).

पुष्पसिन्दूरिका, a kind of flower-dyed red cloth worn by the married couple on the fourth day of the marriage (पुष्पसिन्दूरिकापर्वणि 22. 10). Nārāyaṇa remarks विवाहस्य चतुर्थे दिने प्रथमदिनपरिहितानि वस्त्राणि प्रक्षालनार्थं परित्यज्य पुष्पसिन्दूरिकास्वपर्वणि कौमुन्मादिरक्तवस्त्राणि बधू-वरेण परिधीयन्त इति वृद्धाचारः. See also Notes. It will be seen that the festive occasion of wearing this cloth was called पुष्पसिन्दूरिकापर्व. The word is extremely rare, but the custom of wearing red clothing in marriage is sometimes referred to. We find in Abhayadeva's Jayantavijaya that a red cloth is presented to the bridegroom on his arrival at the bride's place. ताः कुसु-म्भरसरजितवस्त्रं कण्ठकन्दलतले विनिवेदय । सौधमध्यमनयन्मृगनेत्रः.....॥ 13. 82. Red clothing (रक्तवासः) is brought for the purpose of a marriage in Rājasekhara's Viddhaśālabhañjikā (Act 4), ed. Jivānanda, p. 134. Cf. Jānakīharāṇa 5. 51 —ततस्तताद्यवस्त्रलोहिता-म्बरः श्रियं जयस्थामुपयन्तुमुद्यतः ; Nāgānanda, Act 4: कञ्चुकिन् त्वया दशरात्रं यावन्मलयवत्या जामातुश्च रक्तवासांसि नेतव्यानि.

पूतकार्य 20. 145 (पूतकार्यपीडनौ चक्रे स सखीषु प्रियास्तनौ). Nārāyaṇa explains the word as महाकलकलकथनीय. पूतृ means 'to cry aloud.' त्रायध्वं त्रायध्वमिति महता शब्देन पूतृत्ववती Upamitibhavaprapañcā kathā, p. 374; तथा च दूरत एव विहितः पूतृकारः । यदुत त्रायध्वं भो नावास्त्रायध्वम् ibid., p. 483; न च सन्मार्गवत्कारः पूतृवन्तोऽप्यनेकधा ibid., p. 543; कस्यायमाक्रन्दमुखरो ध्वनिः, अथ भवतु यस्य कस्याप्येष पूतृकारः Udayasundari-kathā, p. 75 (G. O. S.); पूतृकारकण्ठो ध्वनिः ibid.; इयमपि शफरी समुत्प-तन्ती...ध्रुवमपहतविभ्रमा भवत्या नयनयुगेन नताङ्गि पूतृकरोति ॥ Candrapra-bhacarita 9. 38.

पृषती 2. 23, in पृषतीमसृशती तदीक्षणे, a collyrium stick (अञ्जनशलाका).

The word is explained also as 'a doe.' See Notes.

पोष्ण्यते (intrans.) 22. 27, move or spread in all directions; overflow (पोष्ण्यते.....पूर इवान्धकारः). Nārāyaṇa says 'प्लुङ् सपणे' इत्यस्माद्भुशार्थे यद् द्विवचनम्. Cf. Vāmanapurāṇa 20. 46— पृष्ठस्थितायां महिषासुरोऽपि पोष्ण्यते वीर्यमदान्मृडान्याम्. The same work (62. 46) uses the irregular form पोष्ण्यति—भावेन पोष्ण्यति बालवत् स, भुजौ प्रसार्यैव ननर्त वेगात्.

पौरुष 1. 57, in जवेऽपि मानेऽपि च पौरुषाधिकम्. पौरुष is the size of a man with his arms and hands uplifted.

प्रपाण(m) 19. 11, a terrace in front of a building (मघवप्रासादस्य प्रपाणम्).

प्रचारण 1. 4, teaching (अधीतिबोधोचरणप्रचारणैः).

प्रज्ञाचक्षुष् 12. 106, blind (प्रज्ञाचक्षुरवेक्ष्यमाणतिमिरप्रख्याः किलाकीर्तयः). Used in this sense in Bhāgavata 1. 13. 29— प्रज्ञाचक्षुर्बोधितो ह्याजमीढः ; in Dvīsandhānakāvya 13. 16, where applied to Rāvaṇa or Jarā-sandha, it means शास्त्रज्ञानेक्षणः, and applied to the Kalpataru, means बाणचक्षुरहितः. Cf. Manodūta (verse 115)— अरे मन्द प्रज्ञानयन-मुत किं ते व्यवसितम् (addressed to Duryodhana). Here, प्रज्ञानयन refers to Dhṛtarāṣṭra (Kāvya-mālā, Part XIII).

प्रतिच्छादिका 6. 45, a reflection.

प्रतिपत्ति 21. 63, giving (दानवारिरसिकाय विभूतेर्वदिम तेऽस्मि सुतरां प्रतिपत्तिम्).

प्रतिब(व)न्दी 9. 17, a retort (प्रतिबन्धनुत्तरः). The messenger (Nala) had said that he could not tell his name as it was against the custom prevailing among the great to do so. Damayantī replied with a प्रतिबन्दी that she, too, could not talk with him as it was against the custom prevalent among women of birth. See Notes. Nārāyaṇa uses the word प्रतिबन्दी in his gloss on 20. 124— प्रतिबन्धा.....प्रतिरोधकारिण्याम्. Jinārāja remarks in his gloss on 5. 112— युष्माकं यदीदमुचितं तर्हि ममापीति प्रतिबन्दिः. The word is variously spelt and not probably used anywhere else in Kāvya literature. It occurs in the following introductory verse of Śeṣānantācārya's comm. on Śaśadhara's Nyāyasiddhāntadīpa (Pandit, Vol. XXV, 1903)— दृष्टुं कौस्तुभदिव्यदर्पणमुरः सामुद्रमुत्क्षिप्तया, दृष्टया कामपि पूर्वपक्षरचना-मालक्ष्य लक्ष्म्या हरेः । जीयामुः प्रतिबन्दिनुत्तरयितुं मुक्ता विवाहोत्सवे, तस्याः स्वप्रतिबिम्बचुम्बिनि कुचद्वन्द्वे कटाक्षच्छटाः ॥ The word is sometimes

found in later philosophical treatises, e.g., in Venkaṭanātha's Nyāyapariśuddhi—प्रतिबन्दिष्यवहितास्वविशेषसमादय इति मिदा (Chowkhamba ed., p. 234).

प्रतिबन्धूता 9. 37, opposition, refutation.

प्रतिमुहुः 20. 161, emphatic for मुहुः. Nārāyaṇa says मुहुरित्यर्थे प्रतेमुहुः—शब्देन 'सह सुपा' इति समासः । मुहुर्मुहुरित्यर्थः.

प्रतिश्रुति 5. 135, (1) a promise; (2) the sacrificial formula अस्तु श्रौषट् spoken by the Āgnīdhra priest in reply to the Adhvaryu priest who addresses him by saying ओ धावय. प्रतिश्रुति is usually called प्रत्याश्रुत in sacrificial language. Cf. Satyāśāṭhaśrautasūtra 2. 1—अस्तु श्रौषडित्वाग्नीध्रः प्रत्याश्रावयति. The commentator Mahādeva remarks प्रतिमोदनं श्रावयतीत्यर्थः । कथं श्रौषडनुमतिरस्तु इति. Sāyaṇa in his comm. on Taittirīyasaṁhitā (Ānandāśrama ed.) 1. 6. 11 says—हे आग्नीध्र यक्ष्यमाणदेवतां प्रति तुभ्यमिदं दीयत इत्याभिमुख्येन धावयेत्यध्वर्युणोक्ते सति स आग्नीध्रोऽस्तु इत्याग्नीह्वल श्रौषडिति शब्देन श्रावयति । हे देवा युष्मद्विषयमिदं हविर्दानं शृणुतेत्यर्थः. See also Notes (Extracts).

प्रतिसीरा 14. 31, a curtain (त्रपोर्मिप्रतिसीरया).

प्रतोली 6. 58, Nārāyaṇa takes the word in its usual sense of 'a street', but this meaning is hardly applicable here. Dama-yanti's Sabhā is described as being located on a bejewelled platform of the प्रतोली of the royal palace (विलोकयामास सर्वां स भैम्यास्तस्य प्रतोलीमणिवेदिकायाम्). Here प्रतोली means 'antechamber', 'entrance', 'corridor.' Cāṇḍūpaṇḍita says प्रतोली प्रवेशमार्गः. Narahari says द्वारवीथी. The word seems to be used in the above sense in Udayasundarikathā (गृहप्रतोलीद्वारेण निर्गच्छन्) and in Abhinanda's Rāmacarita 17. 9—तृणोद्गमभागेर्गृहोपलानां प्रतो-लिकावेश्ममु रश्मिजलैः. The word is used in a similar sense in Śyāmilaka's Pādatāḍitaka (in चतुर्भाषी)—.....वलभीपुटाश्लक्ष्मबलो-कनप्रतोलीविटङ्कप्रासादसम्बधानि.....भवनवरावतंसकानि वारमुख्यानाम्. The word is often used in the sense of 'a fortified gate or door', 'a gateway'. In this sense प्रतोली is practically the same as गौपुर. Cāṇḍūpaṇḍita in his gloss on 1. 22 and Kṣīra-svāmin on Amara 2. 2, 16 explain गौपुर as प्रतोली. Śrutasāgāra does the same in his comm. on Yaśastilaka (chap. 4)—

गोपुरमुखेषु नगरप्रतोलीद्वारेषु; गोपुरपरिवान् प्रतोलीद्वारमालानि¹⁴ Cf. वासराधिपतिस्तुप्रतोलीशिवरं शनैः । सप्राधिरुष्य पूर्वाङ्गे प्रपूर्णकलायते ॥ Candraprabhacarita 2. 129; दुर्गसंस्कारमनवरतमन्वतिष्ठत् निवारिताविज्ञातजननिर्ममप्रवेशाम् अप्रमत्तासुपुरुषगुल्मकप्रतिपन्नसकलप्रतोलिरक्षां काञ्चिनगरीमकरोत् Tilakamañjari; कुठारताडितप्रतोलीकपाटनिखनानुसारनिपतत्-प्रबलपाषाणवर्षाणि, ...आयोधनानि ibid.; शृङ्गाणि नृगं मिलितानि यस्य स्वर्गप्रतोली-कपिशिर्षिकाणाम् Vikramāṅkadevacarita 9. 105; नागोत्तमसमारुढः सच्छत्रो विशते यथा । तथा प्रतोत्यः कर्तव्या दुर्गे धर्मार्थकामदाः Devīpurāṇa 72. 139, 140; हेमप्राकाररचिता प्रतोली गजमण्डिता ibid. 93. 90; तन्मण्डलं चण्डरुचेः शुचं वशिष्ठननु दैत्यारिपुरप्रतोली Surathotsava 1. 25. Cf. also प्राकाराद्वहिर्योधलक्षास्तित्ति । प्रतोली यावदागल्य मध्येऽवीकथत् द्वाःस्थैः । आगम्यतां जनचतुष्केन सहेति राज्ञा ज्ञापितम् Jinamañdana's Kumārapālprabandha quoted by Dalal in his Introd. to Rūpakāṣaṭka (G. O. S.); गन्धर्वकेण उपदिश्यमानतरणिहृतरया प्राकारप्रतोलिकया निर्जगाम Tilakamañjari. The word occurs in its Prākṛta form in Kōūhala's Līlāvaī in connection with the establishment of a royal camp, and seems to mean 'a gateway' or 'a boundary wall' or 'a partition': एत्युत्तरपुण्यपलोद्भूमिभाए खिवेह पत्तोली । विच्छिन्नं कीरउ राडलस्स रायंगणुहेसं (verse 732). In verse 688 पञ्चोलिवाल (प्रतोलीवाल) means 'a door-keeper', 'a sentry'. प्रतोली occurs in its Prākṛta form also in Mṛcchakaṭika, Act VIII: पाशाद-बालगवदोलिकाए. The reference seems to be to a tower (perhaps *gopura*) in front of the palace where the Śākāra proposes to imprison the Ceṭa. Cf. Assamese पदुलि 'the front entrance of a compound'.

प्रदक्षिणन, verbal noun from प्रदक्षिण. प्रदक्षिणनकृत् 21. 97.

प्रबन्द्धता 9. 37, the composition of a commentary or gloss (मद्भाषित-सुत्रपद्धतौ प्रबन्द्धतास्तु).

प्रभाप्रभु 17. 205, the sun.

प्रमापण 19. 12, killing. Cf. प्रमापणनिष्णातैः Haravijaya 43. 58. 'मीञ् हिंसा-वाम्.'

प्रमीला 2. 21, closing of the eyes; sleep (स्वदृशोः उदयत्प्रमीलयोः).

14. Dhanañjaya in his Nāmamālā (Banaras, 1950) says प्रतोली गोपुरकृतिः. Mahīpa in his Anekārthatilaka (Poona, 1947) gives मार्ग and प्रतोली among the meanings of रथ्या—'रथ्या मार्गे लताभेदे प्रतोल्या रथसंहती'.

प्रलेह 16. 86, a kind of broth. Nārāyaṇa says मूणादिद्रव्ययुक्त आद्रकादि-
संस्कृततत्कादिनिर्मितो द्रवद्रव्यविशेषः.

प्रवर 14. 62, the name of a sage said to be a friend of Indra, in पुरश्चकार
प्रवरे वरे यमायन् सखायं ददशे तथा सः, where there is an indirect
reference also to the usual meaning of the word 'the founder
or dean of a gotra', 'one of a group of sages associated with
the sage who actually founds a gotra i.e. a family or a line.'
Cf. Mādhavācārya on Parāśara (chap. 2)—प्रवरः गोत्रप्रवर्तकस्य
मुनेर्व्यवर्तकमुनिगण इत्यर्थः। तद् यथा—गोत्रप्रवर्तकस्य भरद्वाजस्य व्यावर्तकौ अग्निरो-
बृहस्पती। अत एवाग्निःसबाह्वस्यभारद्वाजगोत्रोऽहमिति प्रयुज्यते। With regard
to the first meaning, see Harivaṁśa (Viṣṇuparva 96. 54 ff.)—
ऐरावणमधिष्ठितं प्रवरं स नियुक्तवान् etc. Nilakaṇṭha remarks—प्रवरम् इन्द्रस्य
सखायं ब्राह्मणम्. Harivaṁśa represents Pravara as a fighting sage.
In Pārijātaḥaraṇacampū 5. 27 ff., he is described as fighting
on Indra's side to save the Pārijāta tree—प्रवरः प्रवरः प्रभाविणामथ
शक्रस्य सखा द्विजोत्तमः 5. 27.

प्रवहानिल 22. 77, 'one of the seven courses of wind said to cause
the motion of the planets' (Apte). Here it is personified
(प्रवहानिलस्य व्युतो रषाद्वाहनरङ्कुरेणः).

प्रवहिका(प्रवल्हिका) 16. 102, a riddle(विदग्धबालेक्षितगुप्तिचातुरीप्रवहिकोत्पाटनपाठवे).
The Puruṣakāra comm. (13th cent.) on Daiva (p. 123, T. S. S.)
derives the word from बल्ह or बल्ह (बल्हयति) 'to speak', and
remarks—'प्रवल्हिका प्रहेलिका'.....भाषाविशेषार्थत्वात् प्रवल्हेः। तथाच
बह्वचब्राह्मणम्—'प्रवल्हिकाः संसति। प्रवल्हिकाभिर्वै देवा असुरान् प्रवल्हन्त्यथैनान-
स्यान्' इति। व्याकृतं चैतत् गोविन्दस्वामिना—“प्रवहिकाः प्रहेलिकाः
'विततौ किरणौ द्वौ' इति षट्शुद्धम्। प्रवल्ह्य अकृतं भाषित्वा” इति।
The Pravalhikās in question are given in full in Śaṅkhāyana-
śrautasūtra 12. 22. The earliest use of this word would thus
seem to be in Vedic ritual literature. Kṣīrasvāmin and Hema-
candra derive the word as प्रवहलते (प्रवल्हते) प्राधान्यं भजते प्रवल्हिका
(प्रवल्हिका), which hardly gives any meaning. The root बल्ह प्राधान्ये
is mentioned by Puruṣakāra, but the latter does not connect
it with प्रवल्हिका. Puruṣakāra says, for instance, यथादीर्गमेव
चान्द्राः।.....स एवाह—'बह्वं बल्ह प्राधान्ये।.....चुरादौ तु भाषार्थे। बह्वयति
बल्हयति' इति। 'बह्वं बल्ह परिभाषणहिंसाछादनेषु' इति च।

प्रसजित 9. 96, made, brought into being (वर्षानु कृतौ प्रसजिते).

प्रसृति, in चक्षुःप्रसृति, प्रसृति means 'the palm of the hand stretched
out and hollowed' (Apte). 'निर्मायचक्षुःप्रसृतिचुलकितम्' 15. 82, 'looking
at him eagerly with their large eyes.' Nārāyaṇa says
चक्षुःरूपाभ्यां प्रसृतिभ्याम्.....प्रसृतिप्रमाणभ्यामतिविशालाभ्यां चक्षुःभ्यां सादरदृष्टं कृत्वा,

Cf. 20, 11, 12—कराभ्यां पृष्ठगल्लस्या न्यमिमीलदसौ दृशौ ।....प्रसृतिभ्यामिवायामं मापयन् प्रेयसीदृशोः॥ Cf. also प्रियेण प्रसृतिदृशमनुरागकिंकरेण Mañkhaka 11, 24.

प्रेयरूपक 5. 66, beauty (प्रेयरूपकविशेषनिवेशः). प्रियरूप + घृञ्.

प्रवकुम्भ 2. 31, a pitcher used as a support in swimming.

फक्किका 2. 95, a grammatical proposition; the statement of a grammatical problem (फणिभाषितभाष्यफक्किका). See Notes. Cf. Prabandhacintāmaṇi—अथ पुरावन्तं पुरि कश्चिद्विप्रः पाणिनिव्याकरणोपाध्यायतां कुर्वन्निः...छात्रैः फक्किकव्याख्यानप्रश्नादिभिरेव जितः, p. 121 (Singhī ed. 1933)

फलभावना 14. 7, the acquisition of a result; success (सुपूर्वणां हि स्फुटभावना या सा पूर्वरूपं फलभावनयाः). Cāṇḍupāṇḍita says फलभावनयाः फलस्य उत्पत्तिः. Nārāyaṇa says कर्मसिद्धेः.

फणित (n) 18. 118, condensed juice of the sugar-cane. Occurs in Āpastambadharmasūtra 1. 5. 17. 19.

फालिका, a slice, a piece (मृदुव्यञ्जनमांसफालिकाम् 16. 82; ताम्बूलफालिकाः 20. 82). Occurs in Yaśastilaka 3, 435—यत्रार्द्राद्रिकफालिभिः परिचितः सयःक्षुतोऽसौ रसः ; अर्धरादालादूफलफालिप्रकारम् ibid.

बष्कयणी 16. 93, a cow with a full-grown calf (ह्यद्विषद्वबष्कयणीपयःसुतंदधि).

बहुकर 19. 13, the sun (बहुकरकृतात् प्रातः संमार्जनात्). The word here indirectly means also 'a sweeper, a cleaner,' the usual sense.

बहुतृण 22. 137, (1) worthless (इन्दुं मुखाद्बहुतृणं तव यद् गृणन्ति); (2) abounding in grass. In the case of the first meaning, the derivation is बहुतृणमीषदसमाप्तं तृणं, तृणत्वमपि यस्य पूर्णं न संपन्नं, तृणादपि निःसारमिति यावत्.....'विभाषा सुपो बहुच् पुरस्तात्' इति बहुच् Nārāyaṇa. Cf. Māgha 2. 50—लघुर्बहुतृणं नरः. For a similar construction see Haraviṇaya 45. 55—पीलूनां सङ्गल्लनैर्बहु बहुमकरैः कीर्णमन्तः करौघैः, where बहुमकर means 'resembling Makaras.' Alaka quotes विभाषा सुपो बहुच् etc.

बहुल 4. 63; 21. 124, the dark half of a month (बहुलः खलु पक्षः ; बहुल-पक्षशितिम्नि).

बालभाव 7. 26, (1) a hairy growth; (2) childishness.

बाहुज 12. 12, a Kṣatriya.

विडौजम् 17. 111, a name of Indra (तेजसेव विडौजसः); 16. 36 (स्थितेस्तु नाचालि विडौजसापि सा); 5. 78; 5. 24 (विजयस्य विडौजः). Nārāyaṇa remarks वेवेष्टि विद् व्यापकमोजो यस्य विडौजाः पृषोदरादित्वाद्बुद्धिः. Used also in 14. 35.

बिन्दुच्युतक 9. 104, a kind of word play. See Footnote to Trans. The poet says चकालि बिन्दुच्युतकतिचातुरी घनाधुबिन्दुलुतकैतवात्तव ।...

ससारमात्मना तनोषि संसारमसंशयं यतः ॥ Cf. सुन्दरि विन्दुच्युतके तव नैपुण्यं बभूव पुण्येन । शशिमुखि वशीकृताभृदंशौ मम यत् त्वया त्वरया ॥ Vidagdhamādhava 4. 48; तस्मादस्माकमानन्दकन्दली कमलासन । शिरोविन्दु-
वियुक्तेन शुभिनाङ्कुरितां कुरु ॥ Surathotsava 3. 63.

वि(वि)रुद (m and n) 11. 37, a panegyric, in विरुदबन्दिन, a reciter of panegyrics (एतद्भुजाविरुदबन्दिजया.....गिरा). The word विरुदावली occurs in Vikramāṅkadevacarita 7. 65— मूर्ध्निर्विश्ववियोगिवर्गदलनोत्तालस्य वैतालिकैः, प्रारब्धा विरुदावलीव पठितुं शृङ्गार बन्धोर्मधोः. Nārāyaṇa explains विरुद as 'might' (प्रताप). Jinarāja and Malli give प्रतापस्तुति and प्रशस्ति respectively as equivalents. The word usually means 'a title of honour.' In Śaṅkaradigvijaya 4. 78 (अद्वैतश्रीजयविरुद-घण्टाघणघणः) विरुद is explained by Dhanapati as 'proclamation' विरुदघण्टायाः प्रख्यातिकराया घण्टायाः). The word occurs also in the same work (4. 41) in the usual sense. Dhanapati remarks that it is a देशीयशब्द. Cf. विरुदं तेऽस्तु श्रीकृचालसरस्वती (Prabhāvaka-carita, Mahendrasūriprabandha); प्रतिदिनमेकैकं सूपकारमकूपः कृपाणि-कया निन्नन्.....कोपकालानल इति विरुदं बभार Prabandhacintāmaṇi; हनूमानिति कस्यचित् कपेरुपरि कोऽयं लोकस्य विरुदवादबहुमानः Viśva-nātha's Saugandhikāharṇa.

ब्रह्माञ्जलि 17. 183, the obeisance of a religious student (अपश्यचावतो वेदविदां ब्रह्माञ्जलीनसौ). See Manu 2. 71— ब्रह्मारम्भेऽवसने च पादौ ग्राह्यौ गुरोः सदा । संहत हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः ॥ The feet of a teacher are to be touched before and after studying the Veda, while the hands are to be kept folded while studying the sacred text. This is known as Brahmanāñjali. Cf. Śaṅkhaśmṛti 3. 5—अनुज्ञातस्तु गुरुणा ततोऽध्ययन-माचरेत् । कृत्वा ब्रह्माञ्जलिं पश्यन् गुरोर्वदनमानतः ॥

भक्तिगन्धि 21. 32, one who has only a small measure of devotion (भक्तिगन्धिरमुनाकलि कर्णः).

भक्तिनी 18. 137, a river.

भानुभू 18. 25, 'daughter of the sun', the Yamunā river.

भाविक 19. 1, pertaining to or originating from the emotions; emotional (श्रुतिमधुपदस्त्रुवैदग्धीविभावितभाविक - स्फुटरसभृशाभ्यक्ता वैतालिकै-

जंगिरे गिरः). Cf. Māgha 4. 33— प्रणीयते सिद्धगणैश्च योषितामुदारमन्त्रे
कलभाविकस्वरैः. Malli explains the word as उदीपक.

भाषितेशा 11. 96, Sarasvatī.

मित्त 2. 74, a portion, a piece (गृहाः शशभृद्भित्तनिरङ्गमित्तयः).

मुवाकम्बु 12. 35, a conch bracelet.

भुवन 21. 64, (1) water; (2) the world.

भूतगत्या 9. 159, truthfully (तदखिलमिह भूतं भूतगत्या.....अभिलपति स्म स्वात्म-
दत्तस्वतस्त्वम्).

भूतपति 4. 55, (1) the sky; (2) Śiva. In 11. 18 भूतभर्तृ means Śiva.

भूति 21. 160, a supernatural power. The eight well-known Bhūtis of a Yogin are indirectly mentioned in the verse—
मध्ये वदन्निमा यत् सगरिममहिमश्रोणिवसोजयुग्मा, जाग्रचेतोवशित्वा स्मितप्लुतलधिमा मां
प्रतोशित्वमेषि । सूक्तौ प्राकाम्यमस्या दिशि विदिशि यशोलब्धकामावसाया, भूतीरष्टावपी-
शस्तददित मुदितः स्वस्य शिल्पाय तुभ्यम् ॥ The Bhūtis are अणिमा, महिमा,
गरिमा, लधिमा, ईशित्व, वशित्व, प्राकाम्य and कामावसायिता. See Trans.
Nārāyaṇa explains कामावसाय as कामेन स्वेच्छया अप्रतिहतप्रसरोऽवसायो
गतिः. Cāṇḍūpaṇḍita says यत्र काम इच्छा तत्रैव अवसायः अवसानं यस्यां
सिद्धौ सा । यत्र कामावसायित्वं कामसिद्धिः, यथा भूमौ प्रवेशेच्छायां तत्रावसायः.
In certain lists प्राप्ति is substituted for गरिमा, and the भूतिस or
सिद्धिस, as they are called, are also somewhat differently
explained. Mārkaṇḍeyapurāṇa 40. 31-33 says सूक्ष्मात् सूक्ष्मतमो-
ऽणीयान् शीघ्रत्वं लधिमा गुणः । महिमाशेषपूज्यत्वात् प्राप्तिर्नाप्राप्यमस्य यत् ॥
प्राकाम्यमस्य व्यापित्वादीशित्वबेधेनो यतः । वशित्वादशिमा नाम योगिनः सप्तमो
गुणः ॥ यत्रेच्छास्थानमप्युक्तं यत्र कामावसायिता ।... Sāṃkhyatattvakaumudī
explains nine Siddhis, both गरिमा and प्राप्ति being included
(p. 44, Jha's Trans. and Text, 1896). It explains प्राकाम्य as
इच्छानभिषात, e.g. भूमायुन्मज्जति निमज्जति च यथोदके; and कामावसायित्व
as सत्यसंकल्पता, येन यथाऽस्य संकल्पो भवति भूतेषु तथैव भूतानि भवन्ति.
The eight Siddhis are referred to in Prabodhacandrodaya
3. 22 and explained in detail in the Candrikā commentary,
which, however, omits कामावसायित्व and includes both गरिमा
and प्राप्ति.

भोगवलि 10. 105, a short description in verse treating of pleasant objects like a flower garden, the spring, the virtues of a lover etc. It is divided into small sections of eight or four lines, called 'skandhas'. Vidyānātha thus defines भोगवली in his *Pratāparudrayasobhūṣaṇa*. He says

आद्यन्तपद्यसंयुक्ता संस्कृतप्राकृतात्मिका ।
अष्टभिर्वा चतुर्भिर्वा वाक्यैः स्कन्धसमन्विता ॥
प्रतिस्कन्धं भिन्नवाक्यरीतिर्देववृत्तपोचिता ।
सर्वतो देवशब्दादिरेषा भोगवली मता ॥

The comm. remarks अत्र भोगोपकरणोद्यानवसन्तनायक्युणादिवर्णनं प्रायेण कर्तव्यम्. This definition is found also in *Mandāramaraṇadacampū* (*Kāvyaaprakaraṇa*), and expresses the later Alarīkāra view. Hemacandra gives a simpler definition (see below). Jonarāja on *Mañkhaka* 6. 55 (अनङ्गभोगवलिपाठवन्दी) explains the word as उपभोगवर्णना. It is enough to note that the word is generally used in the sense of 'a poetical composition on a delightful subject.' Cf. राजभवनभूमिषु भोगवलीपाठकेषु *Yāśastilaka* (chap. 2), wherein the phrase is explained as गीतकार in the comm.; सोत्कण्ठमुत्कण्ठस्य भोगवलीपाठेषु *ibid.* (here the expression is explained in the comm. as सुरतकीडावचनपठनेषु); and भोगवलीपाठिनः *ibid.* (chap. 3), explained in the comm. as चारणभाटस्य. The testimony of *Yāśastilaka* points to the existence of a class of men employed by kings to recite भोगवली verses. The word occurs also in *Tilakamañjarī*—मङ्गलपाठकस्येव.....भोगवली.....; in *Viddhaśālabhañjikā* (Act. 4)—शृणु नरेन्द्रवन्दिनः कर्पूरखण्डस्य प्रभातभोगवलिम् (in *Prākṛta*); in *Māgha* 5. 67—निवेदयन्तश्चेष्टाविशेषमनुजीविजनाय राज्ञाम् । वैतालिकाः..... भोगवलीः कलगिरोऽवसरेषु पेदुः ॥ *Bhogāvalī* is used in the sense of 'panegyric' or 'hymn' in *Vemabhūpālacarita*—अस्याः (चण्डिकायाः) पुनरपदानभोगवली वेदाः¹⁵; and in *Rāghavapāṇḍaviya* 1. 6—स वः करोतु विप्रानां वारणं वारणाननः । मदवारिभिरारब्धभोगवलिरिवालभिः ॥ Cf. *Ahīrbudhnyasamhitā* (Adyar ed.) 29. 65, 66—

15. अपदान=अवदान.

तल्लोकवासिनः सर्वे सिद्धगन्धर्वकिन्नराः ।
 यथाः किंपुरुषार्थेव चारणाः साङ्गनामणाः ॥
 बीणावेणुमृदङ्गैश्च वाद्यैस्तालैश्च सर्वशः ।
 तस्यापदानचरितगर्भा भोगवलीपराः ॥

Here the reading भोगवली is a mistake. The variant तस्यापदान-चरितमहाभोगवलीपराः is, I think, the correct reading. तस्य refers to Viṣṇu, and भोगवली here means स्रव. Hemacandra says नमः स्तुतिव्रतस्तस्य ग्रन्थो भोगवली भवेत्, and remarks भोगः सुखं तद्धेतुत्वात् भोगाः स्तुतयः, तासामावली भोगवली.

Bhogāvali verses or panegyrics were recited on the battle-field by way of encouraging the soldiers. Cf. Haraviṣaya 44. 59—आह्वासताधिरणवर्त्म परस्परं ते भोगवलीभिरुपलक्षितनामधेयाः. The comm. says भोगवली वन्दिनां पाठः.

भोजकुल 16. 48, the dynasty of the Bhojas who ruled over the country of Vidarbha or Berar. See Bhandarkar—Early History of the Deccan, p. 20 (Third ed.). In our poem Damayanti's brother Dama is called भोजकुलाङ्कुर.

भ्रमणी 3. 19, same as भ्रमण (विधेः कदाचिद् भ्रमणीविलासे).

भ्रमरित 2. 103, turned blue (यदतिविमलनीलवैश्मरश्मिभ्रमरितभाः शुनिसौध-वस्त्रवल्लीः).

मखमृगव्याध 22. 140, a name of Śiva. Lit. Hunter of the Sacrifice Deer, the reference being to the story of Śiva cutting off the head of Dakṣa's Sacrifice when it attempted to flee in the form of a deer. Cf. Naiṣadha 4. 67—मखमृगस्य यथा दलितं शिरः. See also under ताराचूण. यज्ञमृगव्याध occurs among the names of Śiva in the Mahābhārata, Śāntiparva 290. 159 (Kumbhakonam ed.) and in Brahmapurāṇa 40. 78.

मणिक (m) 7. 75, a jar. In 22. 146 मणिक and चपक 'a cup' are used. Cāṇḍūpaṇḍita remarks—चपकं पानपात्रम् । मणिके हि उदकोदयनार्थं लोटिका भवति.

मणिमन्ध 19. 18, the name of a mountain where rock salt is found (मणिमन्धभूधरभवशिलालेहावेहाचणः).

मण्डक 16. 107, a kind of thin cake. Apte refers to Marathi मांडे. Kāśikhaṇḍa refers to Maṇḍakas mixed with mango juice— सचूतरसमण्डकाः (80. 49 of Uttarārdha). Jñānārṇava Tantra refers to Maṇḍakas seasoned with sugar and 'wrapped in birch bark' (?)—भूर्जत्वक्मण्डकाः प्रिये । शर्करालोलिता देवि सूपं मुद्गोद्भवं तथा ॥ 5. 20. Abhayatilaka on Dvyāśrayakāvya 3. 140 explains मण्डक as पोलिका.

मथिन् 11. 62, a churning-stick (मन्था नगः).

मदिर 9. 113, maddening, in मदिराक्षि (voc.). Nārāyaṇa says मदयत इति मदिरे उन्मादजनके अक्षिणी यस्यास्तत्संबुद्धिर्हे मदिराक्षि. Narahari says मदयतो हर्षयत इति मदिरे etc. Nārāyaṇa further says मदिर इत्यत्र 'इषिमदि—' इत्यादिनीणादिकः किरञ्प्रत्ययः । रामायणे—' नार्यो मदिरलोचनाः' इति. Malli in his gloss on Raghu 8. 68 also refers to the Rāmāyaṇa passage and says माद्यल्लाभ्यामिति मदिरे अक्षिणी यस्याः. It should, however, be noted that मदिर is the technical name of a kind of mildly frenzied look, of which the following definition occurs in Nāṭyaśāstra (K. S. S.) 8. 79—व्याधूर्णमानमध्या या क्षामान्ताखितलोचना । दृष्टिर्विकसितापाङ्गा मदिरा तरुणे मदे ॥ This verse is quoted anonymously by Alaka in his gloss on Haravijaya 26. 44 in connection with the expression मदिरक्षणा. Appayadikṣita in his comm. on Yādavābhyudaya 10. 31 (वरस्त्रीर्मदिरक्षणाः) quotes the above verse thus— व्याधूर्णमानतारं च क्षामोपान्तविलोकनम् । चञ्चुर्विकसितापाङ्गं मदिरं तरुणे मदे ॥ and says मदिराणि मन्दीकृतानि..... इत्युक्तलक्षणानि ईक्षणानि मातां ताः. The word मदिर, though it literally means 'maddening' or 'frenzied', thus refers to rolling and graceful eyes, and denotes, like मुकुल etc., a particular look described in the Nāṭyaśāstra. The expression मदिरक्षणा, however, often means simply 'fair-eyed'. Cāṇḍūpaṇḍita says मदिराक्षि निर्मलनेत्रे. The expression मदिरदृश् (f) occurs in Viddhaśālabhaṇjikā 1. 17.

मनस्कार 14. 84, mental concentration. Nārāyaṇa remarks मनस ऐकाग्र्यकरणं मनस्कारः । चित्तस्यैकाग्र्येण चिन्तनमिच्छाविशेषः । 'चित्ताभोगो मनस्कारः' इत्यमरः । 'अतः कृकमि—' इति सत्वम्. The word means here 'resolution', 'will' (भवन्मनस्कारलवोद्गमेन). Cf. निरन्तरयोगोप-

योगनिमग्नमनस्कारेण; पापद्विप्रवृद्धमनस्कार; कुञ्जराजिकृजितजरत्नसज्जनमनस्कारम्
Yāśastilaka; सापि प्रव्रजिता.....तदुपदिष्टेन मनस्कारविधिना ध्यायति स्म
Jātakamālā (Harvard ed., p. 123); दिदृक्षादत्तदृष्टीनां मनस्कारमनीषयोः।
सपीतिससंतोषं दिशन्ती देहकान्तितः ॥ Yādavābhyudaya 10. 9.

मनःशिला 15. 28, 33, red arsenic. The poet refers to an ornamental
dot of red arsenic on the forehead of the bride. Similar uses
of मनःशिला are referred to in Vidagdhamādhava 7. 33—मनः-
शिलातिलकिना भावेन; in Kādambarī (Pūrvabhāga)—मनःशिलापङ्क-
लिखितेन च....तिलकचिन्दुना विद्योतितल्लटपद्मम्; in Padmaprābhṛtaka,
p. 19—प्रवाललोलाङ्गुलिना करेण मानःशिलं कन्दुकमुद्धहन्ती (in चतुर्भाषी). मनः-
शिला was used also for medicinal purposes. Rājanighaṇṭu
gives रोगशिला as one of its names and saysविषनाशनी।
भूतावेशभयोन्मादहारिणी वश्यकारिणी ॥

मन्तु (m) 6. 110, offence, guilt.

मन्दाक्ष (n) 3. 61, shame (मन्दाक्षमन्दाक्षरमुद्रमुक्त्वा); 3. 8 (मन्दाक्षलक्ष्या);
22. 33 (मन्दाक्षलक्ष्या); 4. 122; 14. 47.

मन्देह 19. 41, the Mandeha demons are supposed to attack the
rising Sun who overcomes them with the help of the palmfuls
of water offered by worshippers and consecrated with the
Gāyatrī formula (इह हि समये मन्देहेषु व्रजन्त्युदवज्रता-मभि रविमुपस्थानोल्लिखता
जलाञ्जलयः किल). Cf. 17. 94—धर्ममन्देहमन्देहजयमानवः. The story of the
Mandehas is given in Taittiriya Āraṇyaka 2. 2. The line मन्दे-
हेषु व्रजन्त्युदवज्रताम्..... may be compared with the statement in
the Āraṇyaka—गायत्रिवाऽभिमन्त्रिता आप ऊर्ध्वं विशिषन्ति ता एता आपो
वज्रीभूत्वा तानि रक्षारसि मन्देहासुणे द्वीपे प्रक्षिपन्ति. Kāśīkhaṇḍa
(Pūrvārdha) 35. 152-3 says गायत्रीं शिरसा हीनां महाव्याहृतिपूर्विकाम्।
प्रणवाद्यां जपंस्तिष्ठन् क्षिपेदम्भोऽञ्जलित्रयम् ॥ तेन वज्रोदकेनाशु मन्देहा नाम राक्षसाः।
सूर्यारयः प्रलीयन्ते शैला वज्रहता इव ॥

मरिच (n) 18. 118, black pepper (मरिचावचूर्णेन).

मसार, sapphire (मसारताराक्षि 9, 104; मसारमालावलितोरणां पुरम् 16. 122).
Cf. Haravijaya 5. 47 —चन्द्रमसारचितां श्रियम्; ibid., 26. 22.

महाकालफल 22. 29, a red fruit with black seeds. Cāṇḍūpaṇḍita
gives कृष्णाक as an equivalent. Nārāyaṇa says महाकालस्य ऐन्द्रवाण्याः
फलम्, and refers to a custom of hanging this fruit on the door
of a house to ward off evil spirits. (गृहोपसर्गनिवारणार्थं गृहद्वारे वृद्धे-

वैद्यते). The poet says पर्व महाकालफलं किलासात् प्रत्यगिगरेः सानुनि भानुविम्बम् । भिन्नस्य तस्यैव दृषन्निपातद्वीजानि जानामितमां तमांसि ॥

महाज्येष्ठा 15. 89, the name of a festival (ताभिर्दृश्यत एष यान् पथि महा-ज्येष्ठीमहे मन्महे, यद्दृग्भिः पुरुषोत्तमः परिचितः प्रगुम्बमम्बन कृतः).

Sriharṣa refers to the idol of Puruṣottama, 'going in the streets, occupying a platform, during the Mahājyaisthī festival'. The festival in question is described in Brahmapurāṇa (chap. 65) and Skandapurāṇa (Utkalakhaṇḍa, chap. 29, 31, 32), and mentioned in Padmapurāṇa (Kriyāyogasāra 18. 35). It is stated that on the Mahājyaisthī or the Full Moon day of the month of Jyestha, the idols of Kṛṣṇa, Subhadrā and Balarāma are placed on a gaily decorated platform (मञ्च), overhung with a canopy; and bathed with perfumed water drawn from a sacred well. The idols are carried overnight to the well 'with royal pomp' (राजवत् परिचर्य); and the ceremony of bath takes place in the morning to the accompaniment of music and hymns, after which the holy images are led out in procession towards the south. According to Skandapurāṇa, a mantra called समुद्रज्येष्ठा is used in connection with the bathing ceremony, while Brahmapurāṇa gives the text of a long hymn in prose beginning with जय जय लोकपाल भक्तक्षक. The whole ceremony is commonly known as ज्येष्ठस्नान, and takes place in Puruṣottamakṣetra (Puri).

Great religious merit is said to accrue to those who witness the ceremony of bath or the southward procession,¹⁶ and

16. सुमद्वारामसहितं मञ्चस्थं पुरुषोत्तमम् ।

दृष्ट्वा निरामयं स्थानं यान्ति नास्त्यत्र संशयः ॥

Brahmapurāṇa 65. 58

ज्ञानदर्शनजं पुण्यं समग्रं लभते तु सः ।

ज्ञातं मुरारि सः पश्येद्यजन्तं दक्षिणामुखम् ॥

Skandapurāṇa (Utkalakhaṇḍa) 32. 9.

Cf. the following verse quoted by Nārāyaṇa—

दोलारूढं तु गोविन्दं मञ्चस्थं मधुसूदनम् । रथस्थं वामनं दृष्ट्वा पुनर्जन्म न विद्यते ॥

The festival is nowadays called Snānayātrā, the idols of Jagannātha, Bala-

it is the latter event which the poet has in his mind. While explaining this verse, Nārāyaṇa says that there are separate platforms for Kṛṣṇa, Balarāma and Subhadrā, and Kṛṣṇa occupies the first one. But the abovementioned Purāṇas speak of one platform only.

Jinarāja reads महाज्येष्ठी for महाज्यैष्ठी and remarks that the former is the usual form of the word. He says ज्येष्ठीत्येव सर्वे पठन्ति व्याख्यानं च पूर्ववत् । पुस्तकेषु च तथैव पाठो दृश्यते । मासनामापि ज्येष्ठ इत्येवं वदन्ति. Nārāyaṇa says ज्यैष्ठीति ज्येष्ठानक्षत्रयुक्ता पूर्णिमासीति 'नक्षत्रेण युक्तः कालः' इत्यणि वृद्धिः ।.....'ज्यैष्ठी' इति पाठे वृद्ध्यभावविन्यः । संज्ञापूर्वकस्य विधेरनित्यत्वाद्बृद्ध्यभावः कथंचित् समर्थनीयः. Nārāyaṇa quotes the following definition of the Mahājyaiṣṭhī day—ऐन्द्रे शुक्रः शशी चैव प्राजापत्ये रविस्तथा । पूर्णिमा ज्येष्ठमासस्य महाज्यैष्ठीति कीर्तिता ॥ Agnipurāṇa 121. 63. There is a reference to the Mahājyaiṣṭhī day in Vidagdhamādhava 2. 28- मम राधा निसर्गस्ये प्रतीपमनयन्मनः । महाज्यैष्ठीव सहसा प्रवाहं सौरसैन्धवम् ॥ The comm. remarks अन्यपूर्णिमाभ्योऽपि तद्दिने समुद्रस्य क्षोभोद्रेकेणोद्वेलत्वे तरङ्गावधातिताया गङ्गायाः स्रोतः परावर्तते.

महानट 22. 7, a name of Śiva (महानटः किं नु.....तनोति.....सांप्रतमङ्गहारम्). Cf. Vāsavadattā—महानटबाहुनेव बद्धभुजंगाङ्गेन.

महाव्रत 17. 203, a Vedic rite which involves amorous relations between a religious student and a whore (कतौ महाव्रते पश्यन् ब्रह्मचारील्वरीरतम्). The Mahāvratā takes place at the winter solstice at the end of the Gavāmayana sacrifice which lasted for a year. The sacrificers were required to observe the vow of chastity throughout this period, and the Mahāvratā is supposed to restore the power to return to the householder's life. For this purpose a whore and a Brahmacārin of Magadha are brought together on the sacrificial altar. See Taittirīyasaṁhitā (Ānandāśrama ed.) 7. 5. 9. This and a further custom of the same type associated with the Mahāvratā are regarded as calculated

rāma and Subhadrā being placed on a platform in an open space within the precinct of the famous temple, for the ceremonial bath in the presence of thousands of pilgrims.

'to promote human fruitfulness'; and the Mahāvratā itself, in which Agni and the sun are formally worshipped by the sacrificer, is believed to be 'an attempt to stimulate the sun at the winter solstice both by worship and by magic'. Keith—The Vedic Mahāvratā in Transactions of the Third International Congress for the History of Religions, Vol. II, p. 49.

माणवक 7. 66, (1) a boy; (2) a kind of pearlstring.

माधुकरी 7. 104 (पञ्चत्विहास्याङ्ग्रिकरेणभिर्याभिक्षाधुना माधुकरीसदृशा), a form of begging practised by a religious mendicant restricting himself to three, five or seven households. The word occurs also in the form माधूकर. Cf. मनःसंकल्परहितान् गृहांत्रीन् सप्त पञ्चकान् । मधुवदाहरणं यत्तु माधूकरमिति स्मृतम् ॥ Uśanas quoted by Mādhavācārya on Parāśara (chap. 2). Bhāgavata 11. 8. 9 says स्तोत्रं स्तोत्रं प्रसेद् ग्रामं देहो वर्तेत यावता । गृहानर्हिसन्नातिष्ठद् वृत्तिं माधुकरीं मुनिः ॥ Mādhukarī is so called because it resembles the gathering of honey by bees in small quantities. Śrīdharasvāmin's explanation of the word in his gloss on the above verse seems to be irrelevant. He says यथा मधुकरो विशिष्टगन्धलोभेनैकस्मिन्नेव पत्रे वसन् अल्पमयसमये मुकुलिते तस्मिन् बध्यते एवं मुनिरपि गुणलोभेनैकमेव गृहमाश्रितस्तन्मोहेन बध्यत इति.

मायाजल 10. 93, lit. artificial water, (1) a kind of artificial colouring or paint applied to jewels. Acc. to Nārāyaṇa, it is called also पाणिपाद (नैर्मल्यार्थपाणिपादसंज्ञकमायाजलप्रक्षेपेण....). (2) Acc. to Jinarāja, it is a layer of gold (स्वर्णपुटिका) applied to the bottom of jewels. (3) Acc. to Cāṇḍūpaṇḍita and Vidyādhara, it is a kind of lotion for polishing cloths. See Notes. The first explanation is the most appropriate. The presence of मायाजल on jewels is described in the verse as a defect; it seems to have been used as a make-believe.

मादूर 1. 94, a Bilva fruit (मादूरफलं पंचेलिमम्).

मिहिकारन् 19. 35, the moon (रात्रीमुचं मिहिकारन्).

मीमांसामांसल 17. 61, in मीमांसामांसलप्रज्ञाः, 'those whose intellect is fattened on the Mīmāṃsā philosophy'; a term of ridicule.

मीमांसासांसल 'fat with Mīmāṃsā' is a satirical expression meaning 'dull', 'fat-witted', 'thick-headed'. Cf. अहो मन्दस्य मीमांसाश्रम-
हानि विजृम्भते । मीमांसासांसलं चेतः कथमित्थं प्रमाद्यति ॥ Āgamaprāmānya
of Yāmunaċārya (Lazarus, p. 20).

मुखमुद्रा 5. 120, silence.

मुदिर (m) 11. 119, a cloud (मुदिरमण्डनधन्वना).

मुद्रणा 2. 51, in सारमुद्रणा 'gist' (सामुद्रकसारमुद्रणा).

मुद्रितकण्ठ 20. 37, silent (इति मुद्रितकण्ठेऽस्मिन् सोऽस्तुष्टमभिधाय ताम्).

मुनिद्रुम 1. 96, the Agastya or Baka tree. Cf. Yaśastilaka (chap. 4) —
मुनिद्रुमदलेष्विव संश्लेषनोचितेषु. It is a small tree with large
butterfly-shaped flowers with white petals.

मुर्मु 4. 105, तुषानल, a smouldering fire. पशुमणानिव मुर्मुराशिभिः पचति
Upamitibhavaprapaṇcā kathā, p. 496, प्रियविरहमहोष्मामुर्मुराम-
ल्लेखाम् Viddhaśālabhañjikā 3. 23; विनिर्मितमुर्मुरोपहारास्त्विव दुःस्पर्श-
प्रचारामु.....इलामु Yaśastilaka (chap. 1).

मूकमुद्रा 22. 58, silence (केयं तव प्रेयसि मूकमुद्रा).

मृत्ला 11. 86, mud (in a commendatory sense) (जाम्बूनदं जगति विधुति-
मेति मृत्ला). 'मृदस्तिक्' 'सन्नौ प्रशंसायाम्'. Cf. Dvisandhānakāvya
3. 7— मृत्लाभ्यवहार,.....

मोचा 7. 31, the banana plant (त्ववः समुत्तार्य दलानि रीत्सा मोचात्वचः पण्य-
पाटनायाम्). Cf. Mukundānanda Bhāṇa— यदेवं मोचारसमुत्ता वाचा
मे चेतश्चोरयसि. The form मोच occurs in Bālarāmāyaṇa 5. 48—
प्रम्लोचा मोचपाकच्छविः.

यक्षकर्म 21. 7, lit. Yakṣa mud, a kind of fragrant paste. Nala's
body is rubbed with Yakṣa paste before he takes his bath
(यक्षकर्ममृदमृदितः). According to Dhanvantarīya Nighaṇṭu and
Rājanighaṇṭu, the ingredients of Yakṣakardama are saffron,
aloe wood (Aguru), camphor, musk and sandal.¹⁷ Nārāyaṇa's
quotation from Garuḍapurāṇa is to the same effect, except that

17. Rājanighaṇṭu states that Yakṣakardam is used exclusively by wor-
shippers of Śiva (यक्षपूजनपरैकगोचर). The statement need not be taken
literally.

it substitutes Kakkola for saffron. Skandapurāṇa (Kāśī-khaṇḍa 80. 44—46) says that the paste is liked by all the gods, and gives the following recipe for its preparation: two parts of musk, two parts of saffron, three parts of sandal, and one of camphor. The idol of the Devī is to be smeared with Yakṣakardama. In Devīpurāṇa (31. 5) we read that the chariot in which the Devī is led out in procession is to be worshipped with various flowers, Yakṣakardama, and sandal. Agnipurāṇa (75. 50) prescribes Homa or oblations of Yakṣakardama in the fire in connection with the ritual of Śiva worship. Prāpatoṣiṇī Tantra (5. 3) gives a quotation from a Matsyasūkta, according to which a kind of incense prepared from Yakṣa paste (यक्षकर्मधूप)¹⁸ should be used in the worship of a Śivaliṅga. Padmapurāṇa (Kriyā-yogasāra 12. 8) tells us that he who applies the fragrant Yakṣa paste to the idol of Hari in the summer attains salvation. We hear of Yakṣakardama being used in Jaina ritual also. We find in Someśvara's Kīrtikaumudī (9. 23) that the Kapardiyakṣa, a Jaina idol with the head of a bull, is smeared with the Yakṣa paste.¹⁹ The paste was used also for various secular purposes, of which the reference in our poem is an example. We learn from Nalacampū that it was customary to wash the floor of a palace with water mixed with Yakṣakardama,²⁰ and the same work describes the walls of a recreation hall as being sprayed with Yakṣakardama.²¹ Yaśastilaka likewise describes the walls of a palace chamber as being decorated

18. The Yakṣa incense mentioned in Dhanvantarīya Nighaṇṭu (3. 121) is different (ललनः शालनिर्यासो यक्षधूमोऽग्निवल्लभः). An incense called यक्षाङ्ग is described in a citation from Bhaviṣyapurāṇa in Kṛtyakalpataru (Vratākāṇḍa), p. 6 (G.O.S.).

19. स कर्मैस्तस्य तनुं कपर्दिवक्षस्य यक्षोपपदैर्बिलिप्य ।

20. यक्षकर्माम्बुसिक्तसौधस्कन्ध....., chap. 7.

21. यक्षकर्मच्छच्छटोच्छोदितपर्यन्तभित्तिभागे.....अपराद्विभोदसङ्गपे, chap. 7.

with pieces of camphor smeared with Yakṣakardama.²² On festive occasions it seems to have been the practice to strew Yakṣakardama powder over the streets.²³ The Yakṣa paste was frequently used for personal decoration. We find in Skandapurāṇa²⁴ that it is an item in the adornment of Viṣṇu on the eve of his marriage. The same work describes Lakṣmī as having her body smeared with the Yakṣa paste.²⁵ A similar reference is found in Mahānāṭaka which incidentally enumerates the ingredients of Yakṣakardama.²⁶ Śeṣakṣṇa in his Kāmsavadha speaks of Yakṣakardama powder as being used as beauty paint.²⁷

यन्त्र (n) 10. 6; 22. 87, (here) a device for extracting oil from mustard and sesamum seeds. Cāṇḍūpaṇḍita says यन्त्रं तिलपीडन-कम्. Nārāyaṇa says यन्त्रं निष्पीडनचक्रम्. In 22. 150 यन्त्र means 'a boring instrument'.

यमक 10. 24, the well-known device of repeating words similar in sound but different in sense; (here) duplicate, extremely similar (नलश्रीयमकैर्यमायै:).

यामेश्वर 12. 38, a certain crystal phallus of Śiva. See Notes. The word is spelt also जामेश्वर in the manuscripts as well as in Nārāyaṇa's commentary. The word occurs in the form यामेश्वर in Pūrṇabhadra's Pañcatantra (ed. Hertel) where it is wrongly explained by the editor as meaning 'gold.' See Dr. Venkata-

22. यक्षकर्ममखचितकर्पूरदलदन्तुरितजातरूपभित्तिनि.....वासमवने, chap. 4.

23. Cf. तत्र च वसन्तोत्सवे.....क्रियन्ते प्रतिरथ्ये छप्पनकानि यक्षकर्मैः Jinamaṇḍana's Kumārapālāprabandha quoted by Dalal in his Introd. to Rūpakaṣaṭka (G.O.S.).

24. Viṣṇukhaṇḍa, 8. 5 of Veṅkaṭācalaśmāhātmya.

25. यक्षकर्मसंलितसर्वाङ्गि कटकोज्ज्वले Ibid. 9. 102.

26. विदग्धान्त्रकामिनीनीरन्ध्रपीनस्तनवदनघनजघनदोर्मूलधम्मिहभारान्तराधिष्ठितश्री-
खण्डागुरुकर्पूरमृगमदकुङ्कुमस्तोमसंमृतसक्षकर्मविमर्दवर्धितविविधगन्धकुसुमबहुल-
परिमलोद्गारि.....Act 4.

27. उभहरामि दिग्गङ्गाशक्तामं जक्ताकर्मखोदम् Act 5.

subbia's Note in the Indian Hist. Quarterly, June, 1929. As I have pointed out in a supplementary Note in the same journal (March, 1931), the word is found in the form जगेध्वर in Skandapurāṇa where it refers to 'a Śivaliṅga made of stone'—तत्र जगेध्वरं लिङ्गं कृत्वा च विनिवेशितम् । बाल्यादुपलभ्यं तद्वर्षावारिविशुद्धितम् ॥ (Māheśvarakhaṇḍa, 11. 6 of Kumārikākhaṇḍa). Yāgeśvara is described in Naiṣadha as a water deity lying invisible in the waters (जले चाविश्य दृश्येत्तरो, यस्यासौ जलदेवता स्फटिकभूर्जगतिं यागेध्वरः). It may be noted in this connection that Yāgeśvara is not the only form of Śiva to be associated with the waters. In Mañkhaka's Śrikanṭhacarita (3. 14) there is a reference to the wooden Kapaṭeśvara Śiva, who is described as 'sleeping' in the midst of waters (दधदपुः कण्ठमये जले स्वपित्तनुद्गमायेव ह्यग्नितेजसः). See also Rājānaka Jayaratha's Haracaritacintāmaṇi, chap. 14. Jñānārṇava Tantra (20. 18) also refers to a Śivaliṅga abiding in the waters (स्वयंभूदानलिङ्गं वा वृषशून्यं जलस्थितम्). Liṅgapurāṇa (18. 6 of Pūrvārdha) refers to a 'watery phallus' (हेमलिङ्गाय हेमाय वारिलिङ्गाय वाम्मसे । शिवाय शिवलिङ्गाय...॥); and in another verse describes Śiva as being in the midst of waters (संस्थिता-वाम्मसां मध्ये 18. 11). A similar reference is found in Brahmapurāṇa—सलिलाशयलिङ्गाय युगान्ताय नमो नमः 37. 6. Liṅgapurāṇa further describes the installation of a Śivaliṅga in the midst of waters with Viṣṇu in the form of a boar under the phallus, and the figure of Brahmā with folded hands on one side.²⁸ It is probable that the Yāgeśvara-liṅga was likewise installed amidst waters, and being made of crystal, was invisible as described in Śriharṣa's verse. There are, however, other references to the Liṅga which do not mention these characteristics. The Jāgeśvara (sic) Liṅga is mentioned as

28. विष्णुं वराहरूपेण लिङ्गस्थापस्तवधोमुखम् ॥

ब्रह्माणं दक्षिणे तस्य कृताञ्जलिपुटे स्थितम् ।

मध्ये लिङ्गं महाघोरं महाम्भसि च संस्थितम् ॥

कृत्वा भक्त्या प्रतिष्ठाप्य शिवसायुज्यमाप्नुयात् ।

being installed in a brick temple of Śiva at Camatkārapura, which seems to be in Ānarta (Saurāṣṭra or Kathiawar), in Skandapurāṇa, Nāgarakhaṇḍa, chap. 271, verse 272. Another verse (214) refers to it as being swayed in a swing. A Jāgeśvara Tīrtha is mentioned in the same Khaṇḍa (chap. 108 and 109). It may also be noted that while the name Yāgeśvara is extremely rare, references to crystal Śivaliṅgas frequently occur in the Purāṇas, and are found even in Kāvya literature. A crystal phallus of Śiva is mentioned in Vāsavadattā,²⁹ Daśakumāracarita (1. 2), and Navasāhasāṅkacarita (18. 51). Liṅgapurāṇa (chap. 81 of Pūrvabhāga) mentions various Śivaliṅgas made of gold, silver, diverse gems, copper, wood and the like, and says that a crystal phallus is to be worshipped in the month of Phālguna.

The word यज्ञेश्वर means literally 'the lord of sacrifices', and it is noteworthy that यज्ञेश्वर which means the same thing is an epithet of Śiva. It is true that this epithet is applied also to Viṣṇu, but there are Śaiva texts which emphasise Śiva's suzerainty over sacrifices. Śrīkaṇṭhabhāṣya, for instance says—श्रूयते हि सर्वकर्मणामधिपतिः परमेश्वरः..... 'माधपति मेधपति रुद्रे.....' 'आ नो राजानमध्वरस्य रुदम् ।' इत्यादिषु । एतन्मूला स्मृतिरपि परमेश्वरस्य सर्वयज्ञाधिपत्यं वदति.....(3. 2. 38).

याचितक 7. 56, something obtained by begging. It is a Smṛti term signifying clothing or ornaments borrowed from others for wearing on a festive occasion. The poet has this meaning in view—अस्या मुखश्रीप्रतिबिम्बमेव जलाच्च तातान्मुकुराच्च मित्रान् । अभ्यर्च्य धत्तः खलु पद्मचन्द्रौ विभूषणं याचितकं कदाचित् ॥ Mitākṣarā on Yajñavalkya 2. 67 says—विवाहाद्युत्सवेषु वस्त्रालंकारादि याचित्वानीतं याचितम्. Cf. याचितकमण्डनमिव छन्दानुवर्ती परिजनः Yaśastilaka (chap. 4).

युत 19. 22, separated (लघुयुताकान्तः). Nārāyaṇa says 'युमिश्रणामिश्रणे' कः. Cf. Taittirīyasaṁhitā 1. 7. 13—इन्द्रो अस्मे आराचिद्देवः सनुतयुयोतु. Sāyaṇa explains युयोतु as पृथक्करोतु.

29. स्फादिकलिङ्गमिव गगनमहातापसस्य.....भगवानुदुपतिरुज्जगाम.

यूपद्विप 17. 61, a cloth wrapped round the sacrificial post in certain rites. The usual form of the word is यूपहस्तिन्, हस्त being explained as 'a measure of length', 'a cubit.' See Notes and Extracts. Somanātha in his comm. on Śāstradīpikā 1. 3. 3. 4 says बाजपेयादी यूपपरिव्याणशाटकं यूपहस्तिशब्दार्थः.

योगपट् 2. 78, a cloth worn during meditation (धितव्यप्रावल्योगपट्या). The word occurs also in 11. 18. It is used in Kādambarī (Pūrvabhāga) — एकान्तदलम्बितयोगपट्टिकाम्.....गुहाम्. Sūtasamhitā (Jñānayogakhaṇḍa) 6. 9 says योगपट् बहिर्वर्त्तं मृत्तन्निर्वा कृपाणिकाम् । सर्वाङ्गोद्भूतं तद्वत्त्रिपुण्ड्रं चैव धारयेत्॥ (in connection with the custom of religious mendicants).

योग्या 3. 117, practice (योग्यामुपास्ते न युवां युयुधः). Cf. विप्रयुक्तवनिताजनचेतो-
दारणे विरचयन्निव योग्याम् Mañkhaka 11. 12.

यौवत, a multitude of young women. दिवोऽपि यौवतैः 2. 41; सुभगयौवत-
मौलिमाला 11. 90; वीरयौवतव्रुटवसुजाकम्बु..... 12. 35; यौवतविभ्रमोद्भवः
16. 109.

रत्नाचल 12. 67, see under रोहण.

रसाल 1. 89; 2. 66, the mango tree. रसालवनी 3. 46, a mango grove.

राजदन्ताः 7. 46, the four frontal teeth (राजौ द्विजानामिह राजदन्ताः).
Trikāṇḍaśeṣa says राजदन्तास्तु चत्वारो दशनानां पुरःस्थिताः. Cf.
Śṛīgārādhanaśataka (verse 67) — राजन्ते सुतनोर्मनोरमतमास्ते राज-
दन्ताः पुरः (Kāvyamālā, Part XIII).

राजिका 16. 73, black mustard. Nārāyaṇa remarks— 'रायी' इति
कान्यकुब्जभाषायाम्.

राम्म 17. 187, a bamboo staff (यतिहस्तस्थितैस्तस्य राम्मैरारम्भि तर्जना).
See Notes.

रोढा 17. 111, contempt, disrespect (गुरुरीडावलीडः); 17. 128 (कृतरीडः).

रूपक 18. 12, a statue. From रूप. The meaning of the word
has been discussed in I.A. (1913, p. 27). There is, however,
no doubt that रूप very often means a 'statue'. Kathā-
saritsāgara distinguishes between a रूपकृत् and a चित्रकृत्—

अथागाच्चित्रकृतेन पथा रूपकृता सह ।

स स्तम्भं वीक्ष्य सुदलक्ष्णं तत्र गौरीं समालिखत् ।

रूपकारोऽपि शस्त्रेण क्रीडयैवोद्विलेख ताम् ॥ 37. 8, 9.

Cf. शालमज्जिकाद्यनेकनयनानन्दकारिरूपरचनाकलिताः...प्रासादाः Upamitibhava-prapañcā kathā, p. 55; सुदारुवत् रूपनिर्माणस्य ibid., p. 123. The word occurs also in Naiṣadha 2. 83 where it may have the same meaning, though differently explained by the commentators. The form रूपक in the sense of 'an image' is found in Tilakamañjari— उभयतो निरूपितनिरूपमानरतिप्रीतिरूपकम्.....कुसुमशरासनम्. The word is used thrice in Udayasundarikathā— उत्कीर्णलिखितलेपितानुरूपरूपकोपशोभावत्यन्तर्मण्डपे ; द्वारशाखोपशोभावरूपकमात्रम् ; समन्ताद्विपश्चितानेकस्वरूपाणि रूपकाणि.

रोप, an arrow (रोपशिखी 4. 87; चापरोपैः 8. 105).

रोहण 5. 125; 12. 90 (मणिप्ररोहेण विदूष्य रोहणः), a legendary mountain located in Ceylon and supposed to produce jewels at the rumbling of clouds for the benefit of all comers. It is referred to as रत्नाचल in 12. 67. See also विद्रादि. The Rohaṇa mountain is mentioned in Vāsavadattā— रोहणगिरिं सकलगुणरत्नसमूहस्य ; in Udayasundarikathā— निक्षिप्य भूमत्पुष्पं विदूष्य कृपणस्य वित्तमिति रोहणस्य च मणिचकमनादेयमन्यथा भुजबलेनोन्मथ्य रोहणनगेन्द्रं.....किं नाम न शृणामिरत्नसर्वस्वम् p. 56; in Bālarāmāyaṇa 10. 49— जनश्च वाक्युधासूतिर्मणिमूर्तिश्च रोहणः । नान्यत्र सिंहलद्वीपान्मुक्तामूर्तिश्च सागरः ॥ and other passages; in Upamitibhava-prapañcā kathā, p. 865—सुनामि रोहणबावत्पातालतलमुचकैः and in Abhinanda's Rāmacarita 24. 26— विभीषणकनः कोऽसौ सति रावणरोहणे.

रोहित 7. 76, (1) red, rosy; (2) a rainbow appearing in a straight form (रोहति रोहितध्रीः).

लक्षण 10. 81, see under उद्देश.

लग्नक (n), 15. 90, a surety, security, bail. Used also in 16. 61 (तदापितलग्नकम्).

लज्जिमन् 19. 53, beauty. See Notes for variants. Cf. Vidagdhamādhava 3. 44—लज्जिमतराजि. Used in Prākṛta. Cf. Karpūramañjarī 2. 24—विमुण्डं तणुलद्वीलज्जिमं चज्जिमं च. Explained as 'youth, freshness'.

लजित 18. 64 (used as a noun), a bashful act (संभुजिकियारम्भविप्रपन्न-लजितैजिताम्).

लतावेष्टित 7. 97, a kind of embrace by women (अपि भ्रमीभङ्गिमिरावृताङ्गमासो लतावेष्टितकप्रवीणम्).

“उपविष्टं प्रियं कान्ता सुप्तावेष्टयते यदि । तद्वतावेष्टितं ज्ञेयं कामानुभववेदिभिः ॥”
quoted by Nārāyaṇa.

ललाटिका 15. 33, a gold chain worn across the forehead (ललाटिकासी-मनि चूर्णकुन्तलाः. ललाट + क्त by ‘कर्णललाटात् कनलंकारे,’ Vaijayanti (and not Halāyudha, as stated by Nārāyaṇa) gives पत्रपाद्या as an equivalent. Hemacandra does the same. Acc. to Halāyudha, ललाटिका is an ornamental line painted on the forehead (रचिता ललाटपट्टे ललाटिका कथ्यते रेखा), but this meaning is not applicable here. The word is used in Āryāṣaptaśatī in the same sense as in Naiṣadha—सुतसु ललाटनिवेशितललाटिके (verse 529).

लवणस्यति 19. 18, desire to have salt (तुरगसमजः.....लवणस्यति).

लसङ्गिम्ब (v. r ललङ्गिम्ब) 22. 53, a top (वालेन नक्षत्रमयेन मुक्तं रौप्यं लस(ल)ङ्गिम्ब-मिवेन्दुविम्बम्). See Notes for the variant. Nārāyaṇa remarks ङिम्बं ललङ्गिम्बमिति वा गौडदेशभाषायां भ्रमरकस्य संज्ञा । महाराष्ट्रभाषायां कान्य-कुब्जभाषायां च ‘भवरा’ इति संज्ञा । Īśānadeva says गौडदेशे भ्रमरकस्य ‘लाङ्गिम्ब’ इति नाम. Cf. the Bengali word लाटिम, a top; Assamese लाटुम. The word लङ्गुमरु used in Brhatkathāmañjarī 9. 2, 55 (also लङ्गुमरु in 9. 1. 648) seems to be a corruption of लङ्गुमरु—पिशाचशक्तिनीयुक्तं लङ्गुमरुमण्डलम्. (डमरु is a kind of drum generally used by the Kāpālikas). The word ललङ्गिम्ब seems to have been corrupted into लङ्गिम्ब, whence लाङ्गिम्ब and लाटिम followed.

लाक्षणिक 10. 115, having a secondary significance (साक्षात् सुधांशुमुखमेव भैम्या दिवः स्फुटं लाक्षणिकः शशाङ्कः). See Notes.

लिखितपठित 19. 36, written and read about; described; known लिखितपठिता राज्ञो दाराः कविप्रतिभासु ये, शृणुत शृणुताम्युपस्थाः). Cf. Anargharāghava 1. 31—इत्थाकूर्णां लिखितपठिता सर्वधूगण्डपीठकीडापत्र-प्रकरमकरीपाद्युपालये हि वृत्तिः. Rucipati remarks that it is a popular expression (लोकोक्तिरियम्).

लेख 13. 49, (used in plural) gods. Cf. लेखप्रभु 22. 118; लेखानुजीविन 11. 56.

वट 16. 107, a fried ball of pulse, a kind of dainty. Cf. क्षीरवट 16. 98, a वट of this kind cooked in milk. Nārāyaṇa says क्षीरवटैः दुग्धमध्यक्षितैर्माषसाधितैर्वटकारुणैः. The word occurs in Kāśīkhaṇḍa 80. 49 (Uttarārdha)—केणिका वटकाश्चैव पायसञ्च सप्तर्करम्; in Jñānārṇava Tantra 5. 19—वटकः कुङ्कुमाकारः पायसं हेमसंनिभम्; and in Dvyāśrayakāvya of Hemacandra 3. 141—माषान् प्रतिसिषेवेऽन्यो वटकानि विषेचितुम्.

वटी 7. 79, a small cowrie, an insignificant amount. 'जातं वटीमप्यधुना न लब्धुम्,' not worth even a cowrie. Nārāyaṇa remarks 'वटः कपदे न्यग्रोधे' इति विश्वः । 'स्त्री स्यात् कचिन्मृणाल्यादिविवक्षापचये यदि' इत्यमर-सिंहवचनादल्पो वटो वटी. In 2. 88 and 3. 88 वराटिका is used in the sense of a cowrie. There is a वराटिकासप्तमीव्रत in which any food bought at a price of three cowries should be taken. See citation from Bhaviṣyatpurāṇa in Kṛtyakalpataru (Vratākāṇḍa), p. 184 (G.O.S.). The form वराट (m) occurs in Naiṣadha 22. 13.

वत्सिमन् 3. 55, childishness (बिहू चापले वत्सिमवत्सलत्वे). Nārāyaṇa says वत्सस्य बालस्य भावो वत्सिमा बालत्वम्.

वदावद 19. 24, a speaker, in पराङ्मुखावद, a slanderer. Amara says 'वदो वदावदो वक्ता'.

वरदा 1. 135, the female of a swan (नवप्रभूतिर्वरदा तपस्विनी). The word is used in Kāśīkhaṇḍa 3. 68 (Pūrvārdha)—कण्ठ्यमाना वरदा स्वचञ्चुपुटकोटिभिः । हंसं कामयमानं तु वारयेत् पक्षधूननैः ॥

वरण (m) 2. 86, a wall.

वरसति 17. 119, choose (भैमी वरं याववरद्वरम्).

वरवर्ग 16. 55, the members of the bridegroom's party in a marriage.

वरटक 7. 18; 11. 110, the seed-pod of a lotus flower.

वराडराट् 16. 111, 117, the king of Vidarbha or Berar. The variant विराडराट् is found in some commentaries.

वर्गणा 10. 65, accumulation (इति स्तुवन् हुंकृतिवर्गणाभिः).

वर्धकिन् 19. 54, a carpenter (वर्धकिना दिवः).

वर्धमानक (m) 2. 26, an earthen vessel. See under नीराजन.

वर्षोपल 16. 100, 'hailstone', a kind of sweetmeat ball (वर्षोपलगोलकावली).

Vidyādhara remarks खण्डरचिता गोलकाः कर्पूरवासिता भक्षविशेषा वर्षोपलाः कथ्यन्ते. Īśānadeva says वर्षोपला विसोलाः खण्डनिर्मिताः त एव गोलकाः. Jinarāja remarks वर्षोपला वरगोलेति भाषया प्रसिद्धाः. See also under चकिका.

वलना 3. 118, moving turning; (here) making (e.g. of pictorial designs), same as रचना. 'पद्मावलीनां वलना'. Cf. Brahmavaivartapurāṇa (Janmakhaṇḍa) 28. 96—पद्मावलीं मुवलितं मुकपोले चकार ह and Yogavāśiṣṭha (Utpatti prakaraṇa 28. 39; 34. 25)—धम्मिज्जवलना. The word is used in the sense of 'movement' in Haravijāya 2. 31—नृत्तवलनासु; वलनाकुलवत्पदाः ibid. 3. 47. Cf. दैव्यस्त्रीकटाक्षवलना in Yogavāśiṣṭha (Utpatti prakaraṇa 48. 79).

वाक्पारीण (वाक्पार+ख) 22. 140, beyond the range of speech (वाक्पारीणरुचिः).

वातकिन् 18. 12, gouty (धुववृशिरो जरावातकी). Cf. Hemacandra's Mahāvīrasvāmiśtotra—जिन त्वदाज्ञामवमन्यते यः स वातकी नाथ पिशाचकी वा (Kāvya-mālā, Part 7).

वामदेव्य 17. 194, the name of a Sāma or Vedic chant, the cult of which involved promiscuous relations with women (कथं तत्रोप-नम्राया विश्वस्या वीक्ष्य तुष्टवान् । स मम्लौ तं विभाव्याथ वामदेव्याभ्युपासकम् ॥) Nārāyaṇa says वामदेवेन मुनिना दृष्टे ब्रह्मसाम 'कथा नक्षित्र—' इत्यादि वामदेव्यं नाम साम तस्य ब्रह्मविद्याया अभ्युपासकम्....। 'वामदेव्योपासने सर्वाः स्त्रियः उपसीदन्ति' इति श्रुतिः । 'दृष्टं साम' इत्यर्थे वामदेवाद्दृष्टव्यौ इति ध्वः. The cult or Vrata of the Vāmadeva Sāma is described in Chāndogya Upaniṣad 2. 13, which says न काचन परिहरेत् तद्व्रतम्. Both Śaṅkara and Ānandagiri take this literally and defend the rite as being prescribed by Śruti. The Vāmadeva cult is personified by Ānandarāyamakhin in his allegorical play Vidyāparinayanam, Act 5— 'इष्टाङ्गलक्षितरतिक्रमशोभितेषा, शृङ्गारिणीं विजयते धुरि वामदेव्या ।.....हृद्यो च कीर्तिमियमातनुते हि विद्या ॥.....

कस्वभूतर्हिकारभस्ताकोट्रोद्यप्रतिहारनिधनेषु योषिदुपमन्त्रणसहस्रबनायमेदप्रतिपत्तिरूपेय-
मज्ञावबद्धोपासना.....कस्य वा मनो न हरति ।

वासित 8. 77, perfumed (चन्दनवासिता दिक्); 21. 119, purified, edified
(संप्रज्ञातवासिततमः). Cāṇḍūpaṇḍita says संस्कृततमः. Nārāyaṇa says
अतितरां संभावितमनाः.

वाह 1. 66, a horse, in वाहवाह 'riding'. Vidyādhara explains वाहवाह
as 'a horseman.'

विकटायित्, a flash; a charming display. कटाक्षश्चिच्छटानां.....विकटा-
यितम् 11. 40; श्रीकटाक्षविकटायितकोटिः 21. 44. In 18. 19 विकट
means 'beautiful' or 'loud' (किन्नरीविकटगीतिर्लङ्कृतिः). Viśvaprakāśa
says 'विकटः सुन्दरे प्रोक्षो विशालविकरालयोः'.

विषसीकृत 22. 118, reduced to dregs (निपीय देवैर्विषसीकृतायां.....सुधा-
याम्). विषस 'the remnant of food' is used in Āryāṣaptaśati—
वक्विषसपङ्कसारं न चिरात् कावेरि भवितासि; in Anargharāghava 4. 22—
प्राक्कवलप्रहस्य विषसीभूतेष्वपि क्षत्रियशुद्धेषु क्षुधितचिरेण परशुः; in
Sāmbapañcāśikā (verse 27)—आमावस्यं विषसमिव खे तत्कलाशेषमशन.

विटङ्क 18. 24, a dove-cot. Nārāyaṇa remarks—विशेषेण टङ्कवते बध्यते
इति विटङ्कम्.

वितायमान 10. 74, being spread out; spreading (आसीदधर्वा.....विताय-
माना.....श्रुतिर्यदीयोदररोमरेखा). The word may be derived from
तन् (passive) which takes the forms तन्यते and तायते by
'तनोतेर्यकि'. It may be derived also from 'ताय् सन्तानपालनयोः'.
Cf. Bhāgavata 4. 1. 22—वितायमानयशसः (Comm. says अप्सरः-
प्रमुखैर्वितायमानं विस्तार्यमाणं यशो येषां ते); स वाजिमेधेन.....वितायमानेन
मरीचिमिधैः ibid. 6. 13. 21.

विदर 8. 38, a cavity, a slit (विदरप्रणालीरेखा).

विदुषिभ्रुवा 9. 43, a woman who calls herself learned (न लज्जे वा
विदुषिभ्रुवा कथम्). Nārāyaṇa remarks विदुषी इति वीपः पचाद्यजन्ते ब्रुव-
शब्दे परे 'घरूप—' इति ह्रस्वः । पचादिषु ब्रुव इति पाठसामर्थ्यादेव च वचिगुणौ
न भवतः. Cf. सर्वविद्ब्रुव 21. 91, one who pretends to be all-
knowing (त्वय्यक्षेपविदि जाग्रति शर्वः सर्वविद्ब्रुवतया शितिकण्ठः).

विदूरादि, same as रोहण q. v. घनध्वानजरज्जमेदुरः तथा विदूरादिः 12. 55. Cf.
Haravijaya 16. 25—यस्योत्थिताभिनवरज्जशलाकयेव लक्ष्मीरुरःस्थलविदूरभुवा

विदधे. Alaka remarks विदूरो बालवायशैलः । देशविशेष इत्यन्ये । Cf. also Yaśastilaka (chap. 3)—रत्नाङ्कुरोमावकञ्चुकिनि विदूरभूधरे.

विदूषक 10. 57, a critic; an opponent (चार्वाकतासर्वविदूषकेण).

विद्या 1. 4, 5. The different branches of learning are referred to as being fourteen and eighteen in number. The fourteen sciences are the four Vedas and their six Āṅgas, Mīmāṃsā, Nyāya, the Law Books and the Purāṇas. In 1. 5 the number is spoken of as being eighteen (अगाहृताष्टादशतां) by including Medicine, Military Art, Music and Polity.

विनिमे 20. 113, to exchange (विनिमीयताम्).

विमति 7. 22, a dispute (विधिं कलपौ विमतेरगाताम्).

विमान 10. 107, an open palanquin carried on men's shoulders (विमानेन सर्मां विशन्ती). Cf. विमानवाहाः 11. 23; विमानधुर्याः 13. 1 'palanquin bearers.' It should be noted that विमान does not mean here 'an aerial car.' In the above sense, विमान is the same as कर्णोरथ. Appayadikṣita in his comm. on Yādavābhyudaya 12. 88 remarks—कर्णोरथः प्रवहणं डयनं च समं त्रयमित्यमरकोशव्याख्याने पुंसामसैरुद्यमानः विमानाख्यो रथः कर्णोरथ इति क्षीरस्वामी. In the printed edition Kṣīrasvāmin says कर्णोरथः...पुंस्कन्धो-द्यमानो रथः.....डयन्ते विहायसा यान्तीव अनेन (डयनम्) विमाना-ख्यम्. In Jayantavijaya 13. 77, 79 the bridegroom comes to the bride's place in a विमान.

विशसन 19. 12, killing (शशविशसनत्रासात्). Cf. वैशस (n) 9. 78 slaughter (राजव्रजवैशसात्).

विस्त्र 22. 50, raw smelling (छित्वा शिरोऽस्त्राणि...विस्त्राणि). Cf. Anargha-rāghava 4. 25—इधिरवसाविस्त्रगन्धिः कुम्भारः.

वीरपट्टिका 15. 61, a gold band worn by men across the forehead (नलस्य भाले मणिवीरपट्टिका.....). Īśānadeva gives वीरपट्टी as an equivalent. Cf. पादलापटलमभ्युदगच्छद्दीरपट्टयनाधिललाटम् Mañkhaka 12. 2;

आलिख्य वीरपट्टे यन्त्रमिदं स्वमस्तकार्पितं कृत्वा ।

युध्यन् प्रत्यधिनिमपि हत्वा यालव्रणाङ्कितो योद्धा ॥

Prapañcasāra Tantra 32. 23

Skandapurāṇa (Viṣṇukhaṇḍa) refers to a very similar ornament—कनकपद्म सरलं मुकुटे दधौ (8. 5 of Venkaṭācalamāhātmya). Cf. also Yaśastilaka 2. 224—क्षितिर्मण ललाटे पट्वन्धस्तवास्तु. The comm. explains पट्वन्ध as मस्तकालंकार.

वीरयते 12. 27, act like a hero (इतोऽपि किं वीरयसे न). The form वीरयस्व occurs in Aitareya Brāhmaṇa 12. 9 in this sense.

वीरहन् 17. 197, one who allows the sacrificial fire to die out by neglect (तेनादृश्यन्त वीरघ्ना न तु वीरहणो जनाः). Kṣīrasvāmin and Hemacandra derive the word thus वीरयते वीरोऽग्निस्तमुपेक्षया हन्ति. This explanation does not seem to be correct. The word वीरहत्या occurs in Manu 11. 41—अग्निहोत्रपविष्यामीन् ब्राह्मणः कामकारतः । चान्द्रायणं चरेन्मासं वीरहत्यासमं हि तत् ॥ Kullūka explains वीर as पुत्र, and both he and Medhātithi quote the following Śruti—‘वीरहा वा एष देवानां भवति सोऽग्निमुद्रासयते’ Taittirīyasaṁhitā 1. 5. 2. The Śruti is quoted also in Sāmkarabhāṣya 3. 4. 18.³⁰ The word वीर thus means ‘a child’ and वीरहन् is a child-murderer. He who neglects the Sacred Fire is, according to the above Śruti, the murderer of the child of the gods, i.e. Fire. Manu, on the other hand, says that the offence of neglecting the sacrificial fire is as grave as वीरहत्या or child-murder. According to this version, it would seem that a man who failed to maintain the Sacred Fire was relegated to the position of a वीरहन् or child-murderer, and gradually वीरहन् itself came to mean a sinner who allowed the sacrificial fire to become extinct.

It may be noted that वीर is frequently used in the sense of पुत्र in Vedic literature. See, for instance, Sāyaṇa on Rgveda 10. 68. 12 (स हि गोभिः सो अघैः स वीरेभिः); ibid. 10. 115. 8 (त्वया सुवीरा द्राघीय आतुः प्रतरं दधानाः) and other passages. The word is used in this sense also in the following and other

30. Cf. the following Śruti quoted in Mātharavṛtti on Sāṁkhyakārikā

(2)—‘ब्रह्मणे ब्राह्मणमालभेत क्षत्राय राजन्यं.....तपसे तस्करे नारकाय वीरहणम्’ Vājasaneyisaṁhitā 30. 5; Taittirīya Brāhmaṇa 3. 4. 1.

passages cited in Kausikasūtra—वीरान् मे प्रततामहा दत्त वीरान् मे ततामहा दत्त वीरान् मे पितरो दत्त पितृन् वीरो याचति 11. 88. 25 (in connection with पिण्डपितृयज्ञ); वीर्यं पितृभ्य आहार्यं वीरवन्तो गृह्य ममेति 11. 89. 12. Keśava in his Paddhati on the same work (4. 35) speaks of a वीरकर्म which seems to be the same as गर्भधान. Similarly, in Pāraskaragṛhyasūtra 1. 4, in the verse वीरसूदेवकामा स्योना शनो भव द्विपदे शं चतुष्पदे recited during the marriage rites, the word वीरम् is explained as सत्युन्नजननी in the commentary of Gadādhara. Cf. Taittirīya Brāhmaṇa 3. 8. 13. It may be noted that the expression वीरहोम occurs in a citation from Ādityapurāṇa in Kṛtyakalpataru (Vratakāṇḍa), p. 167 (G.O.S.) in connection with the Putrasaptamī Vrata performed for obtaining a son. The compiler explains वीरहोम as अग्निहोम. Here, too, वीर might very well mean पुत्र.

With regard to वीरहन्, the word is rarely used in its original sense of child-murderer, and found only in the sense of नष्टाग्नि, this being the meaning given by Amara and Hemacandra, and recognised by the Smṛtis.³¹ The word seems, however, to be used in the original sense in the following passages of Līṅgapurāṇa—मातृहा पितृहा चैव वीरहा भ्रूणहा तथा (Pūrvabhāga 65. 174); गोघ्नश्चैव कुतघ्नश्च वीरहा ब्रह्महा भवेत् (ibid. 82. 118). The above conclusion is based on the fact that in similar enumerations of crimes found in Padmapurāṇa (Uttarakhaṇḍa) the word बाल is substituted for वीर, e.g. ब्रह्महा हेमहारी वा बालहा गोघ्न एव च 133. 32; भ्रूणहत्या बालहत्या गोहत्या च विशेषतः ibid. 75. 13. Līṅgapurāṇa is a more archaic work than the Padma, and it is very probable that the former uses the older expression.

The word वीरहन् is extremely rare in Kāvya literature. The expression वीरहत्या is found in Śaṅkaradigvijaya of Vidyāraṇya—वीरहत्यामवातोऽसि बहीनुद्रास्य यत्नतः 8. 26.

31. Cf. Vasisthasmṛti 1. 17—सूर्याग्निमुक्तः.....वीरहा ब्रह्मोज्झ इत्येनस्मिनः; Gautamadharmasūtra 2. 6. 15 and Haradatta thereon.

वृक्षाधिरूढ 7. 97, a kind of embrace by women resembling the climbing of trees by creepers (क्रमोद्गता पीवरताधिजङ्ग वृक्षाधिरूढे विदुषी किमस्याः). 'बाहुभ्यां कण्ठमालिङ्ग्य कामिनी कान्त उद्विषते। अङ्गमारोहते यस्य वृक्षारूढः स उच्यते ॥' quoted by Nārāyaṇa. Cf. बलीपुरन्निपटलं घटिता-भिरामवृक्षाधिरूढकमुपैति परामभिरुयाम् Haravijaya 5. 33.

वृत्तसमातिलिपि 10. 86, lit. a circular terminal script, the Visarga (द्वि-कुण्डली वृत्तसमातिलिप्याः.....काये यदाये निरमायि सारैः), Nārāyaṇa takes the word to mean also 'the round circular figures (resembling the Nāgari छ) put at the end of a manuscript'. This is exactly the meaning of the word समातिलिपि used in 16. 98 (समातिलिप्येव भुजिक्रियाविधेःवर्तुल्या). Nārāyaṇa says समातिसूचिका छकाररूपपुष्पिकारूपया.....ग्रन्थलेखनसमाप्तिपत्रे समातिसूचकं छकारादिवर्तुलमक्षरं क्रियते. In Anargharāghava 6. 70 the Sudarśana wheel of Viṣṇu is called सकलदानवर्जीवितव्यविद्यासमातिलिपिः.

वेशन्त 8. 35; 11. 54, a pool of water, a small tank.

वेष्टक 19. 16, in नवेष्टकवेष्टना. Trans. follows the construction नव + इष्टक-वेष्टना. But Cāṇḍīpaṇḍita construes the expression also as न वेष्टकवेष्टना and explains वेष्टक as a kind of resin used for catching birds. He gives चेष as an equivalent. See Notes Cāṇḍī's explanation is found also in Īśānadeva and Jinarāja, but the latter two give another very curious meaning of वेष्टक —'latrine'! Jinarāja says वेष्टकस्य वेष्ट इति नात्रा प्रसिद्धस्य हृदनस्थानस्य वेष्टना आवरणभित्तिः, but he has the good sense to remark तत् जुगुप्साद्योषदुष्टत्वादुपेक्ष्यम्.

वैधव 1. 96, relating to the moon (विधु).

वैमानिक 16. 129, a god (कुसुमवृष्टीरेव वैमानिकानाम्).

वैलक्ष्य 3. 10, shame (वैलक्ष्यहेतोः); 1. 134 (सचित्रवैलक्ष्यरूपं रूपम्). From विलक्ष 'ashamed' used in 11.21; 6. 18.

वैध्वस्य 15. 55, widowhood, from विध्वस्ता 'a widow'. 'नलात् स्ववैध्वस्य-मनाप्तुमानता रुपस्त्रियः'.

वैसारिण 9. 110, a fish, in वैसारिणकेतन 'the fish-bannered (god of love)'.

वैहासिक 19. 64, a jester (भानुस्ताम्यदनरुहवनीकेलिवैहासिकोऽयम्). Cf. मृदुमृणालिनीवनविलासवैहासिकस्त्रियां वितपते पतिः Anargharāghava 4. 4; नूनमन्योन्येषां वैहासिकाः कपयो दशकण्ठमुल्लुङ्घयन्ति ibid., Act 6.

व्यतिषज्जने 15. 88, joining together, uniting (स्त्रीपुंसव्यतिषज्जनम्).

व्युत्तिष्ठते 20. 124, oppose; resist; (here) say something in opposition (इति व्युत्तिष्ठमानायां तस्यामूचे नलः प्रियाम्).

शतकोटि (M) 7. 79, thunderbolt (कराग्रजाग्रच्छतकोटिरर्षी).

शम्बाकृत 20. 83, ploughed twice; (here) doubly pierced (त्वया शम्बा-
कृतं क्षतम्). Nārāyaṇa says प्रथमं फालकृष्टे क्षेत्रे पुनरपि सीरावदारणवत्
प्रथमकृतनखक्षतमध्य एव पुनरपि गाढतरं नखक्षतं यदारोपितं तत्.....। 'शम्बाकृतं
द्वितीयं स्यात्' इति निघण्टुः । शम्बाकृतं 'कृज्यो द्वितीय—' इति डाच् ।
लक्षणया प्रयोगः । The second ploughing is in a reverse direction.
Siddhāntakaumudī says शम्बशब्दः प्रतिलोमे. Kāśikā says
शम्बाकरोति अनुलोमकृष्टे क्षेत्रे पुनः प्रतिलोमं कृषतीत्यर्थः. Kalāpa (Cal.
ed.) reads सम्ब. Durgasiṃha remarks सम्बाकरोति पुनस्तिर्यक्
कर्षतीत्यर्थः. The word शम्ब is explained also as meaning 'a kind of
ploughshare'. Abhayatilaka in his commentary on Hemacandra's
Dvyāśrayakāvya 19. 36 (स्मां....शम्बाकृतबीजाकृतमिव) says
शम्बं तिर्यक् कृता शम्बाकृता अनुलोमं कृष्टा पुनस्तिर्यक् कृष्टा इत्यर्थः । अन्ये त्वाहुः
शम्बसाधना कृपिरिति शम्बेन हलभेदेन कृष्टेत्यर्थः.

शरोपासन 14. 54, archery practice (सारी शरोपासनवेदिकेव).

शर्कराचल 21. 154, in दानान्तःश्रुतशर्कराचल....., the ceremonial "mountain" of sugar (a heap measuring eight Bhāras) given away by pious donors together with four other smaller "mountains" called Viṣkambhaparvata. Three golden trees are planted on the "mountain", while on the smaller "mountains" are placed idols of Cupid, Kubera and Brahmā as well as a golden image of the Surabhi cow. It was customary to give away similar "mountains" of butter, salt, paddy, cotton and sesamum seeds. The Matsyapurāṇa seems to be the only early work which gives full details about these "mountains", and the relevant chapters of it are quoted in full by Aparārka in his commentary on Yājñavalkya 1. 208.

शाम्बरी 6. 14, magic; illusion (शाम्बरीशिल्पमलक्षि दिक्षु). The word is from शम्बर, a demon famous for his magical skill. Cf. Naiṣadha 20. 130—अम्बुनः शम्बरत्वेन मायैवाविरभूदियम्; also 10. 123—छद्मैव तच्छम्बरजं.....In both the examples शम्बर means also 'water'.

शम्बर is used in the sense of 'error', 'delusion' in Yogavāsiṣṭha (Sihitiprakaraṇa 47. 88) — किमेतस्मिन् महामायादम्बरे दीर्घशम्बरे where the comm. explains दीर्घशम्बरे as दीर्घभ्रमे. The word शम्बरी occurs in Liṅgapurāṇa (27. 198 of Uttarārdha) as the name of one of the deities or शक्तis mentioned in connection with a Tantric rite in which the king undergoes a ceremonial bath for the attainment of victory. शम्बरी and शम्बरिक are used in the sense of 'magic' and 'magician' respectively in Śivārkamapīḍīkā or Śrīkaṇṭhabhāṣya (3. 2. 6), Vol. II, p. 232 — शम्बरिकदक्षितप्रपद्यस्य.....शम्बरीप्रसरणमात्रकालावसायित्वेन च यथाश्चर्यरूपत्वम् etc. Cf. Mallikāmāruta, Act I—पौष्पेयवी शम्बरी. The form शम्बर occurs in Yogavāsiṣṭha (Vairāgyaprakaraṇa) 12. 12—वत मूढा वयं सर्वे जानाना अपि शम्बरम्. Comm. says शम्बरं शम्बरसंबन्धि । मायेयमिति भावः.

शारद 9. 14, (1) autumnal; (2) able, clever (शिखीव शारदः). Nārāhari and Nārāyaṇa explain the word as निपुण. The latter explains it also as शार+द=हिंसाप्रद 'malevolent'. The word means also 'diffident, shy', and this meaning is implied in Naiṣadha I. 20. See Notes.

शिक्षित 20. 64, taught (शिक्षितासि मयैव यम्). The verb is used in 17. 80—अत्रोधं शिक्षयन्त्यन्यैः क्रोधना ये तपोधनाः. शिक्ष 'to learn' is used in 1. 73 (मरुत् किमद्यापि न तावु शिक्षते); 1. 77 (तदातिथ्यमशिक्षि शास्त्रिभिः); 4. 48 (गुरोः कुतः स्फुटमशिक्ष्यत दाहवदान्यता). शिक्षण 'learning, practice' is used in 15. 26 (चिरशिक्षणैः).

शुष्मन् 17. 168, fire (ऋतुशुष्ममहोष्मभिः). Cf. Māgha 14. 22—शुष्मणि..... तेहवीपि जुहवांबभूविरै.

शूकशिखा 4. 11, the pointed beard of corn (निविशते यदि शूकशिखा षडे). इयैनंपाता 19. 12, hawking; hunting. Nārāyaṇa says इयेनानां पातः इयेन-पातः सोऽस्यां क्रियायां वर्तते इयैनंपाता मृगयेति 'चजः सास्यां क्रियेति जः', 'इयेनतिलस्य पाते जे' इति मुम्.

श्रवःपत्र 7. 62, an ear-ring (श्रवःपत्रयुगे प्रणालीरेखैव धावत्यभिर्कर्णकूपम्).

षट्भिज्ञ 21. 88, a name of Buddha. The six अभिज्ञाs or supernatural faculties are the power of seeing unseen things, the power of hearing unheard sounds, knowledge of the mind of others,

recollection of previous births, destruction of the sources of human passion (आस्रवक्षय), and miraculous powers in general (ऋद्धि). See Kṣīrasvāmin on Amara 1. 14 and Hemacandra in his comm. on his Abhidhānacintāmaṇi 2. 147. Sarvānanda in his comm. on Amarakoṣa explains the word as meaning 'one who has knowledge of the six Pāramitās' (see above under दानपारमिता). Rāyamukuta mentions both the interpretations, and attributes the latter explanation to a Sarvadhara. Nārāyaṇa gives the last two faculties as अविसासितारागद्वेषाभिनिवेशाख्य-पञ्चैशक्षयः and अणिमादिसिद्धिः. Acc. to Vidyādhara and Īśānadeva, they are the power of walking in the sky (विद्यद्गतम्) and the capacity to assume a plurality of forms (कालव्यूहनिर्माणम्).

सकुल्य 16. 126, akin, similar (मुकुलकुलसकुल्यैः).

सबक 22. 47, 48, a mould (in which the outlines of the thing to be reproduced are inscribed in an inverted fashion) (विधिर्विधत्ते विधुना वधूनां किमाननं कबनसबकेन). Nārāyaṇa says सबके हि निष्पायस्य वस्तुनो निम्नोन्नतमाग विपरीता एवोत्कीर्णन्ते. He remarks that the thing is called इस in the language of Mahārāṣṭra. Cāṇḍūpaṇḍita on 22. 48 explains सबक as मुद्राबिम्ब, while on 22. 47 he explains it as बीजक (v. r. बीचक). Jinarāja gives प्रतिबिम्बक as an equivalent. Cf. Assamese साँच, a mould; an impression.

सप्ततिपक्ष 17. 79, one of the fallacies of the Nyāya system (see Appendix I, p. 515.)

सपत्राकृत 22. 25, severely wounded (एण; स्मरेणाङ्गमयः सपत्राकृतो भवद्-भूयुगधन्वना यः). The suffix is डाच् by 'सपत्रनिष्पत्रादतिव्यथने'. Bhaṭṭoji says सपत्राकरोति मृगम् । सपुङ्खशरप्रवेशनेन सपत्रं करोतीत्यर्थः. Cf. सपत्राकृतशत्रूणां संपराये Kīrtikaumudī 2. 4; निष्पत्राऽकुक्कुतासुरानपि सुरान् मारः सपत्राऽकरोत् Vidyāraṇya's Śaṅkara-digvijaya 5. 84.

सप्ततन्तु 11, 100, a sacrifice (व्यापत् सदाशयविसारितसप्ततन्तुजन्मा...जगन्ति यशःपटथ). The word literally means 'that which has seven Tantus', but the meaning of Tantu is not clear. Acc. to Kṣīrasvāmin, the reference is to the seven metres (सप्तभिः छन्दोभिस्तन्त्यत इति). Hemacandra says पञ्चवन्धार्थं सप्त तन्तवोऽत्र सप्ततन्तुः; but he explains the seven Tantus also as the seven varieties

of the Soma sacrifice, and quotes the following definition—
यदाह—“अग्निष्टोमादयः संस्थाभेदाः सप्ताऽस्य तन्तवः” इति. Malli also explains
तन्तु as संस्था in his comm. on Māgha 14. 6 (सप्ततन्तुमधिगन्तुमिच्छतः).
Bhānucandra in his comm. on Kādambarī (N. S. ed. 1928,
p. 108) says प्रयाजादीनि षडङ्गानि सप्तमः प्रधानमिति सप्त तन्तवः.
Sāyaṇa in his comm. on R̥gveda 10. 124. 1 gives two ex-
planations of the word. Acc. to one, the reference is to the
seven varieties of the Soma sacrifice (Agniṣṭoma, Atyag-
niṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Aptor-
yāma). The other explanation is सप्त तन्तवस्तनितारः कर्मणां विस्तार-
वितारः होत्रायाः सप्त वषट्कर्तारः यस्य. The last explanation is the more
probable. Tantu means here ‘one who extends’, an organiser,
i.e. the officiating priest. The word is used in this sense in
Bhāgavata 4. 24. 37—चातुर्होत्राय तन्तवे, preceded by नमः षड्ज-
नाभाय वासुदेवाय.... (Śrīdhara says चातुर्होत्रं कर्म तस्मै तत्साधनावेल्यर्थः ।
कुतः तन्तवे तद्विस्तारकाय). The word is used in this sense also in
Bhāgavata 3. 19. 28—नमस्तेऽखिलयज्ञतन्तवे (addressed to the
Varāha incarnation of Viṣṇu). Here Tantu clearly means
विस्तारक, though the commentator says अखिलयज्ञानां तन्तवे विस्ताराय
कारणयेति वा. Here, too, it would be more natural to take the
word in the same sense as in the other passage. सप्ततन्तु
thus means ‘that which has seven organisers i.e. priests’. The
seven priests are enumerated in Taittirīya Āraṇyaka 3. 5 in
connection with the Saptahotrmantra. Sāyaṇa remarks
होताऽध्वर्युरामोषो ब्रह्मा प्रस्तोता प्रतिहर्ता उद्गातेति सप्तसंख्याका होमनिष्पादका
अत्रोक्ता इत्ययं मन्त्रः सप्तहोतेत्युच्यते.

In the Naiṣadha verse in question the word सप्ततन्तु
means at first sight ‘seven-threaded’ (see Footnote to Trans.),
but the ordinary meaning of तन्तु ‘thread’ does not seem to
have anything to do with a sacrifice. Hemacandra, it is
true, says in one of his explanations that ‘the seven threads’
are the cords with which the sacrificial animal is tied, but
he does not quote any authority in support of this. In the
verse of our poem, the alternative meaning ‘seven-threaded’
is mere word-play or शब्दच्छल employed for the purpose of

Virodhābhāsa or Apparent Contradiction. A similar word-play is found in Jānakīharṇa 6. 34 —यो धर्मस्य धृतः सप्ततन्तुभिः सगरादिभिः। तन्तुः स एव सप्ताजा सम्यगालम्बितस्त्वया ॥

समज्ञा 3. 64, fame. Nārāyaṇa says समैः सर्वज्ञायते इति समज्ञा कीर्तिः. For the reading समाज्ञा see Notes.

समर्थना 18. 136, compensation (e.g. for an offence). 'नो तद्गतिं परं समर्थना'

समित् 4. 80; 12. 35, battle.

सरट् 18. 148; 16. 52, a lizard. सरट् in Prākṛta. Cf. Uvāsagadasāo, chap. 2: सरट्कवमालिवाए.

सर्वतोमुख 16. 49, water.

सर्वस्वार 17. 202, a Vedic sacrifice in which the sacrificer commits suicide, usually a man suffering from some incurable disease with little hope of life. Śrīharṣa says आननन्द निरीक्ष्यायं पुरे तत्रात्मघातिनम् । सर्वस्वारस्य यज्वानमेनं दृष्ट्वा विव्यधे ॥ Varadattasūta Anartīya remarks in his comm. on Śāṅkhāyanaśrautasūtra 15. 10. 1—सर्वस्वारे नामैकाहः । स सर्वपापघ्नो मरणकामस्य यजमानस्य भवति प्रयोगान्तरे च स्वर्गकामस्य (Hillebrandt's ed., Vol. II, p. 311).

संख्य 12. 58, battle (संख्यापगमं विना when construed as संख्यादपगमं विना); 5. 25, 35, 56. Used mostly in compounds.

संप्रज्ञात 21. 119, a kind of Yogic meditation or Samādhi, in which the object of meditation remains distinct, though the mind is absorbed in its contemplation; as opposed to the असंप्रज्ञात variety, in which the distinction between knowledge and its object is completely obliterated. Śrīharṣa says इत्युदीर्य स हरिं प्रति संप्रज्ञातवासिततमः समपादि. Nārāyaṇa says ध्येयध्यातृभावयुक्त-साकारध्यानसमाधिः संप्रज्ञातः, संवित्संवेद्यविलोपेन निराकारस्वप्रकाशपरमानन्द-लक्षणात्मसाम्राज्यध्यानसमाधिरसंप्रज्ञात इति योगशास्त्रम्. The Saṁprajñāta Samādhi is called Samāpatti in the Yogasūtras, and known also as Savikalpa Samādhi. Vācaspati says in his commentary on Pātañjala Bhāṣya (Samādhipāda)—तेषु प्रहीतुप्रहणप्राप्तेषु स्थितस्य धारितस्य ध्यानपरिपाकवशादपहतरजस्तमोमलस्य चित्तसत्त्वस्य या तद्गुणता तदाकारता सा समापत्तिः संप्रज्ञातलक्षणो योग उच्यते. The various modes of संप्रज्ञात-

समाधि are described in the Yogasūtras (Samādhipāda). Śivopādhyāya in his comm. on Vijñānabhairava (Kashmir Sanskrit Series) refers to another classification—‘इदीव [बाह्य-देशेऽपि यस्मिन् कस्मिंश्च वस्तुनि । समाधिराद्यः सन्मात्रे नामरूपपृथक्स्थितः ॥’ इति दृष्टानुविद्धसविकल्पकः समाधिः । शब्दानुविद्धं सविकल्पकं समाधिमाह तत्रैव (वाक्यमुपायाम्) ‘अखण्डैकरसं वस्तु सन्निधानन्दलक्षणम् । इत्यविच्छिन्नचित्तेयं समाधिर्मध्यमो भवेत् ॥’ p. 100. The संप्रज्ञातसमाधि is referred to as सबीजयोग by Māgha—मैत्र्यादिवित्तपरिकर्मविदो विधाय क्लेशप्रहाणमिह लब्ध-सबीजयोगाः 4.55.

संप्रदान, the recipient of a gift (दानपात्र). स्तुल्यस्तु कल्पवित्पी फलसंप्रदानं कुर्वन् स एष विबुधान् 11. 125; कुर्वद्भिरात्मभवसौरभसंप्रदानं.....चामरमाकृतौ-घम् 11. 4.

संभालयति 6. 76, hear (विज्ञप्तिमन्तः सभयः.....संभालयामास). न संभालयति शुक्रसारिकागणम् Upamitibhāvaprapañcā kathā, p. 887.

संयत् (f) 12. 10, 99, battle (used in loc.).

संवर्तिका 8. 76, a new leaf of the lotus (स्मरेन्वने वक्षसि तेन दत्ता संवर्तिका शैबलवङ्गिविप्रा). Kṣīrasvāmin remarks on this word in his comm. on Amarakoṣa— संवर्तयति वेष्टयति संवर्तिका, पद्मादीनां नवोद्भिजं दलं शरच्चन्द्रिकाख्यम्. Hemacandra says the same thing, but he reads शरयच्चन्द्रिकाख्यम्. The word occurs in Anargharāghava 2. 4, 5— कमलिनीसंवर्तिकाः; अम्भोजसंवर्तिकाः; राजीवसंवर्तिका 2. 70; also in Nāgarāja's Bhāvaśataka (verse 90)..... संवर्तिका कैतकी, वैयोगी ककचद्वयीव सखि मे चित्तं परं कृन्तति (Kāvyamālā, Part IV).

संवावद्क 22. 104, extremely similar; having a close resemblance to (मुखेन्दुविम्बं संवावद्कश्रियमम्बुजानाम्).

संसिञ्चु 14. 21, desirous of embracing (स्वेदः स्वदेहस्य...., संसिञ्चोः).

साधिमन् 9. 44, excellence, perfection (नरसाधिमन्त्रमः).

साय 22. 52, used as a noun for सायम् in सायधूर्तः.

सारणी 9. 155, a river, a stream. C. P. reads सारिणी.

सारव 12. 7, belonging to the Sarayū river (सारवसारवोर्मिजः). सरयू + अण् by निपातन, acc. to Pāṇini 6. 4. 174. Cf. Dvisandhānakāvya 1. 12—सारवे हृदे.

सांयुगीन 12. 56, warlike (भुजभुजगयुगं सांयुगीनं विनर्ति). संयुग (n), battle, is used in 3. 39.

साराविण 19. 29, a loud noise, chirping (तटतरुखगश्रेणीसाराविणैः). Nārāyaṇa says समन्ताद्वाः साराविणानि 'अभिविचौ भाव इनुष्' इतीनुष्णन्तात् स्वार्थे 'अग्निनुष्ः' इत्युष्. Cf. उत्तालाः कटपूतनाप्रभृतयः साराविणं कुर्वते Mālatimādhava, Act V; जातं रणरणोपेतं साराविणमितस्ततः Dvisandhānakāvya 9. 16.

साल 1. 89, a tree (रसालसालः).

सासहि 10. 15, perfectly able to bear (महीगौरवसासहिः). From सह + यङ् by निपातन.

सिचय 7. 84; 19. 3, cloth. The word occurs in Sāṃkhyatattva-kaumudī (Kārikā 61)—असूर्यम्पश्या हि कुलबधूः.....प्रमादाद्विगलित-सिचयाबला ; in Āryāṣaptaśatī (verse 626)—स्पृशति नखैर्न च विलिखति सिचये गृह्णाति न च विमोचयति and other texts.

सितच्छत्र 12. 37, a cobweb (मर्कटकौटुकत्रिमसितच्छत्रीभवत्).

सिता 3. 94, sugar. Cf. 'कासारं तु सितासारं नैवेद्यं भास्कराय वै' quoted from Bhaviṣyatpurāṇa in Kṛtyakalpataru (Vratakāṇḍa), p. 125 (G.O.S.). Comm. says सितासारः शर्कराबहुलः.

सिद्धरस 9. 42, specially treated mercury believed to turn iron into gold (अयसां सिद्धरसस्पृशामपि).

सिद्धार्थ 10. 6, mustard seed (यन्त्रस्थसिद्धार्थपदाभिषेकं लब्ध्वाप्यसिद्धार्थमन्यत सप्त). Cf. अविरललग्नगौरसिद्धार्थकप्रकारतया काचनरससचितामिव.....मालाम् Kādambarī (Pūrvabhāga).

सुधाभुविम्ब 7. 38, the lunar orb. The expression is, however, variously explained. See Trans. and Notes.

सुपर्वन् 14. 3, 7, a god; 9. 44 (विहाय ह्य सर्वसुपर्वनायकम्); 4. 90; 14. 41, 76.

सुरधनुस् 18. 134, 'rainbow', a kind of nail-mark (पयोधरे मत्करः सुर-धनुष्करस्तव).

सुरार्चविश्रमन् 21. 21, a household temple. If अर्चा is taken in the sense of an 'idol', the meaning will be 'a chamber containing the idols of deities.'

सुपिर 15, 16, flutes and similar instruments (अवापुहचैः सुविराणि राणिताम्).

सूत्र 16. 15, an indication; a prelude (विशङ्क्य सूत्रं पुरपायितस्य तद्-
भविष्यतः).

सूत्रयन्त्र 18. 13, controlling or working by strings (सूत्रयन्त्रजविशिष्टचेष्टया).

See Notes. Used as an adj. in Yogavāsiṣṭha, 'controlled or tied
with a string'—सूत्रयन्त्रपतत्रिवत् (Upaśama 15. 15).

मूतनायक 18. 129, the god of love (मूतनायकनिदेशविग्रमः).

सो 9. 140, to bring to an end, to destroy (भ्रान्तिमसाहमस्वसुः).

सोत्प्रास 20. 100 (सोत्प्रासहसिनि), loud; loudly. Nārāyaṇa says उत्प्रा-
सेनोच्चैस्त्वेन सद् यथा तथा हसति सति. Cāṇḍūpaṇḍita explains it as
सोल्लुण्ठम् 'mockingly'. Narahari says साभिप्रायम्. Cāṇḍū's expla-
nation is supported by instances like the following—स्वभार्ययाप्यव-
ज्ञाताः..... । उत्प्रास्यमानाः स्वापत्यैस्सखीभिस्तिरस्कृताः ॥ Upamitibhava-
prapañcā kathā, p. 644; उत्प्रासनपरैः विह्वलोक्तैः ibid. p. 720.

सोमसिद्धान्त 10. 87, Somasiddhānta is explained by the commenta-
tors as Kāpālikadarśana or the doctrine of the Kāpālikas. Kṣīrasvāmin in his commentary on Amara 2. 7. 50 quotes some
verses in which a Kāpālika is called Somasiddhāntin.³² Soma-
siddhānta is one of the characters in Kṛṣṇamiśra's Prabodha-
candrodaya (Act 3), and we get a good idea of its tenets from
the latter work.³³ Somasiddhānta is here represented as a
Kāpālika who describes himself as a votary of the Mahā-
bhairava form of Śiva. The latter is worshipped with human
sacrifice; oblations of human flesh are made in the fire, and
the worshipper drinks wine from a human skull (3. 13). The
Kāpālika boasts of extraordinary magical feats, and it is
claimed that his doctrine facilitates the attainment of the eight
superhuman powers known as Mahāsiddhis (3. 22). So far
as doctrine is concerned, the world, according to the Soma-
siddhānta, though full of diversities, is identical with Śiva;³⁴

32.अथ महाव्रती । कपाली सोमसिद्धान्ती तान्त्रिकः स्याद्विशेषदृक् ॥

33. The Candrikā commentary summarises the main doctrines as
सोमसिद्धान्तरहस्य.

34. जगन्मयो भिन्नमभिन्नमीश्वरात् 3. 12.

and he who has obtained salvation assumes the form of Śiva and sports with a mistress beautiful like Pārvatī (3. 16).

Somasiddhānta appears as a character in another allegorical drama, the Vidyāpariṇayana of Ānandarāyamakhin, composed in the first half of the seventeenth century,³⁵ and here, too, it is represented by a drunken Kāpālīka. Questioned about his idea of religion, of heaven and of salvation, he replies that Mahābhairava, pleased with human sacrifices and wine, grants the worshipper Sārūpya or a form similar to his own, the summum bonum being salvation without discarding the body.³⁶ As to heaven, it is a place where all desires are satisfied and the enjoyment of sensual pleasure unrestricted by any limit.³⁷ It is interesting to note that Somasiddhānta is here put on the same level as the Pāñcarātra system. The Somasiddhānta personified in the play declares: 'Just as we are regarded as vile heretics for indulging in wine and flesh in accordance with the Bhairava scriptures, although we accept the authority of the Vedas; similarly, the followers of Pāñcarātra, though they recognise the authority of the Veda, are regarded as Pāṣaṇḍas for following customs contrary to the teachings of the Vedas'.³⁸ The followers of Somasiddhānta or the Kāpālīkas would seem to have accepted in theory at least the Vedas, though their practices had nothing in common with the Vedic religion.

35. See editorial note in the N. S. edition (1930).

36. सार्वश्यादिसमग्रदिव्यगुणसम्पत्त्या महाभैरवः
सारूप्यं निजमातनोति बलमिद्योग्यं च भाग्यं दिशन् । 4. 29.
सदेहकैवल्यमिदमेव नः परमपुरुषार्थः ।

37. स्वर्गस्त्वयमेव यदत्र समभिलषितसर्वार्थसिद्धिभिरनियन्त्रिताः कामोपभोगा इति ।

38. वयं यथा भैरवागमानुरोधेन वेदाग्रामाण्यवादिनो वेदविरुद्धमधुमांसादिनिषेवणाभि-
वेदवाक्यतया पापण्डेषु गम्यामहे, तद्वदिमेऽपि पाञ्चरात्रागमानुरोधेन वेदग्रामाण्य-
वादिनो वेदविरुद्धराचारैः पापण्डा एव ।

Somasiddhānta is personified also in Gokulanātha's philosophical drama *Amṛtodaya* written in 1693.³⁹ Vardhamāna, the well-known commentator on Udayana's *Nyāyakusumāñjali*, is here described as fighting and killing Somasiddhānta,⁴⁰ also called Somatantra, the friend of the Cārvāka.⁴¹ When Somasiddhānta is put to the sword, his associates or patrons Kāpālika, Nilalohita, Mahābhairava, Bhūtaḍāmara, Umā, Maheśvara and others flee from the battle.

The word Somasiddhānta means literally 'the doctrine of Soma or Śiva.' Soma is frequently used in the sense of Śiva in the *Purāṇas*,⁴² and Prabodhaçandrodaya describes Soma-

39. See Winternitz-Geschichte, Vol. III, p. 257.

40. See Act 2. 'एष परिशिष्टप्रकाशकवयिता बुधो वर्धमानः' etc. *Parīṣiṣṭaparakāśa* is the name of Vardhamāna's commentary on Udayana's *Nyāyaparīṣiṣṭa*, a commentary on the *Nyāyasūtras*. See G. N. Kaviraj in S. B. Studies, Vol. III, pp. 112 and 134. *Parīṣiṣṭaparakāśa* does not refer to the *Kusumāñjaliprakāśa* of the same writer, as stated by the editor of the N. S. edition of *Amṛtodaya* (1897).

41. The editor of the N. S. edition of the play makes the following remark in a footnote (p. 29): बौद्धाधिकारटीकायां वादिविनोदे च शंकरमिश्रचरण-रक्तम्—'सोमसिद्धान्तोऽपि चावकिरीत्या संगमनीयः' इति ।

42. Cf. *Kūmapurāṇa*—सोमः स दृश्यते देवः सोमो यस्य विभूषणम्; सोमं सोमार्धभूषणम् (*Uparibhāga* 31, 44, 48). In the same section a hymn to Śiva in eight verses is called सोमाष्टक. Soma is included among the names of Śiva in *Sūtasauhītā*, chap. 33 of *Yajñavalkyabrahmaṇḍa*, p. 620, Vol. II (Ānandāsrama ed.). In *Viṣṇudharmottarapurāṇa*, the worship of Śiva is associated with सोमाष्टमी—शुक्लपक्षादथारभ्य सोमाष्टम्यां नराधिप । पूजयेत् सोपवासस्तु देवदेवं त्रिलोचनम् ॥ Chap. 173. The ceremony in question is called महेश्वराष्टमीव्रत. The following verses are quoted from *Līngapurāṇa* by Bhāskararāya in his commentary on *Lalitāsahasra nāma*, p. 69 (N. S. ed. 1927) — समस्तसौम्य-वस्तुनां प्रकृतिरिवेन विभुतः । सोमात्मको बुधदेवो महादेव इति स्मृतः ॥ सोमात्मकस्य देवस्य महादेवस्य सूरिभिः । दयिता रोहिणी प्रोक्ता बुधश्चैव शरीरचः ॥ It will be noted that the moon or सोम is one of the eight forms of Śiva.

siddhānta as Pārameśvara (i.e. Śaiva) Siddhānta.⁴³ In one verse of the play the Kāpālīka theory of salvation is, in fact, attributed to Śiva.⁴⁴ Somasiddhānta is thus an offshoot of the Śaiva system, and we may in this connection refer to an important statement in Kūrmapurāṇa, in which Śiva declares that he propounded the holy Pāśupata vow as well as certain degenerate systems such as Soma, Vāma, Pāśupata (in its impure form), Bhairava and Lāṅgala.⁴⁵ It is interesting to find that in one of the verses Śiva is called Soma,⁴⁶ and there is no doubt that the Soma system is a degenerate branch of Śaivism.

Yāmunācārya in his Āgamaprāmāṇya quotes a verse which enumerates four Śaiva systems, namely, Śaiva, Pāśupata, Lāguḍa, and Saumya, and the latter obviously refers to the Somasiddhānta we are considering.⁴⁷ The author quotes also some other verses which enumerate four Śaiva sects, namely, Śaiva, Pāśupata, Kālāmukha, and Kāpāla.⁴⁸ Here the latter

43. P. 119 (N. S. ed. 1924). The Candrikā commentary remarks कापालिकं तन्त्रं पारमेस्वरमिति व्यवहरन्ति वृद्धाः.

44. पार्वत्याः प्रतिरूपया दयितया सानन्दमालिङ्गितो
मुक्तः क्रीडति चन्द्रचूडवपुरित्यूचे मृडानीपतिः ॥ 3. 16.

45. अन्यानि चैव शास्त्राणि लोकेऽस्मिन् मोहनानि च ।
वेदवादविरुद्धानि मयैव कथितानि तु ॥
वामं पाशुपतं सोमं लाङ्गलचैव भैरवम् ।

असेव्यमेतत् कथितं वेदबाह्यं तथेतरत् ॥ Kūrmapurāṇa (Uparibhāga) 37.

146-7. Appaya Dikṣita in his commentary on Śrīkaṇṭhabhāṣya (2. 2. 38) refers to these verses and says तथाहि कूर्मपुराणे.....प्रमाणभूतं वैदिकं पाशुपत-मुक्त्वा 'वामं पाशुपतं सोमं लाङ्गलं चैव भैरवम् । न सेव्यमेतत् कथितं वेदबाह्यं तथेतरत्' ॥ इति मोहशास्त्ररूपमवैदिकं पाशुपतमन्यत् संकीर्तितम् । Vol. II, p. 112.

46. Ibid. 37. 151.

47. शैवं पाशुपतं सौम्यं लाङ्गुडं चतुर्विधम् ।
तन्त्रभेदः समुद्दिष्टः संकरं न समाचरेत् ॥ P. 26 (Benares ed. Lazarus)

48. यथा कापालिकाः कालमुक्ताः पाशुपतास्तथा ।
शैवास्तत्र च कापालं मतमेवं प्रचक्षते ॥ Ibid. p. 46.

sect evidently corresponds to the Saumya or the Soma system, while the Kālāmukha sect corresponds to the Lāguḍa system, because the Kālāmukhas are described in the work as carrying a Laguḍa or heavy stick.⁴⁹ The evidence of Yāmuna-muni's work is interesting as clearly showing that the Kāpālikas followed the Somasiddhānta or the Soma system. It may also be noted that Rāmānuja's classification of the Śaiva sects into Śaiva, Pāsupata, Kāpāla and Kālāmukha in his Śrībhāṣya 2. 2. 35 is based on his teacher's work Āgama-prāmānya. The verses quoted by him to illustrate the Kāpālika view⁵⁰ have been already quoted by Yāmuna-muni, and Rāmānuja reproduces the description of the Kālāmukhas from Āgama-prāmānya.

The authorities we have considered so far agree in treating the Somasiddhānta or the Soma system as identical with the Kāpālika doctrine. There is, however, at least one text in which the Kāpāla and Soma systems are mentioned separately. We find in the Sūtasamhitā belonging to Skandapurāṇa that the Kāpāla, Pāsupata and Soma systems are referred to separately,⁵¹ which shows that the Soma system was not always regarded as identical with the Kāpāla school. In this connection we may also refer to the fact that Gopīnātha in his Saṁskāraratnamālā⁵² quotes some verses dealing with

49. कालमुखा अपि समस्तशस्त्रप्रतिषिद्धकपालपात्रभोजन...लगुटधारण..Ibid. P. 47.

A general description of the Kāpālikas will be found in Bhandarkar—Vaishnavism, Śaivism etc. I may add that it is stated in Skandapurāṇa that during the worship of Yogesvari, a form of Durgā, the wine offered to the goddess is to be distributed among the Kāpālikas (Prabhāsakhaṇḍa, chap. 83, Prabhāsakṣetramāhātmya).

50. ययाहुः कपालाः—मुद्रिकापदकतत्त्वज्ञः परमुद्राविशारदः ।

भगवत्सन्स्थमात्मानं ध्यात्वा निर्वाणमुच्छति ॥ etc.

51. कपालं लाकुलं चैव तयोर्भेदान् द्विजप्रेमाः ।

तथा पाशुपतं सोमं भैरवप्रमुखागमान् ॥ 22. 3, Yajñavalkyaśrautśāstra, p. 521, Vol. II (Ānandāśrama edition).

52. Vol. I, p. 729 (Ānandāśrama edition).

certain Tantric formulas, and says that they are compiled from a Somasiddhānta and certain other works including the well-known Rudrayāmala Tantra. The Somasiddhānta referred to by Gopīnātha is clearly a Tāntric work, but we do not know whether it had anything to do with the Kāpālīka system. It may also be mentioned that there is an early Śaiva writer named Somaśambhu who is quoted in Īśānaśivaguru-devapaddhati (Kriyāpāda, chap. 21), but there is no reason to connect him with the Somasiddhānta.

सौत्रामणी 17, 182, a Vedic sacrifice involving the use of wine (सुषुदे मदिरादानं विद्वेष द्विजन्मनः । दृष्ट्वा सौत्रामणीमिष्टिं तं कुर्वन्तमदृत ॥). सौत्रामणी is so called because one of the gods invoked in this sacrifice is सुत्रामन् or Indra.⁵³ The wine is mixed with sprouts of barley, rice and other herbs, and addressed thus—अश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व. Flour made from various plums is one of the oblations offered in this rite, and a bull is sacrificed in honour of Indra. A mare is prescribed as the Dakṣiṇā of Sautrāmaṇi (Taittirīyasaṁhitā, Ānandāśrama ed., 1. 8. 21 and Sāyaṇa thereon). The wine is drunk with the following Mantra—यमधिना नमुचावासुरे दधि सरस्वत्यमुनोदिन्द्रियाय । इमं ते शुक्रं मधु-मन्तमिन्द्रुं सोमं राजानमिह भक्षयामि ॥ Sāṁkhāyanaśrautasūtra 15. 15. Mātharavṛtti on Sāṁkhyakārikā (2) refers to the drinking of wine in the Sautrāmaṇi sacrifice and to the fact that the priests engage in free conversation with a whore (सौत्रामण्यां भुरापानं रण्डया सह स्वेच्छालापश्च ऋत्विजाम्).

स्तोकक 5. 127, the Cātaka bird (स्तोककस्य खलु चञ्चुपुटेन).

स्थानिन्, (1) 19. 60, the original form in grammar for which something else is substituted and called आदेश (भण फणिमवशात् ततक् स्थानिनी कौ). In the above example तु and हि are the स्थानिन् or original forms, and ततक् is the आदेश or substitute. For the rule in question see Footnote to Trans. (2) 10. 135, here the grammatical meaning is implied by pun, and the word is used in the sense of 'original'—किं स्थानिवद्भावमथत दुष्टम् ॥ 'why

53. The word is used in Naiṣadha 15. 91—आसुत्राममपासनान्मसुत्राम्.

did he retain his original evil nature?' (preceded by स्वैर्नैषादेशमहो विधाय). Cf. Anargharāghava, Act 4—तपोभिरस्य ब्राह्मणादेशोऽपि स्थानिवद्भावेन सन्नकार्यं न जहाति.

स्थापय 20. 138, a chamberlain. The form स्थपय occurs in Jānaki-haraṇa 7. 1—स्थपयशुद्धान्तजनैः परीतः।

स्थायुक 12. 36, located; situated (कुम्भास्थिकूटावटस्थानस्थायुकमौक्तिक.....).

स्यूष्टक 6. 35, a kind of light embrace (नलस्यूष्टकमेत्य हृष्ट). It is described as the contact of a man with a woman while passing by her—"यद् योषितः संमुखमागताया अन्यापदेशाद् व्रजतो नरस्य । गात्रेण गात्रं घटते यदेतदालिङ्गनं स्यूष्टकमाहुरार्याः ॥" quoted by Nārāyaṇa.

स्यन्दन 15. 92, see Notes. There is a reference to the Moon's chariot, though it is not so well-known as that of the Sun. Acc. to Viṣṇupurāṇa (12. 1 of 2nd. Aṁśa), the Moon's chariot has three wheels and is drawn by ten white horses.

स्वरितत्व 9. 42, connotation, significance (स्यू—स्वरति+क्त+त्व or स्वर+इतच्+त्व). अयोविकारस्वरितत्व 'the connotation अयोविकार i.e. अयो-विकारशब्दवाच्यत्व'. See Notes. Nārāyaṇa explains the word as आक्षिप्तत्व 'inclusion' and says 'स्वर आक्षेपे' इति चौरादिकाददन्ताभिष्टा. अयोविकारे स्वरितत्वम् 'inclusion or reckoning among objects made of iron.'

स्वारसिक 3. 48, voluntary, spontaneous (विधेरपि स्वारसिकः प्रयासः परस्परं योग्यसमागमाय).

हरिण 22. 134, (1) white; (2) a deer.

हस्तलेख, sketching practice before producing an object of art (अस्वैव सर्गाय भवत्करस्य सरोजचूडिर्मम हस्तलेखः 7. 72; हस्तलेखमसृजत खलु जन्मस्थानरेणुकमसौ भवदर्धम् 21. 69). Cāṇḍūpaṇḍita gives हस्तोलक as an equivalent. In 21. 69 the word लेखक used in connection with हस्तलेख means 'an artist'.

हारिद्र 6. 45; 7. 13 (हारिद्रमज्जाय; हारिद्रनिमप्रभा). Nārāyaṇa and Vidyā (on 6. 45) explain हारिद्र as 'gold'. Otherwise it is to be derived from हरिद्रा 'turmeric'.

हाहा 2. 27, the name of the court singer of Indra (हा हेति गायन् यदक्षोपि तेन नात्रापि हाहा हरिगायनोऽभूत्). Some regard the word as a noun,

and others as an Avyaya. Malli remarks 'हाहा खेदे हृहृ हर्षे गन्धर्वे-
ऽमू खनव्यय' इति विश्वः । अव्ययमेव इति श्रीभोजराजः । Cf. Kausikasūtra
7. 56. 13— हाहाहृहृभ्यां त्वा गन्धर्वाभ्यां परिददामि (in connection with
Upanayana).

हिमवालुका 2. 88, camphor.

हुडुक 15. 17, a kind of small cymbal.

हेमन् 21. 34, the Dhattūra plant (हेमनामकतक्षप्रसवेन). Words signify-
ing 'gold' have also this meaning. Kṣīrasvāmin and Hema-
candra attribute this to the belief that a man who partakes of
the fruit of the Dhattūra plant (*Datura stramonium*) sees
everything golden before him, and obviously refer to the
intoxicating properties of the fruit. The fact is also mention-
ed by the Jaina writer Jinadatta Sūri in his *Kālasavarūpa-*
kulaka (v. 12) composed in Apabhraṁśa: जो धत्तूर्यफुल्ल समुज्जल
पिक्खिवि लम्गाउ तित्थ समुज्जल। जइ सो तसु रसु पियणह इच्छइ ता जगु सव्वु वि मुज्जउ
पिच्छइ ॥ Comm. says जगत् सर्वं सुवर्णं पश्यति, Apabhraṁśakāvyaṭrayī
(G.O.S.), p. 71. Brhannāradyapurāṇa (8. 110) has a fanciful
explanation—अहो कनकमाहात्म्यं व्याख्यातुं केन शक्यते । नामसाम्यादहो चित्रं
धुत्तूरोऽपि मदप्रदः ॥ In 3. 98 Śrīharṣa mentions the उन्मत्त
or 'mad', flower, i.e. the flower of the Dhattūra plant, as the
favourite of Śiva. It was usual to worship Śiva with Dhat-
tūra and other flowers, e.g. in connection with the Kālāṣṭami
and other Vratas. See Vāmanapurāṇa quoted in Kṛtya-
kalpataru (Vratakāṇḍa), p. 262 (G.O.S.); and citations from
Bhaviṣyatpurāṇa in the same work (pp. 251, 253, 255)
which mention the Unmatta(ka) flower.

हेलि 2. 80; 3. 80; 22. 13, the sun. Cf. Yaśastilaka 3. 403—
हेलिः केलिसरोजवन्तुः; 'जपन् हेलीति देवस्य नाम भक्त्या पुनः पुनः'
Bhaviṣyatpurāṇa quoted in Kṛtyakalpataru (op. cit.), p. 141.

Note. The citations from the Purāṇas are from the Vangavasi editions pub-
lished in Calcutta, with the following exceptions—Varāhapurāṇa (Bombay),
Brahmapurāṇa (Ānandāśrama), Mārkaṇḍeya (B. I.) and Viṣṇudharmottara
(Bombay).

BY THE SAME AUTHOR

YAŚASTILAKA AND INDIAN CULTURE

OR

Somadeva's Yaśastilaka and Aspects of Jainism and
Indian Thought and Culture in the Tenth Century

Jivarāja Jaina Granthamālā, No. 2

Prof. L. RENOU, Paris University, writes in *Livres Nouveaux*:

"Except for a note by Peterson, nothing had been written on Yaśastilaka. It required the remarkable zeal of Mr. Handiqui, which had already found expression fifteen years ago in a vastly learned work on Śrīharṣa's Nāṣadhacarita, to incorporate the Yaśastilaka in the general current of Hinduism. This is now an acquisition.

Mr. Handiqui gives a precise account of what is known about the activities of the literary circles and the religious sects of the 10th century. Then follow an analysis of the work; a study of the sources (here Mr. Handiqui points out what Somadeva owes to Haribhadra and his Prakrit romance); and a literary appreciation..... But these chapters, however valuable they may be, are only an introduction to what Mr. Handiqui is primarily interested in: an examination of the doctrines contained in the work of Somadeva.

The Yaśastilaka, properly interpreted, is a sort of encyclopedia of Jainism, and Mr. Handiqui has overlooked nothing for explaining the facts of dogmatics, discipline and ethics which are described or alluded to in the work. With the help of the Yaśastilaka and a vast amount of information literary and epigraphic, Mr. Handiqui describes the position of Jainism in the tenth century and records the controversies or the conflicts with diverse Hindu sects and eventually with the Buddhists. Here is a study which had not been made before, at least on such an extensive scale. Particularly interesting is Chapter 14.....will serve as a basis for all such studies in the future.

Somadeva does not confine himself to contrasting Jainism with Buddhism and Hinduism; he also studies them for their own sake, both in their philosophical content and the practices developed by them..... Mr. Handiqui examines in detail the facts brought forward by Somadeva and confronts them with the realities of the sects and the theories.....A descriptive index of geographical names terminates this voluminous work, one of the most substantial that have been achieved in connection with a Sanskrit literary text."—(Translated)

PUBLISHED BY

JAINA SAMSKRITI SAMRAKSHAKA SAMGHA,
SHOLAPUR

Rs. 16/-

DECCAN COLLEGE MONOGRAPH SERIES

1. *Panipat 1761*—By T. S. SHEJWALKAR. Crown 4to, pp. 141 and 9 maps. 1946. Rs. 12/- [M. 1].
2. *Anthropometric Measurements of the Marathas*—By IRAVATI KARVE. Crown 4to, pp. 71 and 4 plates. 1948. Rs. 8/- [M. 7].
3. *Studies in the Historical and Cultural Geography and Ethnography of Gujarat*—By H. D. SANKALIA (being the Thakkar Vassonji Madhavji Lectures for 1944 at the University of Bombay). Crown 4to, pp. xvi + 245 and 3 maps. 1949. Rs. 15/- [M. 11].
4. *Etched Beads in India*—By M. G. DIKSHIT. Crown 4to, pp. viii + 79 and 19 plates. 1949. Rs. 10/- [M. 13].
5. *Report on the Excavations at Brahmapuri in Kolhapur*—By H. D. SANKALIA and M. G. DIKSHIT. Crown 4to, pp. xvi + 154 + 37 plates. 1952. Rs. 30/- [M. 15].
6. *Stone Age and Pleistocene Chronology in Gujarat*—By F. E. ZEUNER. Crown 4to, pp. 46 + 11 plates. 1950. Rs. 8/- [M. 17].
7. *Phonemics of Old Tamil*—By C. R. SANKARAN. Crown 4to, pp. vi + 71 + 2 plates. 1951. Rs. 8/- [M. 18].
8. *Anthropometric Measurements of Mahārāṣṭra*—By I. KARVE and V. M. DANDEKAR. Crown 4to, pp. vi + 134 + 2 maps. + 24 plates. 1951. Rs. 12/- [M. 20].
9. *Nagpur Affairs*—(Selections from the Menavali Daftar)—By T. S. SHEJWALKAR, [M. 25] (In Press).
10. *The Godavari Palaeolithic Industry*—By H. D. SANKALIA, Demi 4to, pp. ii + 59 + 49 figures. 1952. Rs. 12/- [M. 28].
11. *Kinship Organisation in India*—By IRAVATI KARVE. Crown 4to, pp. x + 304. Rs. 15/- [M. 41].
12. *High-School Students in Poona*—By I. P. DESAI, Crown 4to, pp. x + 123. Rs. 10/- [M. 44].
13. *Excavations at Nasik and Jorne*—By H. D. SANKALIA and S. B. DEO. Crown 4to, pp. xv + 177 + 35 plates and 94 drawings. Rs. 45/- [M. 45].

DECCAN COLLEGE DISSERTATION SERIES

1. *Historical Grammar of Old Kannada* (based entirely on the Kannada Inscriptions of the 8th, 9th and 10th centuries A.D.)—By G. S. GAL. Royal 8vo, pp. xvi + 232. 1946. Rs. 15/- [D. 2].
2. *Cultural History from Vāyu Purāṇa*—By D. R. PATIL. Royal 8vo, pp. xviii + 348. 1946. Rs. 15/- [D. 3].
3. *Historical Grammar of Inscriptional Prakrits*—By M. A. MEHENDALE. Royal 8vo, pp. xi + 345. 1948. Rs. 21/- [D. 5].
4. *Juvenile Delinquency and Destitution in Poona*—By Mrs. G. N. RUTTONSHA. Demi 8vo, pp. 180. Rs. 8/- [D. 6].

5. *Historical Grammar of Apabhraṃśa*—By G. V. TAGARE. Royal 8vo, pp. xviii + 454. 1948. Rs. 21/-. [D. 8].
6. *Verbal Composition in Indo-Aryan*—By R. N. VALE. Royal 8vo, pp. xii + 324. 1948. Rs. 18/-. [D. 9].
7. *Stone Age Cultures of Bellary*—By B. SUBBARAO. Royal 8vo, pp. viii + 62. Rs. 8/-. [D. 12].
8. *Citations in Śābara Bhāṣya*—By D. V. GARGE. Royal 8vo, pp. xii + 312. 1952. Rs. 16/-. [D. 19].
9. *R̥gvedic Legends through the Ages*—By H. L. HARIYAPPA. Crown 4to, pp. xxii + 123-330. Rs. 15/-. [D. 30].
10. *Evolution of Malayalam*—By A. C. SEKHAR. Crown 4to, pp. viii + 220. 1953. Rs. 16/-. [D. 31].
11. *Nominal Composition in Indo-Aryan*—By G. V. DAVANE. [D. 32] (In Press).
12. *The Judicial System of the Marathas*—By V. T. GUNE. Crown 4to, pp. xxxv + 319 + 2 maps + 1 plate. 1953. Rs. 20/-. [D. 37].
13. *Linguistic Peculiarities of Jñāneśvarī* (with Index Verborum)—By M. G. PANSE. Royal 8vo, pp. xiii + 655. 1953. Rs. 20/-. [D. 38].

DECCAN COLLEGE HAND-BOOK SERIES

1. *Prehistory in India*. Four Broadcast Talks on Early Man—By F. E. ZEUNER. Crown 8vo, pp. 39 + 16 plates. 1951. Rs. 2/8. [H. 22].
2. *Archæology and Indian Universities*—By H. D. SANKALIA. Demi 8vo, pp. 17. 1952. As. 8.
3. *The Grammatical Structure of the Dravidian Languages*—By JULES BLOCH (Authorised English translation from the original French by R. G. Harshe). Demi 8vo, pp. xxxiv + 127. 1954. Rs. 6/-. [H. 42].
4. *Dhvanivicāra* (Marathi Phonetics)—By N. G. KALELKAR (In Press).
5. *An Introduction to Indian Textual Criticism* (2nd edition)—By S. M. KATRE. Demi 8vo, pp. xvii + 148. 1954. Rs. 6/-. [H. 46].

For copies please write to:—

THE DIRECTOR,
Deccan College,

POONA 6.





Kāvya
Sanskrit Lit — Poetry
Poetry — Sanskrit Literature

✓

10/6/25

Central Archaeological Library,
NEW DELHI.

5338

Call No. Sa 8k/sri/Ham

Author— Handique, Krish-
na Kanta

Title— Naisadha Carita of

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.